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[Whole No. 210]

Contributors and Correspondents. THE COMING STRUGGLE

BY A NOVA SCOTTING

That "coming events cast their shadows before" has often been proved true in the history of nations, communities and individuals. That the "Shadow" of a "coming" conflict looms up over our country is fully realized by reflecting and discerning men. To arouse the Protestantism and Patriotism of our country to the importance and imminency of that coming conflict, to the necessity of being on the alert, to the danger of being unprepared, should be the aim of every lover of his country who rightly discerns the "signs of the times." The conflict which looms up over our country, and over the American Republic as well, is a conflict similar to that which has been waged in Germany ever since the humiliation of the French Empire; it is the same conflict which Mr. Gladstone has discerned on the political horizon; it is a conflict which will soon be waged the world over (is even now commencing) by the powers of Rome against modern progress and civilization, against liberty of conscionce, against freedom of thought, freedom of speech, and freedom of action wherever civil and religious liberty has a foothold. Ultramontanism -that power in the Church of Rome which has been the sworn enemy of civil, and religious liberty ever since the dark ages, the principles of which are utterly irreconcileable with the progress and the freedom of the present day, is rearing its head in Canada, is giving unmistakable indications of its presence, is already making its power felt. It was Ultramontanism which was responsible for the unfortunate disturbances in the North-West Territory, and it was Ultramontanism which paralyzed the hand of Sir John A. McDonald in dealing with the rebellion and its authors. It was Ultramontanism which made the New Brunswick school question "burning" and disturbing element in Parliament, and has fastened upon the North-West what may soon develop into a separate school system. It is Ultramontaniana had betterreded the Province of the province of the province of the province an instrument for registors. ing her decrees. And it is Ultramontan-

people of the Dominion on their guard. Last year, when the general election for the Local Legislature in the Province of Quebec was in progress, the Ultramontane Clergy, as is well known, gave their influence in support of the men who gave evidence of being most ready to obey the behests of Rome. An alliance took displeasure of the Church, and expose themselves to the pains and penalties of liberties, our religious privileges, liberty and that, therefore, it was a mister and they voted for the determination if they voted for the conscience, must be maintained in overy of conscience, must be maintained in overy take to call it the Confession of that the interests of truth. The doctrines community of this broad Dominion. They are the birth-right of freemen, won the Quebec House of Assemination in they will be said that, therefore, it was a mister and that, therefore, it was a mister and that, therefore, it was a mister and they confession of after, and these are of more value to them to the community of this broad Dominion. They are the birth-right of freemen, won the confession of the co bly of a majority of members thoroughly subservient to the Church of Rome.

ism which at the present moment is acting

with a view to securing a controlling in-

fluence in Dominion legislation. The

events of the past few years, in which the

influence of the Church of Rome is plainly

seen, should have the effect of putting the

A more extensive field of influence is now being sought, and at two elections in Quebec for the Dominion Parliament-Chambly and Charlevoix - the same tactics were pursued with the same result.

What is most instructive in these latter events is that the Ultramontanes have declared war against the McKenzie Government, a fact which is regarded with much satisfaction by the Conservative press; and already we have foreshadowed an alliance between the Conservative party throughout the Dominion and the aggressive element of the Church of Rome. Mr. Huntington's Argenteuil speech, which created no little sensation, and which was simply a strong protest against the tactics of the Ultramontanes in Quebec, has drawn down upon the McKenzie Government, as well as upon Mr. Huntington himself, the bitter denunciations of the Ultramontane journals; and already in the Lower Provinces the Liberal Con-Mr. Huntington as a man who, for a vindictive purpose, is seeking to stir up reigious prejudices, and to inaugurate a No Popery" crusade. These denunciations are followed by intimations that the Conservative party have always given the wathous fair play, etc., in the past, and were 88,908 less in number than the year will do so in the future—all of which is a before. Catholics fair play, etc., in the past, and

significant bid for Catholic support. The entre process appears to be going on in | Out irio. During the past year, the Corservative press and Sir John A. McDonald have been making very significant bids for Catholic support-all of which plainly indicates that a close alliance between Ultramontanism and Conservatism is one of the eventualities of the near future.

If Sir John A. McDonald courts and accepts an alliance with Ultramontane Catholies, it will be for the object of securing place and power. But why should the Ultramontane influence be given to the Conservative rather than the Reform party? The reason is obvious. No concession, such as will even temporarily satisfy the Church of Rome, can be expected from the McKenzie Government. Mr. Huntington's speech appears to have given no uncertain sound on that pointthe aggressive influences of Ultramontanism are to be resisted. The Ultramontanes accept that view of the matter, and in transferring their influence and favor to Sir John A. McDonald and Conservativiem, they doubtless know quite well that in return therefor they can secure whatever favors or concessions they demand.

If Sir John A. McDonald were wise he would decline any alliance with Ultramontanism. It is true that on the Ultramentane wave he might float again into power, but the victory would cost too much, the triumph would be short-lived, and the inevitable result will be the mingling of Conservatism and Ultramontanism in one common ruin, not, however, until the Dominion shall have suffered terribly from the evils of an unholy and unnatural alliance. Will Sir John A. McDonald and his party be wise and reject the proferred alliance. We fear not.

If the McKenzie Government are wise, as we would fain hope they are, they will meet the aggressive influence of Ultramonism now. Taking their stand upon the principles enunciated in Mr. Huntington's speech, resolved at all hazards to maintain unimpaired the civil, political, and religious liberties which are the birthright of our people, a priceless heritage, let them stand by their colours manfully, and they will risily to their support the greet had we the intelligent, refruite and frame loving, people of the Decimies; don't though temporary reverses may possibly follow, the ultimate triumph will be grand in realization, permanent in results, and of immense value to our common country. If our politicians could exercise the wisdors of seeing and acting more for the future rather than for the temporary advantage of the present, they would lay a basis on which true popularity might firmly rest, and secure real advantages for themselves and their country.

But whatever political parties, partyleaders or party politicians may do, let the Protestantism of the Dominion stand on the alert. The struggle is comingplace between the Conservative party and | shifting and expedient policy may tem-Ultramontanism, and so faithfully did porarily aver; the crisis, but it will be all the latter support candidates of the Con- | the more severe when it comes. Let there servative stripe that the electors in many | be no sacrifice of principles, no tampering instances were told they would incur the with an insidious foe, no concessions to Ultramontanism. Our civil and political after many a hard struggle at the expense of the heart's blood of our noble ancestors, and shall we give them up at the dictations of a power carrying out the behests of aforeign potentate. No! a thousand timee no! Let patriot hearts throughou! the Dominion respond in thrilling tones 'Never!' Let the Protestants of the which menaces the best interests of our common country is Ultramontanism. Let them prepare for the conflict now.

We do not intend to become the partisans of any political party, or of any political leader, except in so far as we may regard the interests of civil or religious liberty, or the cause of religion or morality to be concerned; neither do we commit ourselves to opinions expressed by correspondents. Whatever may be thought of the way in which "A Nova Scottan" states his views, or of the grounds on which he makes the statements he does, we fully believe the danger arising from Ultramenservative journals are flercely denouncing tanism which he points out, is a real danger against which we need to be vigilantly upon our guard, and as his letter draws attention pointedly to it, we willingly give it a place in our columns.—ED.]

THE emigrants from Liverpool in 1875,

FORMOSA

We have been tayoured with the follow Dr. Frasor, of date, Nov 22:-

"When the news of the union of the churches reached us, there was a praise and for French Evangelization, a cause in thank-giving service in North Formoss.

The sight must have geen a grand one. The sight until have geen a grand one. May the inspiration of that deg and hour nover die out!

There would be few opponents of anion if all could look at denominational differences and sectorian strikes from our stand point. The noble army of Jehovah wasting time and treasure and title in faction fights, and the opposing hosts of the earl dispose of it according to my desire.

Fierse acknowledge receipt through the state of the saints. A week in Formosa from any manuer more convenient, and oblige yours in Christian love.

AN OLD El DLE.

Eden Mills, Ont., 25th, Jan. 1876.

By the said of the saints.

Eden Mills, Ont., 25th, Jan. 1876. ing time and treasure and life in faction

Surely the United Church will give us at least two more men. We have a magnifi cent field here, and existing missions should be fully manned before others are undertaken. It is folly to undertake missions to the heathen unless they are prosecuted with the utmost vigor. It will not do to be lukewarm, it will not do to do things by halves, it will not do to be short handed; for the inevitable result is that the men in the field are killed with over-work. There is nothing else for it. To stand still is to be defeated. To rest sometimes would be Unremitting vigilance and ceaseless toil is the price of success. How is one to rest then if there are no reserves. It cannot be done, however indipensable rest may he theoretically. If the Church does not want to waste her men and lose her work we must reinforce; so must the ladies in India; so must the missionaries elsewhere. The Lord send forth labourers

Mr. MacKay and all the helpers are away on a two month's trip to the south of the Island. There is to be a Conference at Tai-wan-foo of all the missionaries and native workers in the Island. I am the only one who will not be there. I cannot go because the houses are not finished.

We expect to be in our new house by Christmas day. It is built expressly to keep us cool through the hot summer, and we expect to be much more comfortable in it than we have been in our present abode.

Since Mr. MacKay went away I have begun to preach in the Chinese language. . .

Westminster Confession of Paith. distraction washern relieved by

Sin In giving my final letter, 1 observe, with surprise, that you have besides other omissions, left out the concluding sentences. As these sentences contain practical considerations, to which I particularly wished to call the attention of your readers, I must beg that you will give them still in connection with the para-graph to which they belong.

Be so good also as to correct the following typographical errors which materially affect the sense of the context. For "strange views on the subject of total abstimence," read "strong views." I could not have applied the term "strange" to views with which I, to a great extent, sympathize myself. And for the word "cndurc every statement," in the concluding paragraph, read "endorse every statement."
I must add, in reference to your editorial

remarks, that my letter in no sense asserted, either directly or by implication, that the mass of the people were required to the mass of the people were required to them have told mose in a quiet confidential adhere to the Contession. On the contrary, I asserted in this and other letters that the ant represensatives in Parliament if these laity were not bound by it, and in fact, in things are not so. And they cannot but general, know very little about it, answer in the affirmative. But the interand that, therefore, it was a missess of their political party are to be looked ministers, it I am mistaken as to this, I have been misled by your own first editorial of their political party. I write advisedly, on the subject, by the words of a member of the Toronto Presbytery, and by certain actual ecclesiastical "cases," cited in the course of my letters. There may be a technical mode of construing words ecclesia know it, and it matters not to them what the course of course of my letters. There may be a technical mode of constraing words coles; that the words whole doctract as ap-ly indispensable to "Grit" or "that the words "whole doctract" as ap-ly indispensable to "Grit" or "the party is in power. They make them that the words "whole doctract" as ap-ly indispensable to "Grit" or "they make their courts of the party is in power. They make them the words "whole doctract" as ap-ly indispensable to "Grit" or "they make their courts of "Grit" or "they make them they make the state of "Grit" or "they make them they make the state of "Grit" or "they make them they make the state of "Grit" or "they make them the state of "Grit" or "they make them they make them they make them the state of "Grit" or "they make them they make them the them they make them they make them they make them they make them the them they make them the them they make them the them the them they make them the them t that the words "whole doctrine, as apply indispensable to "Grit" or "Tory." plied to any document, would be held to What they count upon is not the political Dominion remember that the most deadly mean crerything, which that document influence, the most dangerous power, teaches. It this is not what is meant, let this be expressed clearly and unequivocally, in words which ordinary minds, as well as the initiated, may be able to understand.
As to Prof. Young's letter, I said only

what I know to be true; but your state-ment may be none the less true. You may remember the parable of the shield, which formed the subject of the knight's Yours, etc.,
A LAY PRESBYTERIAN. dispute.

With respect to the sentences which "A Lay Presbyterian wishes us still to insert, we may say in the first place, that this is wo may say in the first place, that this is now out of our power, as, unless specially requested to do so, no manuscripts ar-kept by us after we are done with them And in the next place, as they contained only a concluding appeal, and the argu-ment of the letter strictly considered, was not affected by their omission, and as they would have added very considerably to the length of a letter already mordinately long, we could not now publish them even if in our possession, the discussion for the present, at least, being closed. We regret the typographical mistakes, and gladly make room for the correctious referred to. With respect to other matters alluded to, leave our readers to judge.-ED.

French Evangelization.

Rice, Dr. McViene, Montreal, Dear ing extracts from a private letter from Rev.

Sto.—Horewith please receive \$4 00, being a portion of the tenth of my limit d meeme, gladly devoted to the cause of the final f please hand to the treasurer of the fund do most fervently pray.

Perhaps I should have sent it to War-

den King E-1, (with whom I have on former occasions met, in Synod Elders' morning prayer meetings in Hamilton and Toronto where the subject of the tenth was mooted) but not knowing his address I have taken the liberty of sending my mite to you, being confident you will

P.S .- I am rejoiced to know from your statements in the Witness of the 20th inst., that the cruse is making such rapid progress. May God support and strengthen his servant Chiniquy, and corrturn, over-turn, overturn, until He comes whose right it is to reign, and the Man of Sin is brought down and his glory laid in the dust.

Mr. Entron,-I cannot ask you to publish the many kind letters which reach me touching our Christian and patriotic battle with the Jesuits for the civil and spiritual freedom of our country; but I feel suro that it will give you pleasure to make room for the above, and to allow the voice a venerable standard-bearer in our church to be heard on this subject. I have the best reasons to know that he apeaks the mind of thousands in Protestant Ontaric. His deed deserves a public re-cord. Let others follow his doctrine and cord. Let others follow his doctrine and his practice; that they may learn for themselves the truth of the words of Jesus, "that it is more blessed to give than to receive." We must not rest till we abolish compulsory or legal tithes in this Province; and in order to this our people must learn to tithe voluntarily their own "limited," and in many instances, vast incomes. What is needed for the prosperity and political purity of this Dominion is the disestablishment of the Church of Rome, so that her clergy may look for supform, so that her college may not hot sup-port not to the strong arm of British law forcing people to yield her a revenue, but to voluntary offerings. If any wish to em-ploy priests to count beads, and tell fabulons stories about the lives of the saints,

is it not the force of truth which she possesses, for she has long ago abjured the cardinal destrines of the gospel, and there are errors and corruptions and Jesuitism enough within her pale to dissolve her in in the name of a Protestant Soverige, of scorn, and say with perhaps more What gives her stability is the conduct of truth than fletion, "Filthy Lucre."—E. our law-makers.

They know, what the voice of universal history proclaims, and what is being verified before their eyes, that Popery is bad for the conscience, bad for public morals, bad for the nature; and that it has blighted ed every land in which it has held sway

They know this full well. Not a few of party is in power. They make themselves, creed of any man or party, but the certa'nty which they have hitherto found that truth and the national weal can be sacrificed to please them. What they hate above all things is a down-right honest man—a politican whose yea is yea, and his nay nay! Oh for a generation of such!

Mr. Editor, I am daily receiving contributions, many of them generous, in sup-port of our mission, and I shall try to find time to write you a little homily about contributions and bequests next week; but from the direction my thoughts have taken just now, I must ask our friends in Ontario not to allow the object of their offerings to be defeated by refusing or neglecting to bid their representatives remove this legal oppression. Fair play-no yoke of compulsory tithes and taxes for the erection of ecclesiastical edifices-is what we demand for this long oppressed French people,

Equal rights, civil and religious, and no more, for priests and coclesiastics of all sorts.

Yours, truly,
D. H. Macyican.

Presbyterian College, Montreal, Jan. 29Нь. 1876.

THE only throne known to have been vacated in 1875, was that of the young Emperor of China, Toung-Chi.

Frequent Translations.

Editor hantsit Amanas Pea or vare

Su ,-There is a question of prest on portance to the welfare of the Carela Pres byterlan Church, which has caused much anxious thought in the mind; of many men of julgment and moderation, a question which, in these tunes of decression, ought to come fairly within the scape o entiers : for it is not were or well to stiffa convicting on matters of weighty unport. We believe that time discus non in the spirit of empiry and good-will august of liberty and progress. We would, there fore, crave a little space in some estimans on the emstoutly recurring eases of translation of ministers in the Presbyte ian Church of Canada.

Canda.

We would not, however, for a moment say that munistere should never move. On the contrary, we know there are many valid reasons for desiring a change, such as in utholent stipend, arrearage of stipend,

want of appreciation, etc.

But when a minister and congregation are getting along well together, when their matual duties and obligations are apparently well performed, we think no third party has any moral right to hold forth third party has any moral right to hold form such independents as will tend to separate a minister from his people, and thereby break many cherished and tender ties. For a vacant congregation to set their eyes and their heart upon a placed minister already in sacred charge of a flock, using means to draw him over to themselves, shows, to say the least of it, little respect to the golden rule, or to the injunction of the tenth commandment, "Thou shalt not cover the resignment servant."

It would now almost seem that a translation or two is necessary to give a minister a name, for at every turn the aminister a name, for at every turn the manister.

lation or two is necessary to give a minister a name, for at every turn the minister leaving will fin. I his name in the minutes or Presbytery associated with the words, "Piety, Scholarship, Diligence, Success," etc. We think Presbyteries would be better employed in drawing up minutes descriptive of the good points of the more permanent workers.

It would be refreshing and indicative of independence and true nobility, if all our ministers were so bound by pastoral ties, the care of souls under their charge, as to look upon every attempt to woo them from their charge as the work only of pure sel-fishness, as something utterly unworthy of their countenance, and that no prospect, however dazzling, should come between them and their sacred work. It is a poor rule that won't work both ways. would the clergy like it if congregations were to get into the way of quietly negoploy priests to count beads, and tell lauds on stories about the lives of the saints, and unscriptural nonsense about purgatory, let them do so of their own accord, but let there he one correlation.

And, depend upon it; the remoist the particles and trinkers, their scapularies in the pricats with their trappings and trinkers, their scapularies and well supported ministers. Through the pressure of a wealthier congregation. We believe the cause of religion suffers in this speedily come to an end. What holds the Church of Rome together in this provin e, is it not the force of truth which she is it not the force of truth which she is it not the force of truth which she is it not the force of truth which she is it not the force of truth which she is the law are a birried that the force of truth which she is the force of the let him be free, let him "despise not the day of small things," let him seek by honest probationer's work, other and his her spheres of usefulness, and let him not have such respect unto the "loaves and fishes" enough within her paic to disserve her in such respect unto the "loaves and hence ruins to-morrow, but for the strong support | such respect unto the "loaves and hence given her by laws conceed and enterced | as to allow the scoffer to point the finger of scorn, and say with perhaps more of of scorn, and say with perhaps more of scorn, and say with scorn with s Dec. 28, 1875.

Petitions to Parliament for Sabbath Observance.

DEAR SIG.—Through your columns permit me to remind Presbytenes and congregations in commection with the Presbyterian church in Canada, of the Act of the last General Assembly, enjoining them to forward in proper time "petitions in favour of a better and more uniform observance of the Sabbath on all public works under the sontrol of the Dominion Government, From a perusat of the minutes of Presbytories, as published in the PRESENTERIAN and Record. I observe that some have petitioned as required, while with others the matter has remained unnoticed. Myself and other friends of the Sabbath in Parliament will feel greatly obliged, and will have our hands much strengthened in our end wome to obtain a better and more uniform observ-ance of the Sabbath in the public works of the Dominion, if we are backed up by the moral sentiment of our own and oil. Churches, and given expression to b, reti-

tions from presbyteries and congregations.

A proper form of such petition appeared in late numbers of the Presenterian and Record. Petitions will require to be in the hands of members of Parliament not later than the 15th of March, but should be sent forward as soon as possible. In petitions from Presbyteries it would be well to set forth the number of congregations represented. Yours respectfully.

ADAM GORDON. Port Perry, 7th Feb., 1876.

We gladly make room for Mr. Gordon pportune suggestions. The form of petition was some time ago forwarded to us by Convener of the Committee, (Rev. Mr. McMullan) and published in the Privaterian of 26th Nov. last. Ed. B.A.P.

THE question of disestablishment is not to be raised this year in a direct form be-fore the British Parliament.

GREAT success is attending the German excavations at Olympia. Many of the statues adorning the eastern part of the roof and minutely described by Pausanias, are being exhumed.

A SOCIETY in the United States called the "Order of American Union," has for its object the disfranchisement of Roman Catholies throughout the country, and their exclusion from office. Its password is said to be "Gladstone."

Unstor und Beople.

Dr. McLeod Campbell.

. Lay Presbyteriun" soud as the follow-Dr. Campbell the Gospel was not a system fenced with logar parcelled cut into propositions. It was the revelation of a Divine Father's character and will, no one could use logic more skillfully then he, no one could reason with more thorough and impartial apprehension of eary side of the impartial appreheusion of every side of the argument, but he had got within the circle of the logic and the orderly definiteness, and the elaborated doctrines, and his spirit dwelt, so to speck, in the citadel of the truth, of which these were the cumbrons outworks. That God was the Father of all; that He loved every human soal 'with a love the measure of which was the arouny of His own Soni' that He was the agony of His own Son; that He made no choice among His children, selecting some, rejecting others; that H. Son came into the world, not to wm a dif ficult pardon by shedding His blood for cortsin sinners, but to reveal to all God's good-will towards them, and desire to save them, by turning them away from their iniquities, and to teach them to have a child-like confidence in God—this was the outline of the Gospel he preached, with all the power and persuasiveness of his own living conviction of the truth.

"As years rolled on, and as he gave to the world, from time to time, the results of his profound meditation and rare spirit ual insight, thoughtful men in all the churches—many of whom had nover heard his voice-began to recognize in him one of those teachers whose influence, slowly but sarely, effects the religious faith of their day and generation. In him all thought, all feeling were religious. 'His conversation was in heaven.' Of him, as of his friend Thomas Lyskine, who was taken to his rest before him, you felt that his life was 'hidden with Christ'—its closest fellowship were within the voil, its deepest realities were in the unseen. Not that he was in any wise an ascetic, or seemed to hold himself aloof from others or above them. No one with more refined percepture. tions ever enjoyed all that was beautiful in nature, in life, in art. No one with more kindly sympathies could enter into the social intercourse of men. He did not force conversation towards sacred subjects, as is the manner of some, but you could not be with him, or hear him talk, without perceiving that here was a man to whom any thing mean and corrupt was impossible, whose mind was most at home amidst the noblest themes, whose heart was full of that pure charity which thinketh no evil, which beareth, hopeth, believeth all things—a man to whom, as to St. Paul, 'to live was Christ.'"

Extracts from a memorial sketch of Dr. Campbell, by Dr. Norman McLeod, in Good Words for May, 1872:—

Good Words for May, 1872:—
"Being a truly Christian one, his character consisted, I need hardly say, in due love to Good and man, or in the possession, and that in a wonderful degree, of the world with Lord with the consistency of the consis Divine Being; and in that duality he also saw the full-orbed idea of moral perfection —the perfection of mutual love; the perfection at once of righteous government, and of righteous obedience; the perfection of giving and of receiving—and all har-monized through an eternal spirit, pro-ceeding from the Father and the Son. He thus recognized in Jesus, as the eternal Son of God, the outcoming of a Father's love towards man, to which he, as a son, responded, saying, "Lo, I come to do Thy will, receiving the acknowledgment, 'This is not halved Son, in which I are the state of the same halved. is my beloved Son, in whom I am well pleased.' Accordingly, in all that Jesus was, in all Ho did, in all Ho suffered, in His works of mercy, in His constant self-sacrifico while doing His Father's with, in His tears of sympathy with suffering, and of sorrow for sin, in His invitation to all to of sorrow for sin, in his invitation to all to come to Him for rest, in His offers of par-don and of life—in all he recognized not only a revelation of the mind of Christ, but also a direct revelation of the Father's heart to man; so that in seeing what the Son was towards man, we see what the Father also ever has been, is, and ever will Father also ever has been, be, to us. In Jesus, too, as the Son of Man, he saw at once realized the character of perfect son-ship towards God, and perfect brotherhood towards man." "It is unnecessary here to attempt to

compress into a few sentences, Dr. Campbell's views on the doctrine of the At mement, which he treats so elaborately in his work on the subject. Let it suffice to say this much only in its relationship to practical Christianity, that he recognized it as a necessary development of the love in vealed in the incarnation and life of C 1 15, that he believed it to have it in mail to all mon without exception, and to be inmost constraining moral proswery man trust in God with the surface of faith, restring the forget. Let us to be actived at. Surely for the of sius and a new life in Chies' be the laftliment of this sucred object, it were Spirit. It is evident from which i have well that in the contessions of different said, that to hum there was no separation between religion and morality. For he by lieved that man could be truly apprehended and loved as a father, and this could be only in Christ. To see all men as Goi sees them, to love them as He love them, to share the charry, the patience, the ker-boarance, the good-will of (e d towards

"You may now ask me how came such a man to be ejected from any church? To reply to this question would not only occupy more space than is allotted to me, but would also be too painful to consider

them—thes was his constant aim; and how marvellously he realized at! He

did all things with the county which

citement at that time, near his parish in the west of Scotland, in connection with the supposed gift of tongues, with the the supposed gut of rongues, with the working of miracles, certain views of prophecy, etc. But while willing to listen meekly to any one who professed to have learned of God, and while valuing also the personal triendship of many dear friends belonging to the party, Irring himself suppose the party elt among the rest, he never gave in his adherence to any of their peculiarities, and rejected the whole system and character-ist educations of what culminated in the Holy Apostolie Church.

"Then I may say that the times have much changed since then, and also the manner in which differences of opinion in Christian men are judged and treated. To this change, in its most healthy espect, Dr. Campbell has contributed more than any other man in Scotland. His case, too, was dieuted a very hastily, boing disposed of after midnight, in a very thin house, when not half the members were present. Dr. Chalmers was a member of that Asserted schably, but he absented him elf on the plea that it would take him a month to master the literature of the question, in master the laterature of the question, in order to discuss it with satisfaction. Had he been present, it may be doubted whether he would have voted against a man whom he called 'the holy Campbell,' and whom he is said, on good authority, to have afterwards blamed only for 'rash statements.' That such a man could be deposed in our days, we doem to be in the highest degree improbable, although legal by possible. But why recall the bitter theological disputes of forty years ago? The good men on both sides are almost all gone to their rest, and they dispute no more, while Dr. Campbell has effected, and will continue to eff ct for good, the Christian life of his church and country.'

Extracts from an address presented to Dr. Campbell, not long before his death, by ministers and laymen of all churches:

"In thus addressing you we are assur-ed that we only give expression to feelings widely prevalent, for although your name has been much associated with religious controversy, we believe that all would now recognize you as one who, in his fearless adherence to that which he held to be the truth of God, has never been tempted to forget the meekness and gentleness of Christ. And, without entering upon any disputed questions, we desire for ourselves to express the conviction that your labors and example have been the means of deepening religious thought and life in our country; that your influence has been a source of strength and light to the churches, and that in your writings, as in your words you have ever united independence of mind with humility and reverence for truth, and deep spiritual insight with the purity and tonderness of Christian love."

Dr. Chalmer's on Christian Liberty.

Rom. xiv. 7-23. "There is another, and we think a most legitimate inference, to be drawn from

this passage. It is that Christians should either cease to differ, or, if this be impossible, that then they should negroe to differ it wo, to control exists the wind of the should negroe to differ it relations to the should negroe to differ the relation of the should negroe to that either one or other of the spaties is not Christian—discounting whether of detrine or of the law. There is, whether of detrine or of the law. or of the law. There is a territory within which controversy is not only permitted, but adjoined; and so we are bidden to conto the saints. And there is another terri-tory within which controversy has had the interdict, and that of sacred and Scriptural authority laid upon it; and so we are told to avoid foolish and hurtful questions, and to indulge not in vain janglings, and to re-frain from doubtful disputations. And we hold it a mighty reinforcement of this lessen by the apostle, that our Saviour should have rebuked His disciples, because they forbade the man who worked miracles, yet followed not after themselves, saying, Forbid him not, for he that is not against us is for us. It may be difficult to assign in theory the limit between these two territories, yet, with a stranger and more general charity in the religious world, we feel persuaded that it were not so difficult to conform to it in practice. The treatise which should undertake to define and set argument. Yet we despair not that on the field of action, or in the real and actual administration of the church's affairs, many of the stoutest and fiercest differences both of the pro ent and lormer ages, will at length fall into disustude, so that all Christians might be at length brought to be of one mind; or, if not, that it shall at least be patent to the eyes of the

S . Paul, we do not see how the blissful crimving of that unanimity in the day all, of which our Saviour t, a rateno to a nuiversal To the fit is the world at large. not be unnecessarily multiplied; and we wen! I further submit, whether it is not a most unwarrantable hazarding of this thigh in I precious interest, to speak of the exclusively divine night of any form what ver of collegiastical government. It is thus that certain strenuous advocates, both o Presbytery on the one hand, and of ise pacy on the other, have been heald traffirm that they will never coasent to its sening or letting down of a single pin in the tabernacle. This tenacity of their's we should ale the more readily understand, if the specific information of all and every pin were really to be had in Scripture

our part to be inflexible beyond it feel confident that, with the use and right application of this principle, there is immense room for the abridgement of the church's controversies. Let us hope that the movement is upon the whole in this direction, and that are a condition of the fire and formation. and that, even amid the fits and fermenta-tions of this busy period, the Christian world is now heaving towards this better state of things,—when the war of epinions shall cease; and both truth and charity shall watk hand in hand. Heaven grant, that thes perspective of brighter and happer days may be speedily realized. Even a we and notwithstanding the manifold yet chiefly incidental controversios of our day, men in theology are locking greatly more to the points of agreement, and less to the points of difference—the promise and preparation, let us hope, for a long millennium of peace and prosperity to the Christian world."

DR. CHAIMERS ON THE FULLNESS OF THE GOSPEL OFFER-ROME 5, 15-19.

"For anything we know, the mediation of Christ may have affected, in a most ity; and by some mode unexplained and unexplosable, may it have bettered the condition of those who died in infancy or who die in unwashed heathenism; and aggravated the condition of none but those who bring upon themselves the curse and severity of a rejected Gospel. But the matter which concerns you is, that unless you receive Christ in time, you will never roign with Him in eternity.
"The offer is unto all and upon all who

now hear us-though the thing offered is only unto all and upon all who believe. We ask each individual among you to iso-late himself from the rest of the species— to conceive for a moment that he is the only sinner upon the face of the earth, that none but he stands in need of an atoning sacrifice, and none but he of an everlasting righteousness brought in by another and that might avail for his justification before God. Let him imagine that for him the one and solitary off-nder, Christ came on the express errand to seek and to save that for him He poured out His soul unto the death—that for him the costly appara-tus of redemption was raised—that for him and him alone the Bible was written, and a messenger from heaven sent to entreat that he will enter into reconciliation with God, through that way of mediatorship which God in His love had devised, for the express accommodation of this single wanderer, who had strayed, an outcast and an alien from the habitations of the unfallen: and that it now turns upon his own choice whether he will abide among the paths of destruction, or be readmitted to all the honours and felicities of the place from which he had departed. There is nothing surely wanting to complete the warrant of such an individual for entering into hope and happiness; and yet my hearers, it is positively not more complete than the warthis moment. To you, individually to you, God is holding out this gift for your acceptance,—you is he beseeching to come again into friendship with Him. He is now parleying the matter with avery

now parleying the matter with every hearer, his life as engineery with every hearer were no only creature in the world, o whom the errand of redemption was a all applicable.

The Bible in the Common Schools.

THE QUESTION ARGUED FROM A PRESBY-TERIAN STANDPOINT.

We find the following brief abstract of a sermon preached in Zion Church, Brantford, by Dr. Cochrane in the Expositor.

The text was 2nd Chronicles xxxiv. 14, "Hilkiah, the Priest, found a book of the law given by Moses." In the opening of the discourse the preacher briefly sketched the condition of the kingdom of Judah, when Josiah ascended the throne. Idolatry was abandoned and the temple fast falling into rain. He at once began the work of reformation—money was collected and a commission appointed to repair the House of God and restore the former state

which should undertake to define and set forth the line of demarcation, might very possibly give new impetus or fermenting cause of new contreversies. This is a very likely result, whenever the subject is introduced or stated anew on the field of the desired of the period of idelatry. This explains the delegation of declension of morals and religion that prevailed in the nation during the reigns of former kings. Whenever the Biolo is unread, the entire framework of society suffers—commerce morality, peliti-cal inflaence decline, and superstation, traud and lawlessness prevail.

It cannot be said that there is any lack of Bibles in our age. They are multiplied with a rapidity that is fast overtaking the world. Nor can it be said that there is no market tor them, for almost every part of the world is open to receive them. But in Christian lands the Bible is unread in many Curistian families—a copy is frequently kept prominent on the centre-table for consument, or it is wrapped up and hidden away, or lies dust-covered and moth-eaten, as the case may be. Men who are conversant with the governments of modern na-tions and the history of prominent thumanitarians, know next to nothing of the leading feetures of the Jewish Theo cracy of the life of our blessed Lord! Dr. Cocbrane then briefly stated several

plain reasons why the Bible should be universally read. It is God's book-a directory for the present and a guide for the future. Even for the enlargement of our knowledge we need it. It is the cldest book in the world and contains facts no-where else recorded, and throws light upon topics mysterious and otherwise incomprehensible.

The meacher then went on to sav that the question was coming up as to the place the Bible should occupy in our

a movement that shall ask not imple per ntission to read a few verses at the open ing of the school, but legislation to make it a text book. At present, to our shame be it said, the Bible i i mored in many of our public schools, or but hastily read to meet the scanty letter of the law.

It is said by way of objection to this movement, the State has no right to teach religion. It has, however, the right to, and is under the obligation to teach morality, Others say there is danger of denomina-tionalism. Not if school trusters and parents do their duty. Others say, that by making the Bible a text book in our schools, we degrade it to a level with other scenlar studies. That depends upon how it is handled. If the teacher has due reverence for the Word of God, the scholars will soon come to regard it as the book of books-the most sacred of all treasures.

Dr. Cochrane concluded an carnest sermon by remarking that the great cursof our land, with others, is the division of religion from common life. The Bible is regarded as only intended for Sabbaths and Sabbath schools. Godless families never read or teach their children the Bible, and the Subbath school instructions every seventh day are of comparatively little value to overcome the vice and wickedness of six preceding days. It is indeed a sad anomaly, said the preacher, when a Protestant community excludes the Bible —the charter of all our liberties—from common schools, supported by Protestant communities and regulated by Protestant governments.

The preacher is strong in the belief that no government, whatever its political creed, can long stand out against such a rightoous demand. The question has two sides, however, and no doubt the other will also be vigorously argued before any legis-lative action is taken.

What Pays?

Surely thousands of things do not. Yet treasure of some kind. Love or money it may be, sometimes thoughtlessly, often firmly believing that it will prove "for value received." Frequently the investment is experimental wholly, and the worst of it is, the proof of fatal failure comes too late. Wise it is to ask the question, Does it pay? before engaging in any enterprise. Life is so short and strength so small that it were wanton to waste either. What may pay for one may not for another. Each must judge wisely, or take the conse-quences. Some speculations bear upon their face such uncertainty, such stupendous risk, that the foolhardy venturer finds no sympathy in his failure. The interminable nature of other enterprises stamps them as unprofitable. Once committed to them, they will worry and wear us in the finishing, or stand incomplete, ignoble ruins of a resolution we failed to carry out. This principle may apply to all departments of practical life, works of the hand, head, and heart. When we see young ladies punching

holes in cloth and carefully sewing them up again, we look doubtfully on the proup again, we look doubtury on the pro-cess, albeit it is dignified by the term tem-ber of the war follow this cm., the war to the war follow the tem-ther and the dignification with the law try, the war our process everight for work more worthy. Much of the triuming and tucking and ruffling and scuffling of lether, making, everythe we would cheen clothes making generally we would class in the category of non-paying investments.

Many books do not pay either in publi-cation or perusal, since neither writer nor reader is made richer by them. If we have appropriated nothing of value from what we have read, we have lost something. We are too lavish of our time when we are content with no returns. Passion is a poor investment. "I had rather do a day's work than to get real angry," said a sonsible woman. "It takes my strength away; it does not pay." It takes away our self-respect, and lessons the confidence of others. ers in us. Revenge never pays. However sweet in prospect, it will prove bitter in review when wrested from the hand of Him who has said, "I will repay." Patience is perhaps the most profitable investment we can make. The unruly child, the inefficient servant, the wrangling neighbor, and the bad world generally de-And in proportion as we, imitating the divine example, can exercise it, do we find ourselves repaid in the peace which possesses our souls. But what of the many things we are compelled to do pay or no pay; the duties we can not get away from, however repulsive and severe?

Well do we know that much of the machinery of life moves on unsided by the oil of gladness. At best its motion may be monotonous and distasteful, often so wearing in its friction that some are prone to question the profitableness of living at all. This is not ours to discuss or decide.

There are times when even the Christian heart will cry out of the depths of depres-sion, "Nothing pays." This is the lan-guage of discouragement, of despair, perhaps of temptation; and in the shadow of this darkness let us draw near to the heart of Him who was tempted in all points tike as we. Yet after treading the wine press alone He paid the most inconceivable! sacrifice in all time to purchase for us the joys of eternity. When we review our little lives in the light of that eternity, only those things which we have done heartily unto the Lord will seem worth doing. Let us be leval to the Master. Earnest, well-directed, Christian effort, put forth wherever God has placed us, shall never be in vain.—Ir. Talmage, in Clristion at Work.

The continental stations of the Free Church are now supplied for the winter. Mr. Gray, late of Marykirk, has been in-Naples by the Presbytery Italy; Rev. A. Cusm is at Rome; Rev. James Kippen at Cannes; Rev. John Prontice, of Lewes, at Montone; and the Rev. W. Beatties at Montreaux. A doou-ment has been issued, signed by Victor Emanuel, granting the Rev. Donald but would also be too panful to consider him were really to be had in Scripture, here. I will only say that he was greet. But in the absence of this, we do think ously misunders and as to many of his that there might be a great deal more of doctrines, and too well understool in regard to others, to justify the ordinary preaching of not a few who tried him. He that which is written, we should not attack the place the Bible should occupy in our public schools. Efforts are being mate in larger offices of the United States to eject it. Although it is only read by the teacher at the opening, its very presence is distasteful to infidel politicians. That same battle is so too, while it is our duty to be infix ble ing genius, and which created great cz.

Our Temptations.

A great many people imagine that if the circumstances of their lives were different, their lives would be much better than they are. They seem to think that the sin are. They seem to think that the sin comes from the opportunities of sinning by which they are surrounded, and that if the opportunities were removed, sin would die out within them. Well, in one sense, this may be true, and in some cases it undoubtedly is true. This was the old monastic conception, and men fled from their fellowmen, from the sights and sounds and seductions of actual life, and sounds and seductions of actual life, and shut thereselves ductions of actual life, and shut themselves within walls of stone, and buried them-selves in caverns of the earth. But their experiment was not a success, as the selfscourging they inflicted upon their bodies, in their vain effort to eradicate sin and make themselves hely, proved. The truth is, friend, temptation is in you,

and you might as well expect to fence your body from the impurities of its own blood, as to protect your soul from the coductive tendencies of your sinful disposition. mind makes its own sins, and the off-pring are of the color and character of the print. What you need is, not that your old wicked heart be kept from evil, reund about you, but that you have a new heart given to you. "Except ye be born again yo cannot see the Kingdom of Heaven. Golden Rule.

The Pardoned Sinner.

He easily looks down from on high on all the empty titles and false images of earthly happiness, and when he is beleaved of them all, yea, and beset on every side with what the world calls misfortunes and afflictions, ceases not to be happy. In sorrow ho is joyful, in poverty rich, and in chains free; when he seems buried deep, so that not one ray of the sun can reach him, he is surrounded with radiant lustre; when overwhelmed with ignominy he glories; and in death itself he lives, he conquers, he triumphs. What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther, "Smite, Lord, smite; for Thou hast absolved me from my sins!" Whose anger would he fear who knows that God is propitious to him, that supreme King, whose wrath is indeed the messenger of death, but the light of his government. death, but the light of his countenance is life; who gladdens all by the rays of His favor, and by one smile disperses the darkest clouds, and calms the most turbulent tempest?—Leighton.

Random Rendings.

REMEMBER, there is a witness every where, and a book in which every action is recorded, and from which no record is ever blotted out, except by the precious blood

THE grandest and strongest natures are ever the calmest. A fiery restlessness is the symbol of frailties not yet outgrown. The repose of power is its richest phase and its clearest testimony.

THE law gives the first sheet the control of the Games with the second of the second o

Hope in God in your worst frames—
"My worst frames!"—your worst frames.
Whatever there is of evil in my worst frames, I add to that evil by not bringing

"In patience possess ye your souls," as if it were said, Without patience ye do but half possess your souls—there is ground half possess your souls—there is ground unoccupied-patience only has full possession.

THE Book of Revelation is not so much an upward and forward vision, as in yard; through form to essence, through manifest effect to hidden cause. Seal by seal the roll opens widely.

"More light," cries the scientist, with the dying Goethe, and this opaque flesh shall be transparent. John had "more light," and to him the phenomenal life is transparent, and through his views of that life swell and throb the blood of the

Lamb. HE is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them to whom he did good, he is arrived at that height of goodness that nothing but an inis cufforings proves his death, his virtue is at its summit, it is heroism complete.—Bruyerc.

HAVE you never observed how free the Lord's prayer is of any material that can tempt to this subtle self-inspection in the art of devotion? It is full of an outflowing of thought and of emotion towards great objects of desire, great necessities, and great perils. After this manner, therefore, pray yo .- Professor Austin Phelps.

A young mother once said, " My heart is almost heavy that tay very little baby does not know how very much I love her. I fear I am impatient for her to know and love me. Dut G dis teaching me, by my love to her, so helpless, dependent and unresponsive, how he loves me. The fact that he 'so loved the world,' never touched my heart as it ought. Perhaps I shall understand it better and feel it more keenly now."

"It is my oplain," said an aged Christian, "that of all the graces, self-denial is more talked about and less practiced than any other." His judgment was very likely correct. It may be even questioned whether multitudes—possibly the major-ity—of professing Christians do not go through life without really knowing, out of their own experience, what self-denial

TRUTH and divinity are stamped on every line of the early chapters of Genesis, alike in their archaic simplicity, and in that accuracy as to facts which enables them not only to stand unharmed amid the discoveries of modern science, but to display new boauties, as we are ably more fully to compare them with the records stored up from of old in the recesses of the earth. Those who base their hopes for the future on the glorious revelations of the Bible. need not be ashamed of its story of the past .- J. W. Dawson.

Our Joung Kolks.

Counsels.

Do not dream away thy lifetime : Twas not given thee for a dream : 'Tis a fragment of th' eternal Which thou must, thou must redecid

Every hour is more than golden, Every moment is a gem; Treasure up ti ese hours and moments, There are princely pearls in them.

Re not selfish; earth's great sickness Noedeth self-denying men To go forth among the dying, And to soothe the beds of pain.

Don the purple, don the armor. Take tue helmet and the shield; Drop the girland, seize the weapout Make thee haste to take the field.

Lie not down amid the roses Carry high thy cross an I sword . What! a Sybarite disciple Of a self-denying Lord !

Be not weary . for the warefare Hard and the florce will soom be o'er, And the rest will be unchan,ing In the green unfading shore.

-H Bona, D.D.

The White Giant,

One afternoon, about a hundred years ago, a boy was sitting in his grandmother's kitchen, apparently doing nothing in particular, but really holding a very romarkable conversation with—whom do you

think? A white giant!
Now on the face of it nothing would seem more unlikely than that a giant should be found in a plain little Scotch kitchen no more than eight feet high from the bare floor to the unpained rafters; all the more to when a horse-shoe hung by with her silver bowed spectacles on the top of it, lay on the shelt. Nevertheless, there were the only two eyes in all Scotland that were able to find him out. Indeed I must tell you that the giant in when he did appear in plain view it was in the shape of a very old man with long white hair and beard which seemed to encircle him like a garment, unless, indeed, they flowed down and mingled with his garment; and all—hair, beard, and robe were whiter than snow. Therefore he is called the white giant. And this is the way in which he made himself known to the boy. Sitting by the fire, James had notice, that the lid of the teakettle was in including the control of a sitting that the control of the state of a sitting that the control of the state of a sitting that the control of the state of a sitting that the control of the state of a sitting the state of a sitting that the control of the state of the stat a singular state of agitation. It would rise and fall, and flutter up and down in a very excited manner; and, coming as he did of a race that had believed for centuries in witches and goblina, and many supernatural creatures, the boy naturally began to suspect that some imprisoned force or other was beneath it, struggling to get tree. "Who are you?" said he, very get free. "Who are you?" said he, very quietly, "and what do you want, that you are so restless and excited?" "Space, freedom, and something to do!" cried the captive giant from within. "Softly! you are, said have not told me yet who you are," said James. "Never was a race that wanted more done for it. But what can you do?"
"Try me and see. No one can do more. I will carry your ships, draw your carriages, and litt all your weights. I will plough your fields, sow the grain, and reap and thresh the harvests. I will hew away mountains and build roads. I will turn all the whoels in all your factories. I will weave your clothes and print your books, and carry them to the ends of the earth. In short, I will do anything that strength can do, and you shall be the brain that directs. I shall be the faithful servant to fulfil all your commands." "There's a singular treasure-trove to be found in an old copper teakettle?" cried James, rubbing his eyes to be sure he was not ureaming. "Only shows the use of having your eyes open," replied his stranger companion. "I am one of the forces 'bat were a created to work for you; but you have a fancy for drudgery, it seems, and prefer to dig and weave for yourselves." "In-deed we prefer no such thing," said James, laughing, "Wo are told that it is one of laughing, "Wo are told that it is one of our great vices to require other people to work for us while we sit idle." "That is very true when it is your brethren that you are enslaving," replied the giant; "But you have not found one half of the servants that were ordained to work for you since the foundation of the world, or else you would not be delving in the ditches and drudging with your hands, in-

may direct us. What do you mean by letting little children toil in your miserable factories, and become dwarfed in body and soul, when here am I, and a hundred other giants like myself, any one of whom could do the work of ten thousand of those babies, and never feel it—and you give us

stead of letting your brains grow that you

no work /"
"You are a kind hearted old genii, I am sure said the boy; "and, if I live, my work shall be to introduce you to the acquaintance of men. But tell me something of your history. Where have you been all these years, that no one has found Where have you

you out?"
"Where I am now and in similar places. though not always so tightly pressed. And indeed I have been idle, though my appetite for work has never half been supplied. I am one of the elder children of the flood, and began my work in the world before your race appeared upon it. Be-fore the rain began her ministry, I arose from my hidden retreats in the earth, and watered the earliest of gardens. Ever since then I have been carrying on a great system of irrivation: rising from the ocean into the sky, sailing in great fleets laden with treasure toward the mountain-sides where my bounties have been bestowed sinking them in a slightly altered form, in to the earth and visiting the roots of all the trees with supplies of food—creeping up through all their voins and into their broad green leaves, whence I escape into the air again. You see I have had something to do. But all this quiet work is only half enough for me. Work is my only half enough for me. Work is my nature, so do not be afraid of overtasking me. I cannot have too much."
"Indeed you are a grand fellow, and I am proud of your acquaintance," cried

"Now I seem to remember having seen you in April days, or sometimes in August or September, floating in the sky, but I neverthought to become so much better acquainted with you in my grandmother's kitchen."

"James! James! what are you doing?" cried the old lady, from her straight-backed chair. "Here ye've done naething all like a lazy lout that ye be. Gao to your tacks noo, like a mon, and be of some use to the world." the day but tilt the cover of the tea kettle.

"Ah grandam," said James "I have been doing a thousand day's work sitting here by the ingleside."

"Dinna be fooling, bairu! Dinna be fooling, yo idle dreamer! Wark and yo'll thrive; be lazy and ye'll come to

Nevertheless James' dreams came to more use than many another man's work, because he had the faculty of thinking to a purpose; and in the many talks he held with the friendly old grant, he learned one after another the secrets of his power. When lessons were over, the giant told wonderful secrets of his power, and per-haps I can repeat one of them in a few

"In old times, there was a long-continued contest between the land and the soa At first the sea had been the monarch and ruled over the whole surface of the globe. At length the land appeared, claiming a large part of his domain, and this enraged the sea, who beat wrathfully with whole armies of billows upon her shore, and threatened to conquer back all that he had

Presently came the children of the land ; first the little grasses, that, tenderly embracing their mother, protected her from being quite carried away by the rude in vading sea; and at length the taller trees, the great pines and oaks, that added greatly to her beauty and glory. Then a new thought occurred to the land, and she sent these, her greater children to subdue the sea on his own domains. They rode tri-umphantly over the billows, and, aided by the triendly winds, plied diligently from place to place, increasing everywhere the wealth and glory of her mother. But the sea arose in his wrath, and often engulfed these faithful children of the land, or broke their bones, and cast them up upon her lap in bitter scorn and defiance. Then the land resolved to take a more exquisito revenge than ever before. she called forth a mighty spirit from the bosom of the sea hunseli—a weird, white gigantic gorii who had been the oldest child of the flood. She gave him an armor of iron scales which the sea could not break, and upon him she laid her spells, and he went obsdiently to and fro at her and he went obediently to and fro at her bidding. Thus the land was at last triumphant, as organized brain always will be over brute natural force; and the children of men passed over land and sea safely toward their goal of perfect knowledge. But part of that a prophecy," said the white giant, when he had finished the

"It shall be a fact before many years, said James, "and you, my good giant, are the geni who shall finish the tale."

Soon swift cars were running to and fro the whole length of the kingdom pro pelled by the giant's arms, soon, too, the tasks of the little children at the factories wire done by the same old worker, who could drive a million spindles at a stroke quite as easily as a child could move one, and if the children were still employed, it was only to keep the giant supplied with work enough, which indeed was no easy task. His good nature was equal to all the tasks which could be imposed upon him. If you have ever seen his white beard rising above the chimney of some factory on a winter morning, or puffing out of the escape-valve of some little tug, you may almost have mistaken him, in the wavy, graceful lines of white drapery, for a sunny cloud, which, indeed, would not and if the children were still employed, it a sunny cloud, which, indeed, would not be the greatest of mistakes. Before long the great ocean going ships had the giant established in their holds, and their ponderous wheels moved by his iron hands, so that, independtly of wind or tide, they could hold their course night and day, and like swiftly moving shuttles weave the continents together with bands of neighborly good-will.

cunaren, I shall leeve you to guess the real name of "White Grant."

About Sermons.

Sermons are meant to be heard, not read. This fact must rule, not only their style, but their treatment of subjects. Each statement, sentence, and word are spoken but once, heard but once, and must be apprehended by the listener immediately, or be lost. That what is said may ately, or be lost. That what is said may be apprehended, it must therefore, be so said that all who hear may readily catch it on the wing. But to exhibit truth in the way takes time. A good marksman will hit a flying dove, but if the dove were compressed into the size of a humming-bird. he would find his skill baffled. Microscopic condensations have their value, but it requires microscopic eyes to see them.

An important element in every sermon is pertinent illustrations. Of this, the Gospel sketches of the parables of our Lord, and the brief outlines in Acts of some sermons of the Apostles, furnish both rules and models. Skill in illustration is one secret of success in the case of every effective preacher. But such illustrations require time. And, we may safely assert, when they are appropriate and well managed, a congregation will always gladly allow time for them. People will not grudgingly count the minutes while the preacher is presenting the truth to them "like apples of gold in pictures of silver," (literally, like golden, richly yellow apples offered in silver baskets). -- Reformed Church Monthly.

The Methodists claim that they have in their Sunday schools in Salt Lake City 800 Mormon children.

THE native Christians of Tinnevelly have determined to present the Prince of Wales with a Temil copy of the Bible and the Book of Commen Preyer.

Sabbath School Teacher.

LESSON VIII.

DAVID ESTABLISHED KING (28am v

COMMIT TO MEMORY, VS. 21, 25. PARALLEL P., SAGEJ .- 1 Chron. xiv. 8-17;

Isa xxvni. 21. Scripture Readings.—With v. 17, read 2 Sam. xxiii. 13, 14; with v. 18, r ad 1 Sam. xxii. 1; with v. 19, compare 2 Sam. ii. 1; road to the sea, the direction in which they with v. 20, compare Isa. xxvi. 21; with v. would naturally flee from Gibson. David

God, so shall yo be established .- 2 Chron.

CENTRAL TRUTH .- The Lord exalts His

servants. David is now crowned king (vs. 1-3). From the previous history, compared with 1 Chron., we learn that Saul, Jonathan, 1 Chron., we learn that Saul, Jonathan, Abnor, Ishboshoth, wore dead. None of Saul's house remained to be set up, and as the Philistines still menaced Israel, it was the interest of the tribes to unite under David and make him king. The accompanying festivities are noted in 1 Chron. xii. 28-40.

Some reasons for this course had to be given. The elders have three-two too many. First, David's kinship (v. 1). It has possibly been alleged against him that he was part Philistine, to raise prejudice. The second was that in point of fact he had been their leader in Saul's time (v. 2). The third and last is that God had said it should be so. Men are often slow in finding out God's will, but very sure about it when it falls in with their own. They must have known this third reason any time for seven years past.

David was thirty when first crowned (v.

At twenty, we may suppose, he had siain Goliath; four years he served Saul; four he was an outlaw, and a year and four months with the Philistines. He had been anointed by Samuel (1 Sam. x. 1); then by Judah (2 Sam. ii. 4); now (for the third

times by Israel separately.

He took Jerusalem, the defenders of which felt it to be so strong that they set the lame and blind on the walls in insolent defiance (v. 6), and when one strong point remained, Joab gained fame and position (1 Chron. xi. 6, by reaching it by the water-course, possibly under ground. David alas! now imitated the Gentile princes by taking "wives and concubines" (v. 13). Hiram of Tyre had recognized and honored him. This brings us to cur lesson.

(V 17.) The report of David being set up bowoda

THE PHILISTINES THE NEED OF STRIKING a blow promptly. They were flushed with former victories over Saul, and meant to crush David. They knew his ability, and probably wished to make their attack be-fore he had prepared himself; and they appear to have been sagacious in their plans. David had to betake himself again to the Cave of Adullam (for so the best authorities understand the "hold").

David has enemies to face soon after this honour, as when Christ is honoured, his enomies rage and bestir themselves. There is danger after rovival. The Philistines were in great force—" all the Philistines."
David had not yet fortified Jerusalem; his army consisted mainly of the adventurers who had followed his fortunes, and of whose feats of valor, probably, we have the record in 2 Sam. xxiii. 8-17.

THE VALLEY OF REPHAIM.

or "the Giants," is a fine plain on the southwest approach to Jerusalem, and when plundering raids formed a great element in war, it was a natural place for the Philistines, particularly, if, as is likely (2 Sam. xxiv. 18), it was harvest-time.

(V. 19.) There is no sure sign of piety in calling on God in weakness and distress (see Job xxvii. 3-10). But it is a good sign when men in the time of strength and the flush of prosperity wait on God. David's victories have not been a suare to him. Though in his home he had sinned and laid up sorrow for himself, in his publie life he is God's lieutenant and asks instructions. This is the sense in which he is the man after God's "own heart," i.c., as "Captain over the people." (See I Sam. xiii. 14.) Though king, and with all the tribes under him, he waits as humbly on God as when an exile and a wanderer. The enquiry would be made through the

high priest (see Numb. xxvii. 21). He asked should he go up, and would he conquer. He is answered affirmatively on both points.

VICTORY WAS ASSURED.

and David gave to the Lord the honor of it, even in the name given to the battlefield, Baal-perazim, or place of breeches (see Isa, xxviii, 21), and so setting an example to us. When we celebrate our successes let us not fail to honor the Lord (James i. 17). See Ps. exxiv., which may well express David's feelings. (V. 21.) So hasty and disorderly was

their flight that they left their "gods," and David and his men burned them (1 Chron. xiv. 12) as directed in the law. (See Scripture Reading.) The gods of the Philistines, brought to their defence, as the ark was, are disgraced. (See Isa. xiv. 1.) It is hard for us to understand this

war against idols, until we weigh the facts. The world was divided into two sections: a small one that honored Jehovah—the great mass of men worshipping idols. The sim of God, in providence and by the word, is to dispossess the idols and bring men to the knowledge and obedience of Hunselt. Hence the prominence given to facts like this; hence the denunciations of idols

throughout Scripture.
(V. 22.) Later the Philistines renewed the attack in the same vailey, and David followed the same wise plan of seeking

Divine counsel.
(V. 28.) He is directed how to proceed The Lord's hand is to appear in the success. There were groves of trees, from behind which the assault is to be made when the sound of a going or marching was heard in the tops or it may be in the beginning or commencement of the groves.

This would be, probably, more than a A MAN is never such a free m signal to David. Taken by the Philistines he is led by the Spirit of Gcd.

for the approach of a great force, it would

produce a panic attoug them.
(V. 24) Then David was to bestir him self, for the Lord was then to go out before him, and through his army, smite the Phil istines. This voise has often been a text for exhortations to activity and zeal when

Cod's spirit is reviving the church.

(V. 25.) Obedience in right the promised results. David gamed a signal victory.

The Philistines fied towards Gazer or Gezer (see Josh, v. 33), which was on the 21, read Deut, vii. 5; with v. 22 (for situal tion of Rephaim or Giauts), compare point not identified. Of course only the Judges xv. 8; with vs. 23-25, read Ps. lxxii. 1, 2, 34, 35.

Golden Text.—Believe in the Lord your Challenge that the mediant of the well of Bethlehem (2 Sun. xxii. 15) appears to have occurred during this war, and it shows how serious the situation was, and how great the deliverance. Let us learn
1. The triumph of God's enemies is

short. Saul and his sons were slain, and Philistia was triumphant, but only for a time. God's people need not easily be cast down.

2. God is taithful. He fulfils his word. He had promised victory over the Philis-tines by David (2 Sam. in. 18). How soon He made good His word! So let us say, Ps. exis. 49.

3. In the "steps" of his way a good man looks for direction (Ps. xxxxii, 28). David knew the general mind of God as to the Philistines, but he seeks particular guid-

4. The Lord's glory is the main consideration always. When the ark fell into eration always. When the ark fell into the enemies hands it consumed them. Not so the images. They were consumed. The idels he will utterly abolish. (I.a. in 18).

5. God's aid does not prevent our effort Rather when He works, we are to "be sharp," as the literal meaning of "bestir is. He toaches, onlightens, gives repent-ance and faith; but we learn, see, repent and believe. See Phil. ii. 11, 12.

6. How like all this is to Christ's kingdom, early opposed and resisted, but at length set up. Yet the Apostles had to wait for the "mighty rushing wind" of Pentecost. Then they "bestured" themselves (Acts ii. 2, 14).

The lesson of the mulberry trees that we ought to learn is that when the Lord is graciously reviving His work around us we should, each in his own place, make special efforts. It is not right to sit still and passively wait until the agent or the "in-terest" come to us; let us bestir ourselves. In our classes and in our congregations let us look for the awakening and conversion of souls. One soul brought to God cach week, will not win attention and be noticed, as would the conversion of fifty at the same time; but the work is as real in the one case as the other, and no less honoring to God.

SUGGESTIVE TOPICS.

The situation-David's position-how often anointed—why—by whom made king
—the reasons given—faulty—how—the
new enemies—how moved—their aims—
where met—under what guidance—how obtained—the lesson of this inquiry—the second attack—divine direction—meaning of it—the result—flight—lessons to us, as to God's faithfulness, man's duty, God's glory and Christ's kingdom.

Courage and Enthusiasm.

Now this morning I want to call your attention to two words. The first is "Courage" and the next is "Enthusiasm." In the first chapter of Joshua the Lord tells him four times in that one chapter to be of good courage. And if you will take your Bible—your Bibles—and read them through carefully, you will find in all the ages that God never has used a man that is full of fears and doubts and misgive ings. If we could only get these doubters out of the church, or get them out of "Doubting Castle," it would be the best thing that could ever happen to the church. Why there are more people living in "Doubting Castle" than in any other. A good many of God's people just hang around "Doubting Castle;" and it is really salvation by doubts now instead of by faith. It is doubts, doubts, doubts, and fears, fears, fears, so that God cannot use them. Now, if we are going to be successful in the harvest-field, and going to be the means of calling souls to God, we have got to be of good courage. As he said to Joshua, you must be of good courage and no man shall be able to stand against you all your days. And as you will look over his life you will find from that hour no man was able to stand before him. But God does not have a man he cannot trust. When Joshua got over Jordan and went walking around those walls of Jericho, all at once a man stood across his path with a drawn sword, and Joshua stepped up to nim, saying, "Are you for us or for our adversaries?" Aha! I have tried you, Joshua, and I have come down to lead you on to "Are you for us or for our advervictory. But if he had begun to tremble, or had shown any kind of fear, he would not have been the man to lead on that vic-torious army. He had got God's Word, which was, "Believe, and no man shall be able to stand before you;" and the Cap-tain of his salvation came and stood right before him and tried him, and found him full of courage. And so as to God's peo-ple. When he finds you full of courage and not afraid, the word will be a defence that no one can stand against. See how many men during our last war were all the time on the defensive, with their arm, es hold in camp, because they were afraid to move on the enemy's work. generals were being constantly removed; they were not successful. Those men who were always on the defensive were not the nen a wanted. What is God's Church coming to? It has been on the defensive or the last few years, and the time is What is God's Church coming for Christ's army to move on to the enemy's works. And if we are of good courage, God will be with us; but if we are cowards, full of doubts and fears, he cannot use us .- D. L. Moody.

On, for a tender, upright, well-informed

A MAN is never such a free man as when

BRITISH AND FOREIGN.

BARONES BURDETT COURSE proposes to ortablish in London a home for friendless girle.

To many it may seem a strange fact, and it is a fact of much significance, that, in upwards of 1000 parishes within the Province of Canterbury, there is neather a beer house nor a public-house.

A 1P 16 meeting of the Lawyers Prayer Union was held in London last month. A number of leading solicitors were present. The time was spent in the nariation of religious experience and in

In a recent letter Sir Bartle Frere speaks in the highest terms of the labours of the Presbyteman missionaries in Egypt. "What I saw myselt," he writes, "con-vinces me that their teaching has produced a profound and impressive impression, not only in Cairo, but in many large country towns and rural districts.

One of the signs of the times is, that a heathen editor in Bengal should have de-clared in his paper—the Bible is the best and most excellent of all Linglish books, and there is not its like in the English language. If a person studies the English language with a view to gain wisdom, there is not a book more worthy of being read than the Bible.

The board of managers of the American Bible Society has deputed the R-v. Luther H. Gulick to superintend the work of Bible circulation in Japan and China. He will go East unmediately and enter upon his work. He will supervise the manu-tacture and distribution of the Holy Scriptures in languages understood by the hundreds of millions of people in those great empires.

THE English Churchman commends the Bishop of Calcutta for the carnest straightforward sermon in presence of the Prince of Wules, the Viceroy, and their suites at the Cathedral on Christmas day. He urged the principle that every Englishman should be a missionary in India, and try to carry his religion with him there wherever he goes.

THEOLOGY is evidently not a favourite study with the rising generation of mans. At Heidelburg, where it must be admitted that the winter session has opened with unusually unfavourable prospects, only nine of the entire number of 488 students have entered their names as attendants at the classes of the theological faculty. About twenty-five per cont. of the students are foreigners, America contributing thirty-nine names, England and Scotland twenty-one, and Russia and Switzerland respectively thirty-four.

A MEETING was held in London on Friday night week, its object being to interest medical men in the work of medical missionaries in different parts of globe. A large number of members of the profession, including no fewer than one hundred students, were present. Gentle-men from China, Cashmere, and other parts of Asia, made speeches with a view to show that the establishment of medical missions in semi-civilized countries has been attended with the most beneficial results.

As a result of missionary work in the Micronesian Islands, within twenty-five years, the American Board of Missions reports the reduction to writing of four dia-lects, and the translation of a whole or a part of the New Testament into them; the croation of schools and the preparation of school-books; the compilation of half a thousand Christian songs; the training of a generation to read and write; the conversion to Christ during the past twenty-two years of about 1,200 souls, (a yearly average of forty-five), and the organization of twenty churches.

LIEUT. CONDER, in a lecture recently delivered in England upon the Ordnance Survey of Palestine, presented some interesting facts. In four years the Ordnance party have surveyed four fifths of the 6,000 square miles of Palestine proper which he between Dan and Burshoba. Local Atabic names have been identified with the Hebrew names to be found in the Bible. "So thoroughly has this been effected," says the lioutenant, "that it is probable that by the completion of this survey there will hardly be a place mentioned in the Bible with the completion. tioned in the Bible which is not determined on the map. Thus the Scripture narrative will be so illustrated by a correct knowledge of the localities as to have all the life of a contemporary record.

A MOST valuable pamphlet is the official record of the conference of delegates from the Presbyterian churches of the world held in London in July 1875. It contains the constitution, list of and a tabular statement of the number of members of the Churches which hold the Reformed faith. The alliance formed last year will hold its first meeting in Edinburgh on the first Tuesday in July, 1876. The number of delegates is limited to 300, distributed as follows:—United States, 100; Great Britain and Ireland, 102; Continent of Europe, 54; Colonies, etc. 44

Mr. GLADSTONE sent recently 500 live to be distributed among the celebrated parish priests of Mantua, Italy, and accompanied his gift with a letter, of which this extract is published:—"Although pressed by a great number of affairs, I cannot delay informing you that I have received No. 345 of the Dritto, of the 11th inst., containing your article on the elected parish priests. From the same I see that the priests elected by the pepole, are in a momentarily difficult position. If you think that some small sum could be collected to aid them in their present needs, I should very glad to contribute towards it 500 Italian lire."

At the meeting of the Bolfast Presbytery on Tuesday, the Rev. John Meneely, of Belfast, was unanimously nominated to the Moderatorship of the General Assembly of the Irish Presbyterian Church for 1876. The Assembly will meet this year in Belfast, and this is the first nomination to the office of Moderator. Mr. Mencely has been for years convener of the Theological Committee and Sabbath Observance Committee of the General Assembly.

PRESBYTERIAN YEAR BOOK & ALMANAC.

Edited by

REV. JAMES CAMERON, CHATSWORTH, ONT. . 25 CENTS. 122 pp.

The Argentanil A lustriser says The Argentenni 4 (estites says "The Yen Book is in its second issue, and shows improvement even on the excellent of the first it is, in a tort, a wade marem for Presbeterious, and ong, t to be to the hunds of all belonging to the Churc , especially its office-bearers."

The Chartian Georgian, (Methodist.) says This is a pamphlet of over 100 pages, grying a large amount of valuable information concerning Prosbyterian denomination of this country Intersating papers are contributed by Dr. Kemp. on Cooleges for Young Ladies, by Dr. Patterson on the Naw Hebrides Misson, 'by Dr. Snodgrass, on the Naw Hebrides Misson, 'by Dr. Snodgrass on "Queen's Univ. rist's and College," and "From Union to Union," by Rev. Robort Torranco, Additional to the information given respecting the several Prospection section while row form the united Church in the Dominion of Canada, valusble statistics are tarnished of Presbyterian Churcles in Great Britain and Ireland, in the United States, on the continent of Furope, in Australia, etc. The chapter on "Union" is par-ticularly readable; and, as the record of a memorable year in the history of Canadian Presbyter ransam, the "Year Book" for 1876 will flud a permanent place in the history of this country.

Will be sent FREE to any address on receipt of price.
C. BLACKETT ROBINSON,

Drawer 24%.

British American Bresbuterian. FRIDAY, FEBRUARY 11, 1875.

THE PREMIUM PHOTOGRAPH.

We have not yet exhausted the stock of photographs on hand, and shall continue sending them out in the order in which we receive subscriptions until further notice If our readers will kindly make mention of this fact, it will be serviceable to us, and help the circulation of the paper.

NOT TO BE CAUGHT.-ARCHBISHOP LYNCH AND MR. MACKENZIE.

The Roman Catholic Archbishop has

again been gratifying his passion for appearing in the public press. This time he writes not about the Fathers or the True Church, but graciously to inform the Premier, Mr. MacKenzie, and through him the people of the Dominion, and of the the Province of Ontario especially, that he "thinks this an opportune time to inform us that the priests in his Archdiocese are strictly forbidden to make the altars or pulpits of their Churches the tribune for politital harangues for or against any party or candidate for election, or to threaten any spiritual disability for voting with either party." It is very kind of the Archbishop to give us this information, but the fact that he should think it opportune to give it just now, or indeed to give it at all is not a little suggestive. Has the happy state of matters he now tells us of not always existed, and is this a new departure which has just been entered upon? Is it because in the Province of Quebec an amount of clerical influence in elections prevails at this moment that is alarming all good and truly patriotic men that he seeks to reassure us in Ontario. If the course of Archbishop Lynch is right, and we thoroughly believe it is, then it is the strongest condemnation of that of Bishop Bourget and his advisers: if the latter are right, as we have no doubt they think themselves, then they must blame his lordship as being a very halfhearted Roman Catholic. Can this assurance of the Toronto Archbishop be given to draw our attention to, and put us uron our guard against the very opposite course being pursued in Quebec? Or is it intended to luli us to sleep and quiet all alarms in Ontario until the work is done there, when we have no doubt the field of battle will be moved to this Province, and a different course entered upon. We are not to be caught napping or to be misled. even by the assurances of an Archbishop. We fear our Roman Catholic dignitaries and leaders most, when they are apparently the most polite and profusely liberal. The interests of free speech, and of the fullest civil and religious liberty in one Province cannot be severed from the same interests in any other. We shall have reason to thank the Archbishop, if his letter fasten a more close attention throughout Ontario upon the high-handed proceedings being enacted by the hierarchy in Quebec. It is the boast of Romanists that their system is one, penetrated by one spirit, and directed always under all guises to one great end. When we look at the Continent of Europe, at the United States, at the sister Province, and see everywhere a policy pursued by the Romish Church the very opposite of that which Archbishop Lynch assures us is adopted in his diocese, it is impossible for us to get up our confidence, even when encouraged by his high authority. We fear that this letter is but a clind, and if it is not we know too well that when the time comes Archbishop Lynch will be obliged to fall into line with all the rest, and carry out the course followed by his Church always and everywhere to ad-

only one of the thousand disguises Popery in Ontario, another in Quebec; begging and scheming in the United States, intolerant and persecuting in Mexico; fawning and patronizing in England, dictatorial and involent in Spain; but everywhere, under every different external appearance, pursuing stendily, sleeplessly the same great game to lerome predominant, and to build up its own power upon the ruins of every other. The history of the too black to allow us to be misled by the patronizing assurances of a letter from even a kindly Archbishop. Indeed his assurances of non-interference are qualified by one statement which goes iar to nullify them that "priests may, of course, instruct their people on the conscientious obligation of voting for the candidate whom they judge will best promote the interests of the country." This is so much done, every one knows, and priests, owing to the general ignorance of their people, have them so thoroughly under their control, that a politican, auxious to secure the Roman Catholic vote, has for the most part only to make terms with the priests, who again, even in Ontario, in the diocese of Archbishop Lynch, must act strictly according to directions received from headquarters.

In this way the statements made in the letter alluded to become almost valueless as matters of fact. The power is simply exercised in another way, but still almost as effectually as if the altar or pulpit were made a tribune for political harangues, and members were actually threatened with spiritual disabilities if they don't vote for the person or party, the priest, or in other words the Archbishop and his advisors recommend. All this is too well known to admit of

"The Roman Catholic Church," it is said, "asks no special favour from any party." On the contrary its history has been that of always asking favours. Scarcely has any important or test election ever taken place but that the Roman Catholic vote has had to be purchased by granting some favour or other, and if the secret political history of the Dominion could be known, much more of this has been done by both parties than outsiders generally have any idea of.

To other statements of this letter we give the most cordial assent. We believe, and it would be well if all our ministers acted upon the belief, that a minister of religion needs all the "influence he possesses to forward the interests of his whole congregation," without lending himself as a partizan to any political party. We thoroughly agree that the profession of the Roman Catholic faith, or of any other, cren of no faith at all, should not be any bar to the fallest and freest enjoyment of all civil and but universal condemnation of shop licenpolitical rights and privileges. If our Roman Catholic fellow citizens will only be satisfied with that, we shall strenuously contend for it, but we shall just as strenuously contend against their getting anything licenses be left to them? more, and despite Archbishop Lynch's spothing assurances, shall not cease to watch and expose all undue use of clerical influ-

THE NEW LICENSE BILL.

This measure came up for a third readthe bill. We pass no opinion whatever upon the motive of those who proposed them, but we regret that the proposal to limit shop licenses should not have been entertained. There is scarcely any part of the traffic about whose evils public opinion is so unanimous, but the Government has declined to take any responsibility directly in dealing with it. Mr. Clarke of Norfolk, who opened the campaign in the Legislature with such a gushing sneech, kindly took it upon him to say that "temperance people were satisfied with the bill as it stood," and at the close of the debate was as kindly patted and complimented by Mr. Crooks for what has been really his obsequiousness to the Government in all its dealing with this

Now that it is passed, we may present. a more tall analysis of the measure as a whole than we have yet done. The one point in it with which we are specially interested is, to what extent does it impose restrictions upon a traffic which a vast majority in the country, including many who are engaged in it, and many of its victims agree in condemning?

Looking at it in this light, the first, and by far the most important provision, is that which removes the granting of licenses, and the duty of inspection, wholly out of the hands of municipal bodies, and places it in those of commissioners appointed by the Government. This can hardly fail to form. work better than the method which has been abandoned, which was confessedly an utter failure for the most part. Much, however, will depend upon the character and faithfulness of these commissioners. vance her own similter designs. His is If they can be clearly proved to be remits, above.

there should be no difficulty in procuring assumes to gain its ends. It is one thing their removal, and good men being put in ther place.

The next important provisions of the bill, in the light in which we are regarding it, are those which respect the limitation of the number of places where liquers are to be sold. These may be classed under the limit of population, the amount of bond and duty required from those who get license, and the character of the dealers. The limit of population we have Romish Church is too well known and is already mentioned, namely, one tavern for every two hundred and fifty in places of 1000 inhabitants, and under, for places which have over that number, one for every four hundred. When we exclude children and youths who do not need these places of resort, and reflect that they are intended mainly for the travelling public, that the reasons which have caused this legislation are to remove as far as possible from our midst a dangerous temptation and a source of crime, we still believe that the propor tion of taverns this measure allows is too great, and that one more stringent in this respect could as easily have been carried out as that under consideration. And even this degree of limitation has drawbacks. In cities for the year ending April 80th, 1877, the number need not be reduced more than one-fourth of those at present in existence. In any place where it appears to the satisfaction of the commissioners, a large increase of population has taken place since last census, the number may be increased provided only that it does not exceed the limit fixed by law. The first of March, or before, is the day fixed for application for license, but for special reasons, if the proper officers see fit, licenses may be granted after that date. The skilful application of these powers by commissioners who are easy-going will make sure that the number of taverns in any place will not fall below the minimum

> The powers of limitation vested in councils are strongly dwelt upon by apologists for the government measure, but for the most part this is in reality just so much conceded to the liquor interest. If the eouncils have so utterly failed to do their duty in the past, how can any limitation be expected of them in the future. They can prescribe whatever accommodation they choose more than the law requires. they can limit the number of shop licenses, they can require that those shopkeepers who obtain license sell nothing else but spirituous liquors, the kind of accommodation and mode of carrying on the traffic. But all this, we fear, is only so much dast thrown in the eyes of the public by the government, or an attempt to do it. If the most unscrupulous means have been taken before this to pack councils in the interest of the liquor traffic, how is it to be prevented in the future? In still leaving so much in their hands, after all ses, and after Mr Crooks himself charging municipal bodies with being too lax or altogether derelict in their duty in the matter of licensing, why should dealing with shop

The amount of bond and duty for license have also reference to limitation. Both, we should think, and the latter especially is too small. With the appropriation of the monies arising from these we have little fault to find. We should think it better that municipalities should derive no profit whatever from the liquor traffic. ing on Monday last. Several attempts Councils may increase the duty but there were made to secure some amendments in will not be many cases of the kind we suspect.

> The character of the applicant for license as being a man of good repute may also affect the number of taverus to be kept in any locality. It is intended to operate partly in this direction. Everything almost in this respect will depend upon the commissioners. We have no doubt that if those engaged in this business were asked for an opinion, all would say they considered themselves men of good repute. The kind of good repute needed to qualify a man to engage in selling whisky as acommon drink is of so very inferior a sort that the limitation on this ground, of places where men are lured to their own ruin, and made a danger, burden, and curse to society must be small indeed.

> As however the measure is now passed. it lies especially with temperance men to watch its operation, and especially to bring all their influence to bear upon securing the right men for Commissioners, and in every case where they do not carry out the law, seek their removal as soon as nossible. We believe this measure is a step in the right direction, and because it is but a step let temperance men still continue the good work of agitating this subject, enlightening and educating public opinion, and when the time arrives again, appeal to the legislature for another and further advance in this great work of social re-

> Mr. Inches, 51 Bleury St., Montreal, publishes a Key to the General Assembly Picture. It is a small pamphlet of 82pp., and is furnished for 21 cents. Address as

Ministers and Churches.

THE Rev. Mr. Panton, formerly of Lindsay, has received and accepted a very unanimons call from the Bradford and West Gwillimbary congregations.

Duning a recent visit of Mr. W. J. Smith student, to the Mono Mills congregation. he warmvited to a Social, and presented with a purse containing \$24 dollars in token of their appreciation of his services during the past summer.

On Monday evening the Rev. Prof. Mc-Laren delivered a highly instructive lecture in College Street Church, on "Man and his Dwelling Place." There was a large attendance. The proceeds were in aid of the building fund.

We see it announced that the new St. Andrew's Church, corner of King and Simcoe Streets, will be opened next Sabbath. Services will be held as follows:-At 11 o'clock, Rev. R. Campbell, M.A., of Montreal; at half-past 8 o'clock, Rev. Prof. Mc-Laron, of Knox College; at 7 o'clock, Rev. D. M. Gordon, B.D., of Ottawa.

On Thursday, the 3rd inst., Mrs. Currie's Bible-class in Napier presented that lady with a valuable tea service and a purse. Mrs. Currie's class is of a very interesting character. It numbers over forty young women, who spend one half of each Thursday afternoon in studying the Holy Scriptures, and the remainder in receiving instructions in needle work. The valuable donation was accompanied by a very kind and grateful address.

The anniversary services of the Presbyterian congregation of Ailsa Craig were held on the 80th and 81st January. Sermons were preached on Sabbath to crowded audiences by the Rev. D. McDonald, of Westminster. The afternoon service was in Gaelic, and was very highly appreciated. Many had come a long distance in order to be present. On Monday evening the aunual soiree took place, when the Church was filled to overflowing. Selections from Sankey's songs and solos were sung by the choir, and addresses of a highly instructive character were delivered by the Revs. G. M. Milligan, of Detroit, D. McDonald, of Westminster; J. Calder and G. Jackson. of Ailsa Craig.

On the evening of the 19th ult., quite a crowd of members of St. Andrew's Church, Kincardine, took possession of the manse, organized in the parlour, and under the chairmanship of Mr. James McPherson. kind speeches, very complimentary to their pastor, the Rev. Wm. Anderson, M.A., were made; and thereafter, Mr. Martin, on behalf of those present, presented Mr. Anderson with a purse containing nearly \$100. The rev. gentleman, although taken by surprise, managed to return thanks in appropriate terms. We are always pleased to chronicle these kind of incidents; shewing, as they do the cordial relations subsisting between pastor and people.

WE have before us the eighth annual report of St. John's Presbyterian church, Almonte, in which the session have to report a gratifying increase to the communion roll. The membership now stands at 191. The Treasurer's report shows the following figures :--

Congregational Fund...... \$1310 85

During the active and zealous na of the Rev. Wm. McKenzie this congregation has grown very considerably; and we have no doubt, with the Divine blessing, prosperity, temporal and spiritual, will continue to mark its future.

On the evening of Sabbath 23rd January, an Ordination Service was held in Cook's Church-the congregation having previously elected to the eldership Mr. William Rennie and Mr. John Hannah. Mr. Rennie had been for several years an elder in Markham, and Mr. Hannah is one of the most faithful teachers in the Sabbath School of the congregation. The Pastor, Rev. J. Gardner Robb, B.A., preached ably and clearly, setting forth and defending Presbyterian Church Government. After which Mr. Rennie was inducted, and Mr. Hannah ordained to the office of elder. Rev. Professor Gregg was present and took part in the ordination; after which he addressed a few very appropriate and impressive words to both elders and people.

THE Union Presbyterian Church, Goderich Township, one of the congregations under the pastoral care of the minister of Knox Church, was opened on Sabbath, 80th Jan., 1876. The opening services being conducted by Rev. J. C. Smith. Hamilton, and Rev. James Sieveright At all the services the Cnurch was crowded. On the following evening a very successful soires was held-over 300 people were present. Addresses were delivered by Rev. J. C. Smith, J. Goodspeed, and J. Sieveright. The choir of Knox Church, Goderich, delighted the audience by their effective D. Anderson, the meeting was also advendering of several delical phoes of music.

The Church is a meet frame building, Rev. Mr. Macmillan, of Mount Forest;

capable of scating comfortably 200 people, and has cost over \$1,200. The whole proceeds of the opening service amounted to \$800, leaving a debt of about \$250. This is the fourth Presbyterian Church erected in the neighbourhood of Goderich within the past five years.

On the 4th inst., a large number of the members and adherents of Streetsville Presbyterian congregation took possession of the manse, and after a sumptuous repast provided by the ladies, besides many substantial tokens of good will to the pastor and his family brought to the manse, Mrs. R. Barber, in the name of the ladies of the congregation, presented Mrs. Breckenridge with a handsome sum of money as expressive of respect to herself and family. Mr. Breckenridge made a suitable reply, acknowledging with thanks the many instances of kindness shown to himself and family during his pastorate, some of a private and some of a public character, and which seemed to be becoming more numerous year by year, and he regarded these not as a mode of implementing a meagre stipend as is sometimes the case, but as a spontancous proof of a sincere and growing attachment. After complimentary addresses by Messrs. Spence, Steen, and Dr. Woods, a reading by Mr. Browning and music by the ladies, the friends withdrew well pleased with their evening's enjoy-THE entertainment in the Presbyterian

Church on Tuesday evening was well attended, the Church being crowded to its utmost capacity. The programme for the evening consisted of music, speaking, presentations, and last, but not least, a good supply of catables. The Rev. Mesers. Waddell and Wood made short, but very interesting speeches, both for young and old; after which a committee of ladies supplied the audience with refreshments. When they (the eaters) got through with the estables. Mr. McRobie took the platform and called the audience to order; he niade a short but laughable speech, after which, in a few appropriate remarks, he presented Miss Bella Bell with a Gold Watch, Bible and Psalm Book, purchased by some of the congregation upon hearing that she intended leaving town, and to show her how they appreciated her services of the past two years. Mr. James Lawson took the platform next, and with the necessary remarks presented Mrs. McRobie with a black walnut sideboard and an eight day ornamented clock, and Mr. McRobie with a three-story cake, all of which was from the ladies of the congregation. The Rev. Mr. McRobie returned thanks to the ladies, both for his wife and himself. We have still another to mention, and that is a purse well filled with the "needful," which was presented to Mr. Boulter, Janitor .- Petrolia Advertiser.

A very interesting meeting of young persons and a few of the parents connected with the Presbyterian congregation of Mount Pleasant, took place on Friday evening,4th inst.,at the boarding place of the Rev. Thos. Alexander. After enjoying a comfortable supper provided by the young people, a presentation was made to the pastor of a pulpit gown, accompanied with an address expressive of their respect for him as their pastor, and gratitude for his faithful secvices among them, as also their hope that he would be spared to wear it for years to come. The address also contained an expression of their wish and prayer that his partner might be restored to her usual health and spared among them. To the address Mr. A. made a suitable reply, in which he expressed the pleasure he had, at this advanced period of his life. after labouring in the Lord's vineyard for over forty years, in receiving this renewed token of their esteem and regard. He considered it as an evidence that he had not altogether laboured in vain, and felt encouraged to continue to preach the same Gospel he had always done, so long as God gave him grace and strength. He thanked them also for their kind wishes and prayers on behalf of his partner. After the singing of a few hymns, reading of the Scriptures, and prayer, the company dispersed to their several homes, delighted with the proceedings of the evening.

THE annual tea meeting of Palmerston congregation was held in the new stone Presbyterian Church, on Wednesday evening, the 29th December, at 6 o'clock. Tea was served in the basement, which is admirably adapted for the purpose; and the supply of bodily refreshment was quite abundant, as the ladies look well to this feature of such meetings. After tea, the company gradually found their way upstairs, till the entire body of the Church was quite filled, when temporary seats had to be made in the passages, which were also soon occupied. The speakers were the three resident ministers of Palmerston, viz.:-Bible Christian, Episcopal Methodist, and Canadian Methodist ministers. But, besides these, who all congratuated the congregation on the solid substantial Church they had built, as well as expressed their cordial regard for the minister, Rev.

Rev. Mr. Morrison, of Proton, and Rev. Mr. Mullan, of Fergus; all of whose spesones were able and entertaining as well as instructive. As the other denominations have had the free use of the basement for their tea meetings, the cordial thanks of the brethren thus favored were tendered to the minister, managers, and office-bearers of the congregation for their courtesy. Indeed, among all the ministers of the town there is the best of feeling, and thorough co-operation in all Christian work. The proceeds of the tea meeting went towards liquidating the debt upon the Church. On the following night the children of the Sabbath school had their social, which was addressed by the Rav. Mr. Hayhurst and Mr. Butt, as well as the pastor.

On Thursday evening, the 27th January. the Prosbyterian congregation of Mandaumin held their annual soirce. The Church was filled to its ulmost capacity. The pastor of the congregation, Rev. G. G. Mc-Robbie, occupied the chair. The meeting was opened with singing and prayer. After tea, which was served in excellent style, addresses were delivered by the chairman and Rev. Messrs. J. Abraham, Watford; J. M. Goodwillie, M.A., Guelph; F. Dawn, Mandaumin; J. Neelands, and B. J. Brown, Wyoming. The addresses were both instructive and attractive, and were listened to with marked interest. The Camlachie choir, under the efficient leadership of Mr. Trussler, centributed largely to the enjoyment of the occasion, and enlivened the meeting with a number of choice selections excellently rendered. The proceeds amounted to \$60 nearly, and will be devoted to building a fence arou. d the manse recently erected. The following evening the Sabbath school children held their annual festival. Brief addresses were delivered by the pastor, and Rev. J. M. Goodwillie. The children sang a number of beautiful hymns; and solos and duetts were sung by some of the visitors present. All seemed delighted with the entertainment of both evenings, and many were heard expressing their satisfaction in a way hitherto unknown in the history of soirees at Mandaumin. It is of value to notice the progress of the Church at Mandaumin and the associated congregation of Moor Line. Since Mr. McRobbie's ordination, a little more than a year since, the attendance in both congregations has quite doubled. There have been forty baptisms, and thirty members have been added to the Church. Such inas are worthy of com-nay well stimulate the

prosecute with zeal his

ork of faith and labor of love; being as-

sured that, "He that goeth forth weeping,

bearing precious seed, shall doubtless come

again with rejoicing, bringing his sheaves

with him." On the 10th January the annual missionary meeting of the Barrie congregation was held, Mr. Andrew McNab, merchant, in the chair. The report for the year ending 81st December, 1875, was read, showing that \$208 was raised by the congregation for the schemes of the Church, and apportioned, so far, as follows:-Knox College, \$20; Home Mission, \$80; Foreign Mission, \$16; Widows' and Orphans' Fund, \$27; French Evangelization, \$19; General Assembly Fund, \$28. In addition to the above, the Sabbath school contributed \$100, divided \$44 for Home Missions; \$56 for Foreign Missions. A very excellent missionary speech was made by the Rev. J. Gray, B.A., Orillia. Rev. Thos. Crompton, P.M., also made a fine speech. The pastor of the congregation thereafter offerseveral of the laymen present had made some observations, moved votes of thanks, etc., the eighth annual missionary meeting of the Barrie Presbyterian Church was brought to a close with the benediction. On the 26th January the annual business meeting of the Barrie congregation was held. The various reports for the year were submitted and disposed of. The congregation, judging from the reports and the general tone of the meeting, is in a very healthy and satisfactory condition. The officers for the year were elected. At this stage of the proceedings the pastor, who was in the chair, having received a significant kind of hint, expressed a desire to be relieved of the duties of the chair and allowed to withdraw for a short time. This was acceded to, and Mr. John Ross. Allandale, was accordingly elected chairman. During the absence of the pastor the stipend was increased to a thousand dollars a year from all sources. So far, very good. But now there burst forth a atorm of very considerable herceness. The cause of it was the expressed desire, etc., on the part of many to introduce into the public worship of the congregation the English Presbyterian Hymn Book to be need with the Psalms. The matter is to be settled by the session.

As we get farther from the form, and nearer the fast, do we get less through the head, and more through the heart.

To bear an evil name for Christ has put many a man's religion to the test—yet it is a yoke that Jesus requires all His disciples to put on.

Book Reviews.

HARPER'S MAGAZINE.—The l'ebruary number of this old-time favorite is replete with good things and profusely illustrated. " Pas sages from the pen of Dr. John Todd;" "Va-sar College," and numerous other articles will well repay perusal.

Sr. Nicholas for February is full of dilicacies for the young people, prepared by such skilful and judicious caterers to their juvenile tastes as Lucy Larcom, Fannie R. Feudge, J. T. Trowbridge, Bayard Taylor, Susan Coolidge, Olive Thorne, G. B. Bartleit, and several

WIDE AWARE.—The February number is very attractive in contents and appearance. Mrs. Mary E. Bradley, Miss Eastman, Fanny Rosser Feudge, Mrs. A. D. T. Whitney, and the author of "The Ugly Girl Papers" are among the contributors, and make the magazine worthy of its name, Wids-Awake, and deserving the popularity it is winning. ZION CHURCH PULPIT.

This is the first Ne. of vol. 2. It contains two sermons. The title of the first is, " Warning and Welcome," founded upon Ezekiel xxxii. 4th and 11th verses. The second is based upon 2 Kings v. 1, last clause, "But he was a leper." Dr. Cochrane's sermons are now too well known to need our commendation. This publication is monthly, and the subscription price is \$1.00 a year.

BLACKWOOD FOR DECIMBER has come to hand, and contains the usual number of well-written and interesting articles. The Dilemma is still continued, and has now reached Part VIII. There is also part of a new story in this number called "Left handed Elsa," in which a mysterious looking-glass takes an important share. The other articles are on sundry Subjects, Statistics. In a Studio Conversation No. IV. Notes from the Crimes, Elizabeth, and the Scot at Home.

MY INQUIRY MEETING, OR PLAIN TRUTHS FOR ANXIOUS SOULS SAVED OR UNSAV-ED, by Robert Boyd, D.D., Chicago: Heming H. Revell, 91 Washington. Street.

Dr. Boyd was formerly a well-known Baptist minister of this country. In this small volume the author has taken up a number of different cases covering a great variety of inquirers' difficulties-the sceptic, the indifferent, the in quirer without feeling, the backslider, etc. Paper covers, price 15 cents.

NEWS OF FEMALE MISSIONS IN CONNECTION WITH THE CHURCH OF SCOTLAND.

This is a neat, small quarterly pamphlet published by Blackwood & Sons, Edinburgh and London, at 6d. a year, or by post 10d. Its object is to circulate intelligence about missions for women in India, among the the Jews, and about Gaelic Schools. The present number is the first of a new series, and contains the Thirteenth Annual Re port of the Scottish Ladies' Association for the Christian Education of Jewish Females; letters from Calcutta, Madras. Sealkote, besides other interesting intelli-

THE (HRISTIAN GIVER is a monthly paper published at Bellefonte, Pa., by the Bellefonte Press Company. Its object is to stimulate Christian liberality by considering and illustrating this grace from every point of view, as well as by circulating information. It is got up in a neat form, on good paper, and clearly printed. Its saticles are short and to the point. Where help to form correct ideas of the grace of giving. It presents an attractive list of premiums to induce subscribers. We have only to add that the price of a single copy is 75 cts. per annum, with which is given in a copy of Sankey's Hymn Book, worth 25 cents.

THE INTERNATIONAL REVIEW is a bimonthly, published by A. S. Barnes & Co., New York, Chicago, and New Orleans, price \$5 per aunum. It is well printed on good heavy paper. This number contains 144 pages. Its first article, "The Herzegovinan Question," is well and ably written, and places clearly before the mind of the reader the complications of the struggle at present going on in that Turkish province. The next article is a review of Dr. Draper's recent work upon "The Conflict of Science and Religion," in which the defects of that book are clearly, and not too strongly pointed out. Other articles are" Retrospective Legislation and Grangerism," "Insectivorous Plants," a Review by Dr. Dawson, of Montreal, of Dr. Darwin's late work upon the subject; The Psychology of Murder, etc. An interesting feature of this review is the large space devoted to notices of recent American, English, German, and Italian books.

SCRIBNER'S MAGAZINE for February is rich in articles entertaining and useful, and lavish in illustrations. Among the articles are the following: "New York in

Homes," by Charles Barnard ; "Beds and Tables, Steels and Candlesticks," number three, by Clarence Cook; "Phillip Nolan's Friends," two chapters, by E. E. Hale; "Eros," a poem by Joel Benton; "Fermando Nyrouha," by "Delta ;" "Fame," a poem by Edgar Fawcett; "Fortunata's Pocket," by Kate P. Osgood; "French Duels," by "Gamma;" "A Poet's Constancy," a madignal, by John G Saxe: 'Topics of the Times;" "Home and Society;" "The World's Work;" "The Old Cabinet;" " Culture and Progress;" " Bric-

PRINCETON REVIEW. - The January number of the Presbyterian Quarterly and Princeton Review is issued. Dr. Morris of Lane Seminary, gives whistorical sketch of the Auburn Declaration, and incidental ly discusses the question of Revision of the Standards. Dr. W. H. Green, of Princeton, treats the Study of the Hebrew Language. Dr. Skinner, of Cincinnati, writes on "Jesus and the Resurrection," "The Indian Question," "The Philosophy of Arthur Schopenhauer," "The Perpetuity of the Sabbath," follow, and then Dr. John C. Lowrie discusses "Church questions in Foreign Missions," and Rev. Frederick Vinton the "Utrechat Psalter and the Athanasian Creed."-As usual the Review will be supplied by Rav. A. Kennedy, London, at the modified price of \$2.85, and orders are respectfully solicited from former subscribers, and from new ones, which, since the Union, should be a good many, from ministers and laymen as well. A few of the latter have been taking it for years, and prize it highly.

A DICTIONARY OF CHRISTIAN ANTIQUITIES, Edited by Dr. William Smith, and Prof. Cheetham, vol. 1. Boston : Little, Brown, & Co.

This very erudite work, to be completed in two volumes, is meant as a continuation of the " Dictionary of the Bible," so well known to students, and comes down to the end of the eighth century, the time of Charlemange, and the boundary line between the Early and the Middle ages. It treats of " The organization of the church. its officers, legislation, discipline and revenues;" "The social life of Christians, their worship and ceremonial, with the accompanying music, vestments, instruments. vessels, and insignia, their sacred places, their architecture and other forms of art, their symbolism, their sacred days and seasons, the graves or catacombs in which they were laid to rest." The whole ground will not be covered, however, till the Dictionary of Christian Biography, Literature and Doctrines," which is promised shortly, appears. Then the student will be able to learn all he wants to know of the Early Church, or, at least, where to find it; and Dr. Smith's labours in the dictionary line, one might suppose, would be ended. But with unwearied zeal, and encouraged by the great success of the various series already published, he seems to contemplate a similar work on the Middle Ages, which will then, doubtless, cease to be reckoned the "dark ages," in one sense at least, as being no mere terra incognita. And then also will be completed the most elaborate and full, and the most splendid library of reference, for classical and Christian antiquity, ever published in any country or in any language. The present volume goes over some very doubtful ground; but the editors' say in the preface, that "while it is probably impossible to secure absolute impartiality, in treating such subjects as Church Government and Ritual," yet, they are "confident that no intentional reticence, distortion, or exaggeration has been practiced by the writers in this work." If this is so, it is all that could be expected. Nevertheless, of the seventy-eight contributors, all but five or six belong to the Church of England; the leading articles are written from the point of view of that communion, and some of them read like special pleadings for the divine right of Episcopacy; furnishing another proof that, in order to know what really were the opinions and practices of the English Church, one must explore for himself, and dig in the mine of patristic literature. We regret to see no reference to the able and most interesting work of Mossman, on the "History of the Catholic Church, from the death of St. John to the middle of the second century;" but rather what seems a careful ignoring of it. His conclusions, to be sure, are the reverse of theirs; for, although a rector of the English Church, he finds no support, either in the Scriptmes, or in the Primitive Church, for diocesan Episcopacy, but shows abundantly that when the Episcopus began to be distinguished from the Presbyter, he was merely "primus inter pares," and that, to a late period, in Egypt the Presbyters retained the power of ordaining, when it had been wrested from their brethren in other parts of the church. Apart from these faulte, which perhaps human nature could

formation. It will give pleasure, but pain likewise; and will excite amazement at the stupendons growth of superstitious observances which were engrafted, even in those early ages, on the simple institutions of the New Testament. From what an intolerable yoke of bondage God delivered us at the Reformation! although some churches are as yet but " half-reformed." It contains many beautiful illustrations of ancient art, in the numerous engravings. It is also amply furnished, like its prodecessors, with references to authorities, some of which may help the reader to correct the partial views of the writers, where this is needed. The references to the Fathers are, for the most part, according to the standard of pagination of Migne's Patrologia, so that those who are in the neighbourhood of the Montreal College will be able, through Mr. Redpath's magnificent gift, to verify quotations, and some of the students, we hope, having such a golden opportunity, may be stimulated to become themselves original investigators.

Correspondence.

"Go on With your Work"

Editor BRITISH AMERICAN PRESERVICHIAN.

Sig.-In Word and Work for Dec 28rd, there is an anecdote with the above heading, of which I take the liberty of sending you a copy. It is as follows:

"A minister was greatly discouraged after many years of hard labour amongst his people, at seeing no spiritual harvest yet reaped. He was so much troubled that he meditated changing his field of employment, believing that he might prove more successful in another sphere. While his mind was taken up with these sad thoughts he had a dream. He thought he was a poor man seeking employment, and that at last he found an employer who gave him a sledge-hammer, and showed him an immense rock, as large as the largest church, and told him to hammer upon the rock until he had split it into pieces. After hammering away for some time, he at last remenstrated, that the work given him to do was impossible. His employer replied, 'That is nothing to you. I shall pay you for the work. Whether you succeed or not is no concern of yours. Do you the work! Only do the work!'

Upon this he redoubled his blows, but was on the point several times of laying down the instrument. Still the employer said, 'Keep to your work! Smite the rock! Smite the rock! And he kept on smiting, with his heart sinking at the hopelessness of the effort, when all at once the rock rent asunder, and by the convulsion

he awoke from his dream.
"The impression did not end in a dream, for the devoted pastor took courage, and continued his efforts in the old sphere, with fresh zeal; and it was not long before he saw the fruit of his labour, and had the privilege of gathering, in a glorious harvest of enquiring souls. If, therefore, God has put into thy hands the sledge-hammer of the Scriptures of Truth, and if every lesson out of that book is a blow struck in the course of advancing his kingdom, shalt thou weary in teaching? 'The residue of the Spirit is with Him.' Wield the hammer in faith and prayer. 'You must go on with your work."

I have no doubt that the first two sentences of the foregoing anecdote, are strictly true of more than one of the minis-ters who read the PRESEYTERIAN. Let the dream which that minister had, and the reward of his perseverance, stir them up to increased activity in their Master's work. Let others too, who are seeking the salvation of souls; as parents and Sabbath school teachers, "whose hands hang down and whose knees grow feeble,"—who are saying, "I am labouring in vain, and spending my strength for naught, and in vain," take encouragement from the

foregoing.

I would here make a remark on the subject of dreams. God often, under the Old Testament, used them to make known his will to men. We have, however, no his will to men. warrant to say, that he never, under the New Testament, uses them for the same end. Some attach importance to every dream.

"He told me his dreams, talked of eating and drinking."

Others treat every one with contempt. Both are in the wrong. As the dream in the above anecdots was very closely connected with the salvation of souls, there can be no doubt that it was from God. Metis, Que.

A Good Word for our Paper.

My DEAR SIR,-In transmitting you the small sum necessary for my own subscription, permit me to say a word in favor of

your list.
I have obtained a few names here for you, but not half of what you ought to have.

Let me tell the Presbyterians of the Dominion through you, and I do this without the smallest hint from the Editor, that if they will take the BRITISH AMERICAN PRESERVERIAN for one year they will find that they can no longer do without it.

For Prosbyterians it is indispensable. Its weekly record of outspoken, bold protest against sin, its ingenious selection of the best articles in religious life and habit, its loyalty to the cause of temperance, and its faithful exposition of Presbyterian (simply scriptural) principles, render it necessity to every intelligent Presby-

Wishing you every success in your good Yours truly, NATHANIEL PATERSON. work.

Martiniown, Jan. 22nd, 1876.

It is our determination in the future as in the past to use our utmost endeavours articles are the following: "New York in the Revelation," anmer two, by John F. Minee; "The Hellis Bust of Milton," by Clarence Cook; "A Hundred Thousand by its curious and laboriously gathered in the past of use our understand to all to promote social reforms, and to uphold and defend what we understand to by its curious and laboriously gathered in the past of use our understand and religious rights and privileges to all, to promote social reforms, and to uphold and defend what we understand to be true Prosbyterian principles.—ED.]

A Candid Acknowledgement. The Roman Catholic Church Intelerant.

The Shopherd of the ! alley, organ of the Roman Catholic Archbishop of St. Louis, Mo., 1848.—"We admit that the Roman Catholic Church is intolerant, but this intolerance is a logical one and a necessary consequence of her infallability. She alone has the right to be intolerant, because she alone possesses the truth. The Church tolerates hereties only in so far as the is compelled thereto, but she hates them with a deadly hatred and everta all her powers towards their destruction. As soon as the Catholics here shall attain sufficient majority, there will be an end to religious freedom in the United States. Heresy is a mortal sin, which destroys the soul, besides it is a contacions disease, and it is for this reason that all truly Christian princes extirpate heresy from their States. When we, therefore, abatain from the percution of hereites at the present time, we repeat it distinctly that this is only because we are too weak."

Holidays.

Editor British American Parent teating

According to the PRESBYTTRIAN of Jan. 7th, Prof. Mowat lately said in a sermon: "For some time there had been a growing feeling in the Church that it was well and becoming to unite with other Christians in remembering on this day (Christmas) the great event which the commonsted." Well, f a principle is good, carry it out. Christians observe the visit of the wise men. "It is, therefore, well and becom-ing," etc. Other Christians observe the day on which Christ went into Jerusalem in triumph. "It is, therefore, well and becoming," etc. Other Christians observe the day on which Ho was crucified. It is, therefore, well and becoming," etc. Other Christians observe the day on which He arose from the dead. "It is, therefore, well and becoming, etc. Other Christians observe the day on which he accended into heaven. "It is, therefore, well and becoming," etc. Other Christians observe "It is, therefore, the day of Pentecost.

well and becoming," etc.
An Old-Fashioned Presstreman.

ANNUAL MEETING OF THE TOR-ONTO TEMPERANCE REFORMA-TION SOCIETY.

This meeting was held lately in the Hall on Temperance St., the President, Mr. James Thompson, in the chair. The Board of Directors, it was stated, had met fifteen times during the year for the trans-

action of business.

The employment of a city missionary to do temperance work which had been contemplated, was not carried out from various causes. Sunday afternoon meetings in the hall for the promotion of temperance, had been held. Attendance on these during the summer especially had been small, but of late a marked improvement in this respect had taken place. Through the efforts of the late President, Mr. Sharp, Mrs. Youmans, by whose instrumentality mainly the Dunkin Bill was carried in Prince Edward Co., visited and lectured ancessfully in the city, and as the result of her labours, the Women's Christian Temperance Union had been formed, which was now doing good work. From this Union others had been formed in different parts of the country. The Rev. W. B. Affleck and Dr. Lees had lectured under the anspices of the Reformation Society in various parts of the Province. In the sudden death of the President, Mr. Sharp, the Society and the cause has sustained a severe loss. The Treasurer's report showed the year's receipts to be \$1,115.87, expenditure, \$1,164.12. Of this a large amount had been expended on hall improvements, which, especially in the lower spartments, have been greatly improved and beautified. The following is the list of office heaven for the reaches. office-bearers for the year:—
President. Edward Becket: First Vice-

President, J. D. Namith; Second Vice-President, J. B. Marshall; Secretary, F. S. Spence; Treasurer, E. M. Morphy; Directors, James Forster, J. McMillan, W. S. Finch, James Thompson, D. Millar, L. Wood, W. H. Rodden, A. T. McCord, J. Dilworth, J. E. Pell, C. Cameron, G. Strathern, A. Bell. Votes of thanks to retiring officers were then passed, and several other items of business transacted, after which the meeting adjourned.

ONE who signs himself "Blue Bonnet" takes exception to a sentence in an article from an American exchange, which appeared in our issue of the 14th uit., on "England has done a sensible thing," etc., etc. England has done nothing of the kind. It is the act of Great Britain and Ireland. England is only a section of the empire. and I would like to know why the word England should be used in the matter, a close observer for over forty years of the proclivities of the press published in that section of the empire called England, the elbows stick out so as to cover as much space as possible, when British statesmen have done some notable thing, and they call it English. When any disaster befalls our troops or navy it is British, not English then. It is shout time that this impertinent assumption on the part of people born in that part of Britain called England should be checked, particularly as she would be a small England to day if had not joined partnership with old Scotland, and got the benefit of her brains and brawny limbs to found an empire. before which all others, ancient or modern, become insignificant.

CARDINAL LEDOCHOWSKI WAS released from prison, Feb. 8.

FAITH, which is the great supporting grace, needs itself to be supported.

THE famous manuscript of the Old Testament of Rabbi Aaron Ben Asher, which Maimonides took as his model, has happily been discovered in a cave, under a Synagogue in Aleppo. Dr. Ginsburg is going at once to study and examine it, am I the learned world will soon have the opportunity of knowing all about this wonderful codex so highly praised.

Choice Titerature.

Still and Deep.

BY F. M. P. SKENE, AUTHOR OF "TRIED," ONE LIVE ONLY," RTG.

CHAPTER XXVII. Sally, the red-checked housemaid of Chiverley Rectory, had one great virtue to which possibly her healthy complexion might be attributed; she was an early riser; and on the following morning, even the summer dawn-so swiftly overtaking night-had renres filled the sky with erimson light, when she was already to be seen on her hands and knees, busily engaged in cleaning the steps at the front In the course of this operation she was suddenly startled by hearing a step coming along the hall at that untimely hour, when, generally speaking, all the inmates of the house were burned in slumber. She looked up, to see Mr. Pemberton, with a face almost livid in its pale-ness, and with dark lines under the eyes that ovidently had been sleepless all night; he had a travelling bag in his hand; and Sally rose to her feet feeling terrified, see searce knew why; he had always been civil and kind to her, and she had a great respect for him, and felt pained to see how dismally ill he was looking.

"I hoped to find you here, Sally," he said; "I want you to do me a service. Will you tell Mr. Wyndham from me that I have been obliged to go away very suddenly, and that I will write to him fully on the subject in a day or two? My luggage is all ready packed in my room, I should be much obliged would have it sent to the station by the carrier. Good-bye, Sally, I wish you well i" and he gave her a piece of gold, which she almost dropped in her dis-

may. "Dear heart, Mr. Pemberton!" she exclaimed; "surely you are not going away for good, you as has been one of the family, so to speak, for such a time: the house would seem quite strange without

you."
"Yes, Sally, for good or for evil, I am going right away; no one will ever see me here any more!" and shaking her rough hand, he went past her down the steps, through the shrubbery to the gate, and then took the road that led direct to the station. It was a lovely morning, with exquisite freshness in the air, and with exquisite freshness in the air, and dewdrops glittering on every blade of geass; but John Pemberton walked with his head bent, feeling unworthy so much as to raise his eyes to the pure cloudless sky, for he counted himself nothing less than a resignal from the true fealty and devation he had once yourd in every size. devotion he had once vowed in such sin-cerity to his crucified Lord. "I will arise and go to my Father!" he had said to himself that night, when all the piteous record of his faithleseness seemed to have been rolled out before him; but he did not feel that he could dare approach even to that most merciful God, until, by some hard service, some sharp discipline, he had proved himself now to be sincere, with a deathless truth, which no human hand could touch or mar. The first step assuredly was to put away from himself for ever the sight of that face whose bewitching beauty had beguiled him to such fatal loss; and though he knew it would be like loss; and though he knew it would be the tearing as under the very heartstrings to leave the roof which sheltered Laura, he resolved that the morning sun should not find him still within the walls of her home. Like Lot fleeing from the city on which the vengance of God had been denounced, John Pemberton went his way for the last time from Chiverley; but the thought that bowed his head with shame, and held back his soul when it would have risen in swift progress to God, was the bitter knowledge that he only left Laura now when she was already lost to him, that it was to late for him to make the sacrifice of her love for the dear Lord's sake; he had been put to the test, and failed, and never more perhaps would the opportunity be given him of making a worthy sacrifice to the cause of his Divine Master. Thankful he might be, and was, that the strong hand of his God had plucked him eut of the snare in which his feet were set, and flung him down, wounded and bleeding, where he was free to turn once more to holiness and truth; but the power to give the first fruits of his young heart freely to his Master was gone beyond re-call, for they had all been lavished on one who was false to her God as she had been to him. And so it was that on this fair summer morning John Pemberton walked away from that fatal house, heart-stricken and ashamed, with all the beauty and glory of his life reft from him for ever by the selfish cruelty of a heartless and designing woman. Well for him that He who bade us forgive until seventy times seven is ever watching for the wandering son's return, and, a thousandfold more merciful than man, is ready to crown his faintest aspirations with a love that cannot deceive or fail.

Sally delivered her message to Mr. Sally celivered her message to Mr. Wyndham when the lamily were sented round the breakfast-table, which he received in bland astonishment. He was too apathetic and depressed ever to take note of what was going on in his house-hold, and he did not in the slightest degree connect John Pemberton's unexpected flight with Laura's natended marriage. His wife, woman like, was quicker witted, and she said, with unutual energy, "I do hope John Pemberton has not left us altogether; we cannot affort to lose a

pupil."

Bertrand, meanwhile, was looking at Lurline with no very pleasure expersion of face. He had never been able to divest himself thoroughly of an uneasy suspicion that she had not dealt fairly with the young man, whom she chose to call her brother; and as he glanced from her to Mary's sweet, pure face, he could not help reflecting how impossible it would have been for him ever to have had such a suspicion of her. So soon as breakfast was over he drew Lurline out into the garden slone with him.

"Tell me flo truth, Lurline," he said, with much greater sternness of tone than had ever been used to her before; "can you assure me that your past conduct with John Pemberton has had no share in his auddon departure

"Oh, you darling Bertrard!" she exclaimed, flinging herself upon his arm in the most caressing manner, and clasping both her hands round his, "can you not understand that the poor fellow loved ro too tenderly, whether as a brother or not, to be able to see me with complessions. to be able to see me with complacency wholly monopolised by you. I dare say he was afraid he would not always be as cordial to you as he would wish to be to my future husband, so he thought it best to go away for a time, till he got accoustomed to the change. I think he was quite right, and I am very glad we shall

have no one to disturb us."

"But would he have felt thus if you had not at some time given him hope? I must know, Laura

"You know that I told him he should be my adopted brother, you do not call that giving him hope, I suppose? I think it is very hard, Bertrand, added Laura, with a movement of her bright eyes, as if she were winking tears off their long lashes, where, however, no moisture was to be seen; "I have told you that I never loved any one in this world till I saw you, and I think that ought to be enough for you, it is not my fault if other people loved her more than I wished; why do you blame me for it?"

Her aggrieved tone touched Bertrand's chivalrous nature at once, and he was too completely enthralled by her to retain even the lightest suspicion against her after her denial, so in a very few minutes John Pemberton was as entirely forgotten by them both as if he had never existed and it was not long before his name ceased to be ever heard at Chiverley Rectory. Two days after his departure there arrived a letter from him to Mr Wynd ham, enclosing a year's payment in advance of the sum for which he was received as pupil, and merely saying that circumstances had obliged him to alter his plans for the future, so he should be unable to return to the Rectory. He then thanked Mr. and Mrs. Wyndham for their kindness, and begged to be remembered by Miss Trevelyan. He was too honest to speak of Laura as a mere ordinary acquaintance, so he did not mention her as all: and as his letter was read out by Mr. Wyndham before Bertrand Lisle, she Perhaps the only person who thought of poor John Pemberton with regret, or with anything like appreciation of the misory that had fallen upon him, was Mary Trevelvan, for she remembered what Charlie Davenant had prophesied of the fatal result of his love for the Lorelei. was becoming almost impossible for her to believe now in Laura's goodness and truth as she had done so long; the reality of her selfishness and intriguing disposi tion was beginning to force itself even apon her pure mind as an unmistakable certainty, and one of the sharpest pangs she had to endure in the dreary days that proceeded Bertrand's departure was in the growing conviction that he—to win whose happiness she would willingly have diedwas about to join his fate to one who was in no sense worthy of him, and therefore but too likely to cause him dissappointment and distress. Terrible days these were indeed for poor Mary; she had steeled herself to endure them without taking flight, as John Pemberton had done, lest she should betray her real feelings, but she found them very hard to bear. Laura was absolutely determined that Bertrand Lisle should not leave Ohiver-ley ill every arrangement for their speedy marriage had been made, and all day long Mary was doomed to her discussions on this subject, and to listen to Lurline's ex-ulting plans for spending their honeymoon in Paris, as being the place where she could have the most unceasing amusement. There was some little difficuly in fixing the time of the wedding, as Bertrand was uncertain when he could get leave, but after some correspondence with the Foreign Office he found he could be allowed two or three weeks in September for this special purpose, provided he re-turned at once to his post. He determined therefore to leave Chiverley the morning after the receipt of this letter, which had settled all their plans so definitely that there was no longer any occasion for his remaining. And so it was on just so fair a morning as that which had witnessed his arrival, Mary Trevelyan rose from her sleepless bed to the full consciousness that the visit from which she had anticipated such unutterable joy was over; that the last day was come, and that the result to her bad been simply the crushing out of all earthly happiness from her loyal and

faithful heart. Bertrand was to start immediately after breakfast, and, of course, Lurline was going to drive with him alone to the station. There was no question of Mary having any claim to join him now; but sle felt that it was more than she could stand to take leave of him in the presence of Laura and the others. As he went up-stairs, therefore, after the meal was over, to make his final arrangements before start. ing half an hour later, Mary suddenly came swiftly and noiselessly towards Lim from the other end of the passage. Put-ting her hand in his, she said, with her low voice, tremulous in spite of her efforts. Dear Bertrand, I shall not see you again; let me say now how unceasingly I shall pray that you may have every blessing and happiness this life can give you!" and before he could answer, before he could even speak a word, she was gone. He tried to fellow her, but her light steps carried her quickly away, and she had disappeared completely before he could reach her. When he went down to the pony-carriage she was nowhere to be seen. and drove away without looking on her face again. Little, indeed, did he dream of the strange scone in which it should be given him to see Mary Trevelyan once

CHAPTER XXVIII.

Most of us remember the 15th of July, 1870—that day fraught with such tremendous consequences—when over the restless ture. Aliens to us in race and nationality as both the contending powers were in the Franco Prussian struggle, yet probably there were few homes even in England where some sympathetic notes of terror or was not struck by that ominous heading to the foreign telegrams, "Declaration of War." To many an English heart it brought a dire prophecy of evil for friends and relatives in sunny France or kindly Germany; and assuredly, if it sounded the knell of unnumbered lives, far more did it ring the dirge of all the joy of life for thousands upon thousands, who have even yet to mourn the sacrifice of precious lives, and the destruction of happy

The news was known nearly all over the country early on that day, but Mary Trevelyan was one of the few who did not hear it till late in the afternoon. We find her in a very different scene from that in which we left her. She is in a long loty room, with layer windows lefting in the city room, with large windows letting in the air and sunshine, a row of little white beds down either side, each one of which is tonauted by some poor child, suffering all of them more or less in body, but patient and cheerful in the atmosphere of kindness that surrounds them. Mary Trevelyan is moving about from one another with her noiseless step and sweet smile. She wear a simple grey dress of some soft material whose folds make no rustling sound, with a little white muslin apron, but no cap or veil hides her smooth dark hair, folded plainly round her pretty head, for she has joined no society or religious order what ever, but has merely taken charge of the little hospital for three months, while the Lady Superinterdent recruits her health at the sea side. The period of her stay was already at a close, and in another weak she resigns her charge to the estab-

lished authority.

Mary had offered herself for this temporary work immediately after Bertrand Lisle's departure from Chiverley, and her services had been gladly accepted, with a request that she would enter on her duties at once. She had only been too thankful to do so. She had gone through the ordeal of the few days that Bertrand had remained at the rectory after his engage-ment, from the delicate consideration for him, and maidenly pride as regarded her-self, which prompted her to conceal from all the utter waste and ruin he had brought papen her happiness, by looking on with apparent composure at his devotion to his future wife; but when he was gone and the necessity for this cruel self-restraint was over, the companionship of Laura, whose sincerity it was impossible for her any longer to believe, became simply terrible to her. Every word the false hearted Lorelei said, only served as a fatal proof to Mary how certain it was that she would never make Bertrand happy, for her whole conversation turned on the gaiety and amusements outside her home, in which she intended to spend her married life Mary could not sympathize with such un-hallowed visions, and took refuge in silence, which irritated Laura, to the discomfort of the whole household; and when the proposal came for her immediate departure, to enter on her new work, sho saw readily enough that it was welcomed with satisfaction by every inmate of the rectory. Charlie Davenant had not returned, and nothing more had been heard of John Pemberton, and poor Mary, with all her quiet strength, could not help feeling dreary enough on the day when she left the house where none regretted her, and where she had endured the loss of all that made life dear to her. She went for that first night to the house where Mrs. Parry lived, and when, at the close of her long solitary journey, she found herself in the arms of her faithful old friend, and heard her exclamations of dismay at seeing how ill and wan her dear child looked, then all poor Mary's long continued self-control gave way, and clinging to the familiar hands that had tended her infancy, she eried aloud, in utter abandonment of grief. "Oh, nurse, my heart is breaking-my heart is breaking-how am I to bear it!" Then Mrs. Parry broke out into vehement indignation against the Wyndhams. What had they done to her darling, her sweet had they done to her darling, her sweet lamb? She had hated leaving her thore, and she could see they had well-nigh driven the life out of her, and so on, with many strong words, till Mary wearily im-

plored her to stop. "Do not blame any one, dear nurse, and do not ask me any questions; only let me rest my head on your lap a little while, as I used to do when I was a tiny child," slipping down from the good hold, as the nurse sat in her easy-chair, she laid her head on her knees, and there let herself weep silently, but unrestrainedly, till she was quite exhausted. Mrs. Parry asked no further questions, but soothed Mary with gentle caresses and tender words, till the paroxysm of grief had sub-sided. Then she persuaded her to go to bed, and gave her a good-night kiss as she used to do in her childhood's days, and finally watched by her till she saw her fall into a slumber of complete exhaustion. It was Mary's last exhibition of weakness: when the next day dawned she had recovered her composure and her strength, and no word as to her own trials ever again passed her lips. Mrs. Parry continued to cherish a secret and most bitter rancour against the Wyndhams generally. which she was wont sometimes to confide to the ancient cockatoo, when the eight of Mary's sweet patient face made it impossible for her to keep silence; but the quiet dignity of her child, as she called her, ef-

fectually closed her lips in any other way. After one day spent with her old nurse, Mary had come to her post at the hespital, and she had found in her duties, fatiguing and often irksome as they were, a degree of solace and consolation which she could hardly have believed it possible anything on carth could have given her. The suffering children, whose pain she soothed, whose spirits she cheered, and whose little grateful hearts she completely won, soon learn-en to ching with touching tenderness to their dear Miss Mary—they had found her surname so hard to pronounce that she had willingly taught them to call her by

she had been many days in charge of the home some good Samaritan had provided for them. She has not had the heart to tell them how soon she is to leave them, and she is thinking how hard it will be to part from them as she walks down the ward, speaking a few bright words to each, until she reaches the bed of a poer little girl of four or five years old, whose broken limb she proceeds to arrange in preparation for the examination of the doctor, whose afternoon visit she is expecting. The little one is frightened at the idea of the damaged foot height tought and there having tought. foot being touched, and tears begin to gather in the round blue eyes, which Mary notices without making any remark; but she immediately begins to tell her a charming story of the gambols of a kitten, who is the plaything of the ward, and who has been performing wonderful feats with a bandage roll, and gradually the innocent lips relax into a succession of smiles, and the two little arms are throwe around her neck, while the child exclaims, "Tottle loves Miss Mary!" "Dear Tottie," says Mary, "I am sure I love you," and while these tender words

are passing between them, the door of the

ward swings on its well-oiled hinges, and the hospital doctor comes in—an elderly man, with a shrowd kind face, and a deoided and rather sharp manner, which softens to a beautiful gentleness when he addresses the suffering children. For no fee or reward does he minister to their necessities, save the answer of a good conscience, and Mary and he feel equal respect for each other, and are excellent friends. She follows him from bed to bed, giving a clear concise account of what has occurred medically in each case since his last visit, and then, note-book in hand, she takes down all his directions for the hours which must elapse till he comes again. Tottie's foot is made more comfortable than it was before, at the cost of a little temporary pain, which she bears bravely, with Mary's hand clasped tight in hers, and Mary's soft voice whispering soothing words in her ear; and when all the cases had been examined, Miss Trevelyan moves down the ward with the doctor, hearing his closing directions. He has reached the door, and shaken hands with her, when, just as he is going to descend the stairs, he looks back over his shoulder and says, "Perhaps you have not heard the great news: war is declared between France and Prussia." Ho nods to her, and is gone beforeshe has time to ask a question, but she has heard and understood the full import of the one brief sentence. She turns back, and walks slowly down the ward to the other end, where a large window looks out on one of the London parks, and as sho passes through the rows of white beds some strange change must have taken place in her aspect, which makes itself felt even to the uncomprehending consciousness of the children, for the little hands that are stretched out as usual to catch hold of her dress and bring her nearer to them, are drawn back instinctively, and while their eyes follow her with wondering glances, they let her go unmolested on her way. She stands before the window, and looks out upon the summer sky, which is calm and bright, as if no thunder-clouds could ever darken its serenity, and watches, without hardly being aware of it, a bird cleaving its way swiftly through the impalpable ether, as if on some hasty errand out swifter far even than the passage of its light quivering wings, has been the flight of her own true spirit to the presence of him for whom, in her allence, she cares with an over-loving sympathy, day by day, and hour by hour—Bertrand—her Ber-trand no longer—but still the one love of her life. What will this momentous news be to him? She knows it all well, by the instinct of her true affection, as none other upon earth can know it, and her heart sinks within her with a leaden weight of terror, for she understands that France will raise up all his patriotism, stifled rather than slumbering, like a giant in his strongth, and that he will fling himfelf into a convulsion of anxiety to share the perils of his own true country. His duties as an employee of the English Govfotters of an iron chain, but his strong sense of honour may lead him to consider himself still bound by them if France is triumphant, and seems to have no need of aid of any save those who are outwardly, as well as in heart her sons; but if she should prove unfortunate, if reverses should befall her, and her mighty foe should wound her to the heart, then Mary knew it would be to Bertrand Liste as though a blow had been struck at his mother, and that all other consideration would be flung to the winds in order that he might fly to her aid, and give her his single life at least, if he could do no more. Mary looked up to heaven, and her lips moved in an earnest prayer for his safety, the first of the unceasing supplications for his preser-vation which were to rise from her heart night and day through all the trying time to come. Then she thought of Lurlino. The marriage would have to be postponed, that was certain, whether Bertraud joined the French army or not. He would cortainly not entangle himself with such a binding tie while France was in peril; but except the immediate anxiety for his safe-ty, it ought to make little difference to Laura; if she loved him truly she would be leady to wait for him as loug as might be necessary, and to marry him ultimately under whatever change of external circumstances. How carnestly did Mary pray that Lurline would now give him all the heartfelt sympathy she would herself have accorded to him had she stood in the place of his future wife, letting no thought of herself or her claims upon him add a feather-weight to the anxieties which would at once oppress him. Mary know nothing of what was going on at Chiver-ley; none of the Wyndhams had taken the trouble to write to her, and she had re-ceived but one letter from Bertrand. It had come only a week or two after she had left the rectory, accompanied by a business-like despatch from his solictor, and it was written to tell her, in the most delicate manner, that he had settled upon her a waters, where many of us have passed on business or pleasure, that terrible war-cry counded which was in truth the death-knell of such myriads of our fellow-crea-

but almost absolutely, to receive even the smallest amount of money from his hands. She returned the legal documents, and assured him that she required nothing what-ever, as all her wants were supplied in the new life she had chosen for herself. It might be that her determination had offended him, but, anyhow, he had nover written to her again, and she know nothing whatever of his movements. Many sad and anxious thoughts disturbed poor Mary's faithful heart as she stood there looking out on the tranquil sunshine; but sudden ly an idea passed into her mind which woke a light of fervent joyfulness in her dark eyes. Remembering how women were allowed to go out from England to help the victims of the Crimean War, it ocourred to her that some similar organization might be employed in aid of the wounded in France. "If so I shall go," she said to herself; "I shall go to help Bertrand's countrymen-perhaps-perhaps himself!

(To be continued.)

An Army of Ants.

In an open Caribi house I was sitting one afternoon reading, being quite alone, for we had found no inhabitants there, and I had sent my Arawak orew in various directions to search for them. A sharp bite caused me to look at the assailant. It was a "yakman" which had given my ankle a nip, just to see what it was made of. A score of his comrades were running up my legs, and I had to hasten out of the house-which was by that time alive with them-and brush them off. This was effected with little damage, and I had then a fine opportunity of observing the tactics of this predatory horde. One immense column came through the forest, marching along the ground, and winding its way round the roots of the trees. The captains, whose heads and forceps are twice as big as those of the rank and file, were marching at intervals alongside the column, and directing their operations. Just as the column approached the house, it divided into three; one came round on the right flank, another on the left, while the main attack—which had driven me out—was from the centre. No insect without wings could escape them. Even those able to fly, as the great South American cockroach, seemed paralyized with fear, and, trying to hide themselves, were caught under the troolie thatch. Down they fell, covered with ants; and hundreds more on the ground threw themsolves upon them, until they was completely ladden by a living mass. Resistance ceased, and the work of cutting up and dragging off commenced. In two hours the ants had cloared out the whole building. It was then about four o'clock, when, as if by some recognized signal, they gathered into three columns, falling by the same routes into one main body, which continued its long winding march through the woods When they rest for the night, they cling together in an immense cluster. I have seen that in the corner of a room where the had a selection. reaching from the floor meaning seithfurning, and from one to two face there is must of these living masses are their eggs, or nume, which the must of the seither their eggs, or nume, which the must be seen their eggs. eggs, or pupe, which they most carefully guard from the cold and damp, and which are hatched there.—Mission Life.

Hindoo Superstition.

Long before a Hindoo child is born the mother—who is treated with great kindness-performs certain ceremonies to avert evil from her future offspring. As soon as the father visits his new-born child he puts a little money into its hand, and all the relatives who accompany him follow his example. On the fifth day the mother bathes; on the sixth she worships the goddess Shasthi in the shed where the child had been born; and on the eighth. eight kinds of parched corn and rice, prepared in the house, are scattered in front of the door, and are eagerly picked up and eaten by poor children, who are always on the look-out for such wind-falls. The ori-ginal design of scattering this grain and rice seems to be an offering to the god. On the twenty-first day from the birth of the child all the women of the family assemble under a fig tree, and worship the goddess Shasthi again. The woman, if her child is smale, is now regarded as pure; but if it is a female, then she must extend her period of nonpurification for a mouth. These ceremonies over, the child's nativative of the state of the st an astronomer, and its for tune told in that vague, mysterious, noncompromising language so much in force among this fraternity all the world over. A name is then bestowed upon the infant. This is usually the mother's prerogative, and the name given is commonly one taken from their mythology, such as that of one of the gods; or sometimes, if the mother is of a sentimental turn of mind, the name of a flower or a tree is given to the child. Sometimes parents will give their children soft and harsh names alter-nately, hoping thereby to obviate the envy of their neighbours, and their consequent malice, if all the children had pleasant-sounding names.—Fron "The Races of Mankind."

LITTLES have been received from Mr. Edward Young, R.N., the leader of the Free and United Presbyterian Church Mission (the "Livingstonia Mission") to Lako Nyanza, dated Mazaro, August 17. All the party were well, and the little stoamer had proved a success. Mr. Young had been met by his faithful old servant, John Gaitty, who accompanied him in his former expedition. It is probable that by this time the mission station has been established at Cape Maclear and the lake explored.

AT Ivybridge Messrs. Allan and Son, who own the paper mills in the village, which is known as the "Garden of Devon-shire," formally handed over to the Wesleyan denomination, represented on the occasion by the Rev. Morley Punshon, expresident of the Conference, a chaptel which had cost them between £7000 and £8000, and is complete in every respect. It is, in all probability, the most handsome Wesleyan place of worship in the United Kingdom.

Adopting the Confession.

At the present time the following article from an American religious paper will be appropriate: "As much is said now-a-days out the sense in which the Confession of Faith of the Presbyterian Church is adopted by ministers, elders, and deacons at the time of ordination, it will not be out of place to set before our readers the views held by both branches of the church pre-jous to requion, and upon the basis of which the union was actually effected, and which is consequently the law of the church.

There is an essential difference between the terms of private membership in the church and the conditions upon which ministers, elders, and deacons accept and hold their respective offices. For private membership only the profession of the essential truths of Christianity, evidence of having been born again, and a walk and conversation, in the judgment of charity, consistent with genuine Christian piety, are demanded. But an honest adoption of the Confession of Faith and Catechisms of our church, is required of ministers, elders, and deacons as the "confession of their faith," and as "containing the system of dectrino taught in the Holy Scriptures." The propriety of this distinction is evident; private members are not required to teach, to decide questions of doctrine and order, or to maintain discipline in the house of God; but these duties devolve upon those who hold office; hence it is necessary for them to pledge themselves to fidelity to the doctrine, government, and discipline of the church in which they bear ruie.

The two principles which by common consent of all honest men, determine the interpretations of oaths and professions of faith are: (1.) The plain historical meaning of the terms; and, (2.) What theologies sail the continuous states we have been all the continuous states. gians call the animus imponentis, by which is meant the general and traditional un derstanding of the church in imposing this subscription: or in other words, the one who declares his adoption of the Confes-sion, is expected to adopt it in the sense in which it is understood by the church No candid man can object to these principles.

There have been four views advocated as to the sense in which a church officer binds himself to believe and teach the Confession and Catechisms; (1.) The theory that the Confession and Catechisms are subsbribed " for substance of doctrine;" (2.) That they are subscribed as far as they embrace the essential doctrines of Christianity; (8.) That they are subscrib-ed as pledging every officer to hold every proposition contained in the Confession and Catechisms as entertaining the just and exact expression of his own opinion; (4.) They are subscribed as containing the system of doctrine taught in Holy Scrip-ture. Which of these views was held by the two branches of the church previous to reunion, and which is now held by the united church, it is easy to determine by testimony that will be admitted to be untestimony that will be admitted to be unimpeaciable. The first two are alike repudiated by Dr. Charles Hodge (Old School), in the Biblical Repertory, Oct., 1858, and by Dr. Henry B. Smith (New School), in the Presbyterian Review, Oct., 1867, as vague and insufficient, and as historically not the mind of the church in imposing the subscription. The third is rejected by both these authors as not his rejected by both these authors as not his-torically true, as impracticable, and as wrong, unless the writers of the Confes-sion and Catechisms had been verbally in-

The fourth is declared alike by the re presentatives of both schools to be the true view. "This," says Dr. Henry B. Smith, Presbyterian Review, 1867, "declares that the system taught in the Confession is the system taught in the Bible. The system taught in the Confession is, as every one knows, the Reformed or Calvin-istic system, in distinction from the Lutherau, Arminian, and the Roman Catho-lic. No one can honestly and fairly subscribe the Confession who does not accept the Reformed or Calvinistic system." And again, says Dr. Smith, "We cordially agree, and so we are convinced would our whole New School ministry and eldership, to the statement of this theory as given in the *Princeton Review*, that by the system of dectrine is meant the system of the Confession itself in its integrity, as Calvinistic or Reformed."

There can be no doubt that he who prochisms declares that he receives "the system of the Confession itself in its integrity, without mental reservation. Therefore it s plan that he who cannot do this has no right to declare his adoption of the Con-fession; he can not do it and be an honest man.

Close Questions.

Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when ecemingly forsaken unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indolence, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the These are the sediments of the old nature! Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of air is not dead. It will be a sad mistake if you detect these evils within and close your eyes to them and continue to make professions of holiness. These are not innumines, say, indications of want of grace.—Bishop

THERE may be outward activity and award sloth in the same individual. In "visiting the widow and the fatherless" have so much of vitality in the prin-tiple, do not ye keep so far from the prac-

WITHOUT the Spirit. St. Peter trembled at the voice of a maid-servant; with the spirit, he with hood kings and princes.—

Scientific and Apelul.

CHOCOLATE.

Put on half a pint of water; when it has boiled, put in a table-spoonful of chocolate, scraped up. When half done, put in half a cupful of fresh milk, and sweeten to your taste either while sooking or when served on the table. This is only the quantity for one eupful.

SALT TO SWINE.

A writer in the Country Gentleman advocates the regular feeding of salt to awine. He says their food should be salted at least once a day, and that, when they are being fatted, if they fail to clean out their troughs, as they often do. if what dough is left be sprinkled with salt they will eat it readily. He also recommends salt and charcoal as a great preventive of hog cholera.

CRACKED DISHES.

Do not use cracked dishes; such dishes absorb oils or fats from the different kinds of food placed upon them. These fats soon decompose into the pores of the dish, and no amount of cleansing can remove the nauscating and poisonous deposit. Such dishes are filthy and unfit for use. The peculiarly unpleasant taste sometimes noticed upon pie crust is caused by their being baked upon old, cracked disher, from which the rancid fat, from previous backing, has been absorbed.

CANNING PASTE.

The Medical Journal says a paste made as follows will stick labels to tin cans. Housekeepers have found in fruit cauning time that ordinary paste would not do:
"Ten parts tragacanth muchage, ten parts
honey, and one part flour. The flour appears to hasten the drying, and renders it
less susceptible to damp. Another cement
that will resist the damp still better, but
will not adhere if the surface is greasy. will not adhere if the surface is greasy, is made by boiling together two parts of shellae, one part of Borax, sixteen parts water. Flour pasts, to which a certain proportion of sulphuric acid has been added, makes a lasting coment—but the acid often acts upon the metals.

SPARE BROW.

The spare beds in every house should be kept free from all covering save a light apread, and both bed and spread should be regularly aired. Merely covering up a bed with blankets and counterpanes will no more protect it from dampness or keep it dry than a pane of glass will keep out light. The atmospheric meisture will penetrate all woven fabrics. Many a friend or welcome visitor has been sent to an untimely grave, or afflicted with disease, by being put into a bed not thoroughly aired.

WASHING COTTON GOODS.

Cotton goods may be washed as follows: without injury to the color: Add to rain water, so hot that the hand cannot be held in it, an amount of wheat bran equal in weight to one-eight of the fabric to be weighted, and, after stirring well for five inutes add the goods; stir them about with a stick, and bring the whole to a boil. Allow the mixture to ecoluntil the articles can be washed out as usual, after which rinse them well, and dry. They will be as pure as if soap had been used, and it is said that the colours will be uninjured.

GUM ARABIC.

The most familiar educate about we are often the sea independent problem. The most familiar educate about we are often the sea independent problem. The most familiar educate about we are often the sea independent problem. The most familiar educate about we have a problem of the season and problem. The most familiar educate about the season of the season, a gummy juice exudes spontaneously from the trunk your medicine wished me to try it, and your medicine wished me to try it, and with a doubting heart I tried one bottle, and I was so make known the wonderful the content of the wonderful the wonderful the content of the wonderful the won and branches of the acacia. It gradually thickens in the furrow down which it runs, assumes the form of oval and round drops, about the size of a pigeon's egg, of different colors, as it comes from the red or white gum tree. About the middle of December the Moois encamp on the border of the forest, and the harvest lasts a full month. The gum is packed in large leather sacks, and transported on the backs of camels and bullooks to seaports for shipment. The harvest occasion is one of great re-joicing, and the people for the time being almost live on the gum, which is nutriti-

ous and fattening. POISONOUS TREES.

The leaves of the Gumbo trees, which grow in the West Indies, when eaten by any animal will cause all its hair to drop out, and I have seen horses and cows both without a hair in mane or tale from eating its leaves. The Manchenillo tree is quite common on some of these islands, and is very poisonous. The wind blowing through Edirectly upon a persons sensitive to poising, will take effect in a few moments. The smoke from its burning wood has the same effect. I saw a horse which had taken shelter under one of these trees during a shower, whose hair was taken off any animal will cause all its hair to drop out, and I have seen horses and cows both its leaves. The Manchenillo tree is quite common on some of these islands, and is yery poisonous. The wind blowing through Michigan directly upon a persons sensitive to poion, will take effect in a few moments. The smoke from its burning wood has the same offect. I saw a horse which had taken shelter under one of these trees during a shower, whose hair was taken off wherever the drops of rain from its boughs had touched him, and afterwards had this mottled appearance. A negro, who slept under one of them in midday, was awakened nearly unconscious, as if under the effects of a powerful narcotic. I have known several cases of severe poison and two deaths from eating crabs poisoned with

CARE OF THE KAR.

Mr. James Hinton, in his "Physiology," affirms that the passage of the ear does not require cleaning by us. Nature undertakes that task, and in the healthy state fulfills it perfectly. Her means for cleaning the ear is wax, which dries up into thin scales, and peels off and falls away imper-ceptibly. In health the passage of the ceptory. In tental the passage of the ear is never dirty, but an attempt to clean it will infulfibly make it so. Washing the ear out with some and water is bad, it keeps the wax anist them, it bught to become dry and seally, but makes it absorb dust. But the most hardwishing is the introduc-But the most hartfulfilling is the inicodnetion of towall veryed up, and tritled around. This proceeding irritates the message and arressed down the year and inkess present the manufacture of the irring and inflammation and dearness. Weshing should only extend to the outer surface, as far as the finger can reach.

A Remarkable Indian.

Here is the story of an Indian life well worth noting: Peter Paul Osunkerhine, a member of the Presbytery of Saginaw, died at Port Hudson during the late autumn of 1874, aged about 70. He was a St. Fraucis Indian in Canada, and, with his tribe, a Roman Catholic. As such he was not taught to read, nor were the Scriptures allowed him. But it came to his ears that God had given to man a book to teach them of himself, and that the white men had it. He demanded of his Jesuit teacher to see it. They told him it was not for him. Having heard that there was a solool in Hanover, N.H., where Indians might learn of this book, he determined to go there. He was told that the white men in the States would take him for a slave if he went among them. But, with fifty cents in his pocket, he started on foot and found his way to Hanover, where he re-ceived an education, and returned to his people, where he was employed as a teacher in his tribe by the Government. But, as he taught the New Testament, the Jesuits broke up his school by getting away his scholars. He was taken under the care of the American Board, and kept in their employ for twenty-five years as a nissionary to his people. He built a church edifice, organized a church which grew to sixty members, and translated the Gospel of Matthew and a part of Mark into the tongue of his tribe. His missionary life was a continued contest with the Jesuits, who used intrigue and threats of violence to hinder his work. But his courage was unshaken, and his mission succeeded, till, by the malign influence, as is believed, the lands of the tribe were in some way changed as to their title, and the tribe scattered. He afterwards endeavoured to continue his work among the Indians, but was hindered by the differences of language and dislect. He was a man of much gentleness, and yet of courage—a man of good sense, and, as is believed, a consistent Christiau, always subscribing himself in his letters, "your brother in Christ."

Ir is the Atheism of our hearts that leads us to second causes.

Ir you have a discharge from the nose, offensive or otherwise, partial loss of the sense of smell, taste, or hearing, eyes watery or weak, feel dull and stupid or debilitated, pain or pressure in the head, take cold easily, you may rest assured that you have the Catarrh. Thousands annually, without manifesting half of the above symptoms, terminate in consumption, and end in the grave. No disease is so comend in the grave. No disease is so common, more deceptive, or less understood by physicians. R. V. Pierce, M.D., of Buffalo, N.Y., is the proprietor of Dr. Sage's Catarrh Remedy—a perfect Specific for Catarrh, "Cold in the Head," or Catarrhal Headache, which he sends to any address (post-paid) for sixty cents, or four packages for \$2. Sold by most druggists awarnwhere.

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GENTLEMEN, -- I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful Tallef, and I come to the conclusion to try bothing more; but my husband hearing of your medicine wished me to try it, and with a doubting heart I tried one bottle, and I was so much relieved by it that I tried another, which completed the cure. I hope you will publish this, for these are I hope you will publish this, for these are facts, as many in this neighbourhood can testify. Hoping your medicine will reach every one afficieted, I remain, yours turly, Mrs. Ww. Scorr.

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FOR THE CURE OF

Hepatitis or Liver Complaint. DYSPEPSIA AND SICK HEADACHE

Symptoms of a Diseased Liver.

DAIN in the right side, under the edge of the ribs, increases on pressure; ometimes the pain is in the left side; the patient is rarely able to lie on the left cide; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in peneral are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy ensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought 1) have been done. A slight, dr cough is sometimes an attendant. The patient complains of weariness and debi. v; he is easily startled, his feet are cold or burning, and he complains of a prickly sensanon of the skin; his spirits are low; and though he is satisfied that exercise would beneficial to him, yet he can scarcely armon up fortitude enough to try it. in fact, he distrusts every remedy. Several of the above symptoms attend the "sease, but cases have occurred where icw of them existed, yet examination of the body, after death, has shown the Ltver to have been extensively deranged.

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Dr. C. M'Lane's Liver Pills, in cases OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used. preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A HAIR TRIAL.

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FITS!

FITS! FITS! FITS!

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BY HANCE'S EPILEPTG PILES.
Persons labering under this distressing malady, will find fissure's killiptic Pills to be the only remedy ever discovered for curing finitepsy or Falling Fig.
The following certificates should be reachly all the state of the party of the property of the property of the party of t

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

SETH HANOS, Baitimore, Md — Dear Fir. Socing year advertisement, I was induced to try your Epileptic Phila. I was attacked with Epilepsy in July, 1923 — Introductally my physician was summoned, but he could give me aprollof. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of mother, bat without any good effect. I again returned to my family physician was emped and held several different times. I was golerally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of his was golerally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of his was golerally attacked without any premonitory symptoms. I had from two to five fits a day, at sitervals of his was affected in my business, and I consider that your Epileptic Phila cured me. In February, 1885, I common need to nee your Phila, and only had two attacke afterwards. The last one was april 6th, 1865, and they were of a less serious obstacer. With the blessing of Providence your inedictine was made the instrument by which I was cured of that distressing affiliation. I think that the Phila and their good effects should be made knews averywhere, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence. No. 808 North Third St., Philadelphia, Pa.

WILLIAM SEDER.

IS THERE A CURE FOR EPILEPSY:

The THERE A CURE FOR EFILEPSY?

The subpoined will answer.

GREVADA, Miss Jun 30 —Seth S HANCE.—DearBir:
You will find enter and a dollars, which i send you for
two boxes of your; are Pills. I was the first person
who tried your Pills, in this part of the country. By sea
was badly afficted with fits for two years. I wrote for
and received two boxes of your Pills, which he took secording to directions. He has never had at since, it
was by my persuasion that Mr. Lyon tried your Pills,
life case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alabama and
remease on the subject, for the purpose of ascertalniz my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
lad a chance of hearing from their effect have they
falled to cure. Yours, etc., O H GUY, Miss.

Greunds, Yalabusha Gounty, Miss.

ANOTHER PHARMARLE CURE OF EPILEPSY; OR, MALLING FITS,

CUME OF EFFILEPSY; OR, FALLING FITE,

BY HANGES EFILEPTIC PILLS.

TO SETE S. HANGES—A person in my employ had been affloted with Fix or Epilepsy, for thirteen years; he had these stocks at micryals of two to four wooks, and often for two or three deep.

Or season a micryals of two to four wooks, and often for two or three deep.

Or season a micryals of two to four wooks, and often for two or three deep.

Or season a mind appeared to taily deranged, in which attack he would continue for a day of two affect the fits ceased, I tried several remedies prescribed by our readent physicians, but without success. Having seen your advertisement is concluded to try your remedy. I obtained two locations of your Pills, gave them according to directions, and they effected a permanent cure. The person is new action, healthy man, about 30 years of age, and has use had a time for commenced taking your medicine, leads at since for commenced taking your medicine, leads at time for commenced taking your medicine, leads at time for commenced taking your medicine, leads at the first confidence in your remedies and would like every one who has fits to give it a trie.

STILL ANOTHER CURE

Read the following testimonial from a respe-citizen of Grenada, Mississippi, Read the fellowing testimonial from a respectable citizen of Grenada, Missiasippi. SERT S. HARCE, Baltimore, Md — Dear Sir: I take great pleasure in relating a case of Spasus, or Pitz, eared by your invaluable Pills. My brother, J. J. Ligen, has long been amilicted with this awful dieses. Be was first attacked while quite young. He would have one or two spasms at one attack nt first, but as he grew edge they seemed to increase. Up to the time he commenced testing your Pills he nad them wery often and quite severy, seemed to increase. Up to the time he commenced the property of the pr

Sent to any part of the country, by mail, free of postary, en receipt of a remittance Address, F.F. II. S. H.A.N.C. 105 Baltimore, St., Baltimore, Mu. Price, one hox, 54 two, 55; it dive, 57; it dive,

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Presbytery of Glengarty.

This Presbytery met by appointment at Conwall, on Tuesday last, Feb. 1st. There was a good attendance. Rev. Wm. Ross, Moderator, presided. Action was taken in reference to the cases of Rev. Mesers-Watson, Macpherson, and Brodie, who had been cited to appear at this meeting. After evidence had been adduced showing that they had withdrawn from the commucion of the "Prosbyterian Church in Canada," and connected themselves with another church styling itself the "Prosbyterian Church in Canada in connection with the Church of Scotland," the Presbytory agreed to strike their names off the roll, and to declare them no longer ministration of the Prostory to the Prosbyterian Church in Canada. tory agreed to strike their names off the roll, and to declare them no longer miniters of the Presbyterian Church in Canada. In the case of Mr. Watson, the Presbytery further dissolved the pastoral tie between him and the congregation of Williamstown, and appointed one of their number to preach the church vacant on the 6th inst. A committee of Presbytery was appointed to make inquiry into the position of the church property throughout the bounds in relation to the union, and to take whatever steps they may deem ne-cessary to secure the legal rights of all the congregations under their care, also to raise a fund tions under their care, also to raise a fund to defray the expenses that may result from such action. Arrangements were made for supplying the church on the 2nd Con. of Lancaster. The attention of the Presbytery was directed to certain irregularities on the part of students of the "Presbyterian College, Montreat," who, without either asking or recoving the con-sent of the Presbytery, had engaged in mission work within the bounds, when it was resolved to remonstrate with the Missionary Society of that college, and if this should prove ineffectual, to bring the matter before the superior counts of the church. The Presbytory adjourned to meet at Corn-wall, on the 8rd Taesday of March, at noon

Presbytery of Toronto.

A meeting of this Presbytery was held on the 1st inst., Dr. Topp, Moderator. Agreeably to the request of the trustees of Knox Church, Toronto, authority was given to the Moderator to sign, in accordance with the Act of Union, a deed of mortgage on the school house connected with said Church. An application was brought up from certain persons, members and ad-herents of our shurch at Codar Grove, to be organized as a congregation under the care of Mr. Carmichael of Markham.

Mesars. Burnfield, Mackintosh and Carmichael were appointed a committee to examine the district embracing Cedar Grove and Stouffville, with reference to the arrangement of the field, to report at next ordinary meeting. A petition was psoduced and read from sixty-nine mem-bers and adherents of the congregation of St. Andrew's Church, Toronto, praying to be organized as a distinct congregation, when the majority shall remove to the new Church at the corner of King and Simcoe streets. All the parties concerned were duly heard. And on motion made, the prayer of the petition was unanimously the prayer of the petition was unanimously granted; Professor McLaren and Mr. Macdonnell being appointed to organize the congregation. It was also agreed that Messre. Thomas Kirkland, George Wilson and Arch. McMurchy, with Professor McLaren as Moderator, shall be an interim session. Credentials being read in favour of Mr. A. Cross and Mr. W. D. Ballantyne, letaly ministers of Nowtonville and Newlately ministers of Nowtonville and Newcastle and Whitby, respectively, it was agreed to recognize these brethren as ministers in good standing within the bounds of the Presbytery. It was further agreed that, as Mr. Thomas T. Johnston, lately a ministers of the American Presbyterian Church, had furnished satisfactory cre-dentials at the previous meeting, application be made to the General Assembly for leave to receive him as a minister of our Church. The Draft Act for the constitu-tion of a General Assembly was read; and it was resolved to consider the same at next ordinary meeting, which was appointed to be held in the usual place, on the first Tuesday of April at 11 a.m.
R. Monteath, Pres. Clerk.

Presbytery of Barrie.

A special meeting of this Presbytery was held at Barrie on Tuesday, 1st inst. A call from the congregations of Bradford and Second West Gwillimbury, to Rev. Ebenezer W. Panton, was sustained. The call was signed by seventy-two members and 114 adherents, and was accompanied by a promise of stipend of \$800 and as rented house. Mr. Panton has intimated his acceptance of the call. Another call his acceptance of the call. Another call was sustained, viz., one from Alliston and Carluke, signed by seventy members and eighteen adherents, to Rev. Thos. McKee, with promise of stipend of \$700 and a manse. Mr. McKee deferred his decision till next meeting of Presbytory. There was another call still, from Townline and Ivy, in favour of Rev. J. J. Cochnane, Probationer. These congregations were formerly connected with Cookstown, and were self-supporting, but having been disjoined from the latter, they are unable to maintain a pastor without and from the Home Mission Funds. Their call was signed by fifty-four members and thirty-seven adherents, and accompanied by a promise of herents, and accompanied by a promise of \$500 for stipend. The Presbytery sus-tained the call, ordered its transmission to Mr. Cochrane, and agreed to recommend the Assembly's Home Mis ion Committee to grant a supplement of \$200 to make the stipend adequate. Mr. Rodgers was authorized to dispense the Lord's Supper at Burns' Church and Dunn's Settlement, to organize the congregations, and attend, if desired, to election of elders. Ront. Moodie, Pres. Clerk.

Presbytery of Bruce.

This court met at Kincardine, on the 11th and 12th January. There were sixteen ministers and three elders in attendance. Appointments were made for the moderation of a call in Tara and Allanford, and in that of Riversdale and Enniskillen. Pinkerton was placed on the footing of a mission station to be supplied by the Presbytery until the next ordinary meeting.

Mr. Gourley read the report of the Presbyterial Sabbath School Conven Mr. Gourlay read the report of the Presbyterial Sabbath School Convention, held at Paisley, on 28th Sopt., which was received, adopted, and ordered to be published in the British Askridan Press styreman and Record. The Rev. Wm. Johnston, a retired minister in connection with the late Presbyterian Church of Canada in connection with the Church of Scotland, applied to have his name placed on the roll of Presbytery and to receive a certificate of Presbyterial standing. On motion of Mr. D. Fraser it was resolved to recognize Mr. Johnston as a retired minisrecognize Mr. Johnston as a retired miniswithin the bounds, to instruct the tet within the bounds, to instruct the clerk to ascertain his proper relation to this Presbytery, and to great Mr. Johnston the necessary papers when applied for. It was resolved to instruct all the congregations within the bounds that have not yet held missionary meetings to hold them and to report to next meeting of Presbytery. There was read a letter from the Presbytory of Huron asking if this court would be willing to have the station of East Ash-field transferred to this Presbytery so as to be united to St. Androw's Ohurch, Luck-now, providing Mr. Taylor would assume the pastoral oversight of it. The dork was instructed to say in reply to said communiinstructed to say in reply to said communication, that this Presbytery will agree to the transference of East Ashfield, and will unite it to St. Androw's Ohurch, Lucknow, providing all parties will agree to said unuon. The next meeting of Presbytery was appointed to be held at Walkerton, on the last Tuesday of March next, at 4 o'clock, p.m.—A. G. Forder, Pres. Clerk.

THE Newfoundland Parliament assembled Feb. 2nd.

EARL Howedied Feb. 4th. He was born 1821, and leaves a wife and daughter. THE Marquis de Copponi, the Italian

author is dead. Age 80. MR. EDWARD JENKINS, autnor of Ginx's B by, has resigned his post as Emigration Agent.

A PHILADELPHIA firm has paid \$100,000 for the right to publish the catalogue of the Philadelphia exhibition.

TRINITY COLLEGE, Dublin, has a harp dating back to the 11th century. It is supposed to be the oldest in the world.

THE Society for the Propagation of the Gospel, yielding to the repeated overtures of the Nestorian Christians inhabiting Urmia, in the north-west of Persia, have resolved to send a mission early in the spring.

Births, Marriages and Deaths.

On February 3rd, by the Rev. Jas. M. Boyd, at the residence of the bride's parents, Bauca E. Jourson, Esq., of Hallowell, to Apple M., eidest daughter of Daniel Fraser, Esq., Northford.

DIED.

Mr. WM. IRONSIDE TAIT, proprietor of the Regby Advertiser, and cousin of Rev. Thos. Alexander, of Mount Pleasant, died at Rugby, so the 31st December last, much and justy regretted. Mr. Tatt last so son visited Canada—was favourably improssed with it—wrote several letters which appeared in his own paper, and intended g ving a few lectures on the subject when he returned home, but Providence decreed it otherwise. He died in great peace at the advanced age of 69 Mr. T. and Mr. A. had not seen each other for 60 years, though they had frequently corresponded.

THE PRODUCE MARKETS.

Toronto, Feb. 2, 1876

Liver-ool quotations are unchanged in New York bread-stuffs are dull, and wheat is ic. lower. The word in markets are also easier

The wost in marks	era orm reso	GTRIAL				
•	TORONTO					
Wheat, fall, per b	ushol		0 99	Œ	\$1	0
Wheat, spring, do		***** **** *	0 96	•	U	341
Barley. do	******	*****	0 70	44		83
Oats. do		***********	0 34	• 6		35
Peas, do		*******	0 74	44	0	00
Rye, do			0 00	**	0	60
Dressed Hogs per	100 lbs		6 75	"	7	50
Beef, hind quarter	rg		6 00	16	6	50
Beef, fore quarter	· · · · · · · · · · · · · · · · · · ·		3 50	**	4	00
Mutton, by carcae	US	******	6 00	•	0	00
Chickens, per pair			0.50	**		60
Ducks per brace			0 50	41	Ö	76
Ducks, per brace Geese, each			0 60	**	0	80
Turkeys			0 70	"	ì	50
Butter, lb rolls			0 22	"	Ö	24
Butter, large rolls	L	****	ŏ 21	**	Ò	22
Butter, tub dairy			0 21	*	Ō	2
Eggs, fresh, per d	02		0 23			24
Eggs, packed			0 18	- 44	Ó	20
Apples, per bri			1 50	- 44	2	2
Potatoes, per bush	1A1		0.45	**	Ö	50
Hay,			14 👸	- 44	18	o
Straw			8 50	**	10	
G11411 1						-
1	TONDO					
White Wheat Dei	hi 12º 100 lbs	4	1 60	@	\$1	70
" Treadwell			1 50	, Ti	1	G
Red Winter		**** ******	150	, "	- 1	- 53
Spring Wheat			1 45	, "	1	. 54
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I	Hay,	********	410 440CTI 7 VE	.14	60	**	18	w
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ì	Flour		*******		60	**		ŠG
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1	Peas		**** * **	٠ ۽	70			15
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	Buckwheat	44	41 (**	· ~	ळ	**		25
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	neese, dairy & in	,,	*** *** ** *	٠ň	m	44	័	ii
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١	heese, dairy \$\psi\$ in factory Lard, \$\psi\$ lb Sheep Ekins, each Calf blins, green, \$\psi\$ dry, Hides, green, \$\psi\$ lb Wool Natton, \$\psi\$ lb Boof, \$\psi\$ lb Live Hegs, \$\psi\$ ewb. Dressed Hogs Chickens, \$\psi\$ pair bucks, \$\psi\$ pair	10.		ň	15	**		18
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	Oats		* * *	Ň	27			3.
	Corn	-			57			63
1	Buckwheat				45		()	2

Buckwheat
Potatoes.
Turnips
Fowls, per pair
Tarkeys, each
Apples, per barrel.
Butter, tub, per lb
Batter, in lb. rolls
Eggs, per doz
Hay
Straw.
MONT

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WHELT.—Fife at \$1 15.
OATMELL.—Per bri. of 2001bs, \$5.00.
CORN.—Last ale at 69c.
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Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS.

Lindbax.—Next rogular meeting in Woodville, nethe last Thosday of Fob., 1876, at 11 a m.

Barning.—Next aceting of Prosbytery of Barrie at Barrie, lat Tuesday in March. 1876, at 11 a m.

Manning.—The Prosbytery of Mantchas meets in the Prosbyterian Church, kidd-man, on the second Wednesday of March, at 10 am.

Paris.—The Prosbytery of Paris will meet in Chalmer's Church, Wood-tock, on the last Tuesday of Fobruary, at 2 p m.

Chatham.—In Adelaido street Church, Chatham, on Tuesday, 28th March, 1878, at 11 a m. Eldern commissions will be called for at this meeting Diremam.—On second Tuesday of March, at one 'c'ock p.m.

Stratford —In St. Andrew's Church, Stratford,

STRATIOND -In St Andrew's Church, Stratford, on the 1st Taesday of March, at 11 a.m. Kingston - the next meeting to be in John Street Church, relieville, on the second Tuesday of April ensuing, at here, necessary of a principle of the control of the contro

WHITBY .- At Oshawa, on the second Tuesday of Merch, at H c'clock, a m Tonosta.—This Presbytery meets on the first Tuesday of April, at it am. Drift act for the constitution of Gomeral Assembly to be considered

SIMMERS' CULTIVATOR'S CUIDE, For 1870

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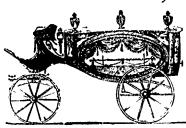
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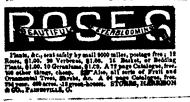
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For all Am . returned lolies Holders \$1,119,282 82 GROS CASSESS 88.974.958.46

INSURANCE ACCOUNT. Policies Issued and Reinstated 0,132 \$14,505,980 Insuring Numbering in Force Dec 31, 1874 Insuring

21,758 \$49,207,370 RECAPITULATION.

\$ 183,220 43

6,132

4,308

1,894 42

Interest Receipts during 1874 Death, Losses paid during 1871 7554,538 74 153,631 00

Bacess of Interest Receipts over
Doath Losses
For overy time Hundred Dollars of
Douth Losses paid, the Company
received Interest
fross Assets, Dec. 31, 1873
Gross Assets, Dec. 31, 1873 47 700.101×

123 18 8,874,858 46 7,828,067 61 Increase of Assets during 1874
Percentage of Increase
Promiums received from New Business during 1874
Premiums received from New Business during 1873 ×1,040,900 84

320,432 33 Increase in 1871 Percent go of lucresse Total Premium Receipts for 1874 Total Premium Receipts for 1873 \$162,707 10 51 \$1,850,161 00 1,670,205 13

Increase in 1874 Percentage of Increase Policies issued and reinstated during 1874 \$170,955 87 Policies issued and reinstated during 1873

PERICIES ISSUED IN CANADA. 1971..... 1972. 1873 1871

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