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Contributors and Correspondents.

DIARY IN THE EAST

LACUASIONS FROM NAZARETH.

We passed one of the villagers in the plains; Dr. Vartan recognized him by some peculiarity in hindren. The doctor was on friendly ferms avon with those bigots. We reached the touttain about half-past eight a.m. It was a very pleasar ght. The water is bright and spackling, flowing out from the cave, and filling a large shallow pool in which many little fish were swimming about. After our four hours ride it was very pleasant to sit in the shade near the pool, and cut a second breakfact, and think of all the Scripture stories which the scene recalled. From the days of Gideon downwards, what wonderful events had happen. od in these places now within range of our vision. Our guide alooping over the fountain to druk, and lifting its water in his hands, remanded me of the text applied to Gideon's men when they drank from this same pool.

It was easy to realize how he and his small host came across the hills behind us from the south, and as they came to their camping ground at the pool saw spread out | gleated over their sufferings. on the plan before them the immense host, of Midian, "as the said by the sea-side for multitude." Looking eastward the long stretch of plain seem d to be bounded by the mountains on the other side of Jordan, and many another ided of wood an isome in the many temples of which the wine lie seathered around. In an whence the sa Midiantes came. Now, as then, the ford of Jordan, away there to the east is the favour te crossing place for that side it is very steep, but sircling round the produtory tribes on the other side and in the gorge to the west we found of the river. By it they came across with of the river. By it they came across with their flocks and herds, tempted by the rich pasture of the plain, and spread them selves abroad " like grasshoppers;" enting up all before them. No . wonder that as Gideon's little army saw the multitude of their enomies many of taem, who did not share his entire trust in God, were afraid, and were glad to be sent home again.

From Gideon my thoughts passed on to Gideon's little army saw the multitude of From Gideon my thoughts passed on to Saul and his sons, and David's most toaching lament over their miserable fate on these mountains of Gilboa. Before us to the east, the object of our expedition was seen in the distance—that Bethshan, where the body of Saul was hung up in triumph by his enomics.

Jezrool recalled the history of Ahab and his wicked wife; while looking across to Shunem Elisha's wonderful history came up before me. In the harvest field of this plain before me the little son of the women of Shunem so long desired, so dearly prized, received the stroke of death which so wrung his mother's heart, even when she said that all was well. There, in the distance to westward, is that Mount Carmel where she sought the prophet in haste. What long hours must they have seemed to her as she hurried across the weary plain, look ing on longingly to these heights where the prophet dwell who might, even yet, restore

How interminable the way would appear as she returned, yet bringing him with her there was hope in her heart, a hope soon fulfilled in the glad hour when ombraco.

Then again, as I looked over the plain, I could fancy I saw the chariot coming up from the cast in which one was seate I who "driveth furrously." His approach is seen from the watch tower then in Jezicel to our left, and one messenger after another rides forth to enquire his errand, tilt at last the king himself sallies forth, going out to meet the death that God is sending him by the

How real it all secesas. That long flat plain is the very place one would say for chariots to career on. Yet now not a wheel of any kind traverses it, and the few tracks that cross it in different directions are so solitary, that in my long eight or ten hours on them, I do not suppose I met above ten or twelve wayfarers, if so

Atter half an hour's rest we mounted again, and started eastwards towards the Jordan valley. This eastward off-shoot of Esdraelon, along which we rode, must be some six unles long, and about half as broad. The centre of it was still so wet from the long-continued rains that we were warned not to take the usual track to Beisau, but to keep to another path close to the very foot of Gilbor. It was longer but very pleasant. We began by crossing the little flowing from the fountain of Jezroel close to a tiny mill which it turns. On stones in the stream there were a good many small tortoises lying so still, backing in the sun, that I might have mistaken thom for stones had they not been alarmed at the sound of our horses feet, and drop d into the water. Far up the side of or pod into the water. For up the sees of Gilbon there were one or two patches of grain. I suppose they would belong to the top. grain. I suppose they would belong to the inhabit sets of the village on the top, who would prefer to cultivate the poorer, thinner soil of the hill near them rather than go down to the rich plain, where crops would be in much greater danger of being seized on by the Bedouins from the other side of Jordan. We saw several oncampments of Bedouins, their clusters of black tents dotting the plain, and their herds and flocks scattered about at pas-

ture. We passed two other very pretty countains, and at the stream near one of thom a very large herd of cattle were being watered, under charge of their Arab guards. We rode by one poor little village, the huts all built of mud. We could see some of the women from it, high no the side of Gilbon, bringing down trugo bunda not be ashwood for firing. All the way as we went we saw a conical hill in the raiddle of the plain before us, and knew that was where we were going. As we got near it we had to pass several water courses still full. A good many long-legged birds, cranes and others, were fishing in them. Gradually the ground sunk till we found that we had to descend into a deep gully which, dividing into two, surrounds the curious abrupt concal hid on which the fortress of ancient Bethshan (The Roman Soythopelis) wes built. Rapid streams rush down the guiltes, and on each side of them the ground is covered with remains of the great city which once stood here. The remains cover a space of some three miles in extent. We first visited the theatre, the form of which is still easily traced. Our horses scientific and stumbling over stones, and through tangled thickets of thorny bushes, we rade on to the wide area of the theatre, and looked up to the tier above tier of seate We were on the very spot where it is said that numbers of Christians gave up their lives for love of the Lord who bought them with his own precious life, while thorsands of excitators on these seats

Crossing the stren's we rade on to the foot of the hill, passing dozens of fine top. It was rather rough riding, and made tall weeds hid the scattered ruins, and made It was rather rough riding, for the it impossible to see what sort of ground the horse was going over; but we reached the summit without accident. We were now 200 feet above the ravine, and obtained an which we can trace on the other side of the valley by the trees which border the river. The mountains on the other side riso steeply in sort of terraces, on one of which the site of ancient Pella can be descried. Deep gorges cut into the mountain wall; one of these a little south-east of us is the ravine down which the men of Jabesh Gilead came on their expedition to B-thishan, when they rescued the re-mains of Saul from the hands of his

The top of the hill around us is covered with a smky kind of grass now quite dry. Our horses seem to relish it, though the seeds are so sharp that as I wa'k about I cannot help wishing I had to boots to protect my legs from their countless prickles, which make my clothes like pinthe heat was not excessive, though there was not an atom of shade to be had. We ate the damer which our saddle bags contained, and lay about rosting and scanning the scenery with a binocular glass. Looking over the steep side of the hill, which partly from its natural form, and partly by scarping is almost perpendicular; we saw numbers of beautiful little birds fitting about the rocks below us. They seemed to have their nests their. On a sort of plateau on the other sade of the ravine is the present village of Boisan. We avoided entering it as its inhabitants bear a bad character for lawlessness, and there is nothing worth seeing in it. We did not stay quite an hour on the hill. We had a long rido back to Nazareth before us, though we returned by a shorter road than the one we took in going. We all walked a little way down the hill, as the ground was so rough with hidden ruins of the ancient fortress. It was not pleasant walking. Every word seemed covered with prickles, and they grownearly as tall as myself, so that I was glad when we could mount our boasts again.

We kept along the north side of the plain, and passed some fields of bearded wheat of such an immense height that Dr. thought he would ride in, and see how tall it was. His horse was a very tall animal, and he himself sat a pretty good height on it, yet I could only see a little of him over the wheat, the horse was quite hidden. The heads were large and he so that altogether I could believe a Scotch farmer when he said that he could feed all Palestine from the plain of Esdraelon were it in his hands. Instead of skirting the west side of Little Herman as before, we took a slanting course over the eastern shoulder af the full, which brought us over into the northern branch of the plant, be tween Li-tle H. cram, Tabor, and the hitls around Nazareth. This was an interesting route to me, as it was the line which Saul must have pursued in making his night jurney trong his exup near the pool of Jezased to End a, when he went to consult the witch there. He must have gone this way, both as being the new ost and as avoid ing the camp of the Philistines, who were posted near the foot of Litt'e Hermon further to the west. As we rode over the hill the day, over clouded, the wind rose, and there were a few drops of rain, so that we feared a regular storm, but it did not come to anythme. D. V was far from sure of the road, and we rode on in much uncortainty, wishing much that we could meet some one who could guide us. but not a creature was to be seen till we came to a

inhabitants, if they turned out, could not now be called "much people," but there are ruins which show that it must once have been a much larger town. In the hill side to the one side of the village there are

many rock tombs.

Perhaps it was there that they were bearing the widow's only sen when they were met by that little company of thirteen weary, dusty men, approaching then town from Capernaum, it may be by the very track along Hermon's side by

which we rode. Before we got as far west as Nain we struck across the plain to the foot of the hill to the north of it. Just at the foot of the hills we came to a considerable village, evidently on an old site, for there were many currous tombs out perpendicularly into the flat rocks that here crop through the soil. Near some of them there any large that stones that ovidently had been used to cover the graves. As we drew near to the hill it looked so fearfully steep that I could scarcely believe Dr. V. when he told me he was going to take me up there on horse back. It looked like asking me to ride up a wall, and the zigzag path among the rough rocks looked like a mere scratch on the face of the wall. Yet up it we went. Palestine horses seem up to anything of that sort. I might have ridden to the top, and would liavo done so hell not my horse (good creature though it was) had a slight himeness, which was scarcely perceptible in walking,

which we reached at dusk after being four-teen hours a 'ay. I was not a quarter so tired a by half the length of time at a much slower pace in coming from Tiberias. The difference in the air accounted for the so that instead of going to hed I was able to enjoy a pleasant chat over all we had seen with a Scotch lady who had come to see me. She was then taking an interim charge of the girl's school at Nazaroth, superintending the two young teachers whose youth, whose it under the learning of Arribic easy to them, unfitted them for being left all alone in a strange land.

(To be continued.)

FORMOSA.

readers will be wondering why I don't write. The rease, is not far to seek. When pressed with work it is easy to procrastinate what can as well be done tomorrow as to-day. Besides, it is sometimes as difficult to know what to write about as it is for a minister to choose a text. Not because there are so few texts but so many. What shall I write about?

Suppose a few notes about the "customs of the road" here .- Note I don't undertake to say in China; I say here .- Woll what about the roads themselves, first? None like we have in Cunala, bad as some of them are there. The ordinary country road, at its best, is a winding path in and out among rice and sugar fields. and up and down hills, and consists of a single row of boulders, with flat side up, sometimes quite unevenly laid, always hard to walk on, in summer very hot, and in the winter rains very slippery. The highways between town and town are better; no straighter, but about twice the width-room for two to meet and pass without either getting off the road-and more evenly paved. Here there are no curriages-not even ox carts-so that we have no roads saited to them.

Suppose now we set out or a journey! That quar looking thing we see borne on too snounders of two or three men is a Solan-chair. If you don't care to the only alternative is to sit in a Sedanchur, and for com on you might as well t astrale the conclust trotting farm horse tint could be found. But the Chinese scent to like it, and if you are on a high-way you will meet the literati and their helies belling lazily in their Sedan chairs, carried by their sure forted coolies at the rate of say five miles an hour. No Chinese ride in chairs except women, who of course can't walk vory well with their small foet, and gentlemen who are too proud to walk. I

little village near the top of the part of the hill we were crossing.

There Dr. V. inquired, and we were glad to find that we really were all right. The ride was very beautiful. Wholy fields of a large mallow with beautiful many aftewary waved in the breeze, looking quite georgeous in the sunshine. As we cause down the side of Little Hermon, Talor rese before us to the east, showing its tull height as it rose abruptly from the plain, and straight in front of us the hills of Galilee rose up like a wall, from which we were separated by the plain here only a few unless wide. Turning westward we rode for some miles close under Little Hermon.

The common people all walk, and to fall in with aome one watking is one's only hance for "a chat by the way." A Sedence for "a chat by the way." A Sedence for "a chat by the way. A Sedence for "a chat by the way." A Sedence for "a chat by the way. A Sedence for "a chat by the way." A Sedence for "a chat by the way. A Sedence for "a chat by the way." A Sedence for "a chat by the way. "A Sedence for "a chat by the way." A Sedence for "a chat by the way." A Sedence for "a chat by the way. "A Sedence for "a chat by the way." A Sedence for "a chat by the way. "A Sedence for "a chat by the way." A Sedence for "a chat by the way. "A Sedence for "a chat by the way. "A Sedence for "a chat by the way." A Sedence for "a chat by the way. "A Sedence for "a chat by the way. The sedence for "a chat by the way. "A Sedence for "a chat by the way. "A Sedence for "a chat by the way. The lead to the more than one at a time. Add to this the fact that the roads are too nat row for twe ing westward we rode for some inites close under Little Hermon.

We passed under Endor. It clings to the hill side, some of the villagers even inhabiting caves. I thought it an oril looking place, quite fit, even now, for a witch-abade. Nain lies also at the foot of Lattle Hermon, or rather in a little recess of the hill, some distance up its dope. We did not go up to it; that would have taken use ansiderably out of our way, and we had not time for that, but we could see the poor little village very well from our path. There are now very few unhabited houses. Its whole inhabitants, if they turned out, could not now be called "much people," but the re thatching houses, brick, stone, lime, tiles, wood, charcoal, meat, fish, everything in deed that is bought and sold is carried in the same way. The pollar, the butcher, the baker, and confectioner, the fisherman, the borber, all ply their trades with their kit in boxes, or baskets, or bage, or bundles as the case may be, suspended from the ends of the inevitable bamber pole. A thrust from one of these sticks, in the breast or shoulder, is not a very pleasant occurrence, and unless one has his eyes about him nothing is easier than to get and promised ourselves a little convorsation, we'll find it hard to manage it. Try talking to a man either leading or following on a narrow path and you'll find how hard it is to talk under such circumstances. The language of the features lit up by a smile or darkened by a frown, of the eye, winkling with good human and a feature of the eye, twinkling with good humor or flacking with passion, is all lost, and the conversation degenerates into brief romarks and monovllabic replies. So we can't have a talk. But what are the salutations by the way? I know your readers would like to know what takes the place of "Good morning," and "How are you?" "Fine day!" &c., &c. The two most common terms of salutation here are "Lee Checah bay !" and "Lee bay toe Khee! The first is used most frequently near meal times, and means "have you caten yet or not?" The second, used and not at all so in cancernage became a most uncomfortable hobble in going up hill, which gave me a hard hitch at each high step it took in mounting the rocks. So to save both it and myself I got to ask such questions. Indeed such in terrogations as "what is your name, what is your strength, where do you come from, are your parents alive, how many sous with the anderstanding that the catechising is to be mutual. After a few such friendly questions, and the usual remarks about the weather which are as common here as at hom, you may take up any subject of conversation you please. As a usual thing, however, very little talking of done on the road for reasons already mantioned. Instead of talking then, let us look about us. It is easy to repeat one of Paul's experiences at Athens. It is easy to see at in all things the people are too superstitious, for as one passes by he beholds everywhere the evidences that he is in a heathen land. These equates of common paper, about three inches by four, with about a square inch of tin toil pasted in the centre, and which are scattered by the Editor British American Preservenian.

Dear Sin,—It's nearly three months since I last wrote you. Some of your readers will be wondering why I don't readers will be wondering why I don't the devil spirits while some one is being carried forth to the burial. That curious smell is from those three sticks of incense stuck in the door post of a house. That strange looking little house, about six feet wide, eight feet long, and five or six teet high, (sometimes larger, but often very much smaller) without any front in it, is the shrine of some idel, or idels. Here the people come to make offerings, to burn idolatrous paper and to offer worship. Here the candles are lighted and incense burned perhaps every day in the year. Inside sits the idel—often grotesque but soldom hideous-the unconscious object of the people's adoration. Beside him and about are usually to be found scraps of idolatrous paper, bits of unconsumed incense sticks, old ancestral tablets, dead men's bones, old and dry, (belonging probably to the great-grand-fathers of the present generation) & ... & ..; all strowed about in confusion and covered with dust. To "see their devotions," is a commentary on the second commandment such as those who have never been in a heathen land know nothing about. The heart melts for them. O Lord have mercy upon them, and turn them from the evil of their way unto Thea! O God forgive thine own people throughout the world for their in-difference towards the heathen! How long, O Lord, how long? When will the Chr. tian Church undertake in carnest the conversion of the heathen? "A little one sharl become a thousand and a small one a strong nation." The mouth of the Lord hath spoken it. Lord haston it in Thy

we are praying for more labourers. time! The hot weather is past and we breathen one treely. The children extremely more treely. miserable and aim st prostrate during the I summer, are now moving about again as mercy as ever. Mrs. Frasex and I are quite well; Mr. Mackay, better than usual, Mrs. Frases and I are goes overywhere preaching the word, strongthening and stablishing the young Church. The Lord protects and prospers us. Pray for us, that He may continue His favour, which is his, and His loving kindness, which is better than life. very sincerely. J. B. FRAS . R.

Toward, Nov. 4, 1875.

Presbytery of Manitoba.

The Presbytery of Mandaba met in Knox Charen, Winnipeg, Dec. 8 n. 1875, at 10 am, for the transaction of lustness. Mr. R decreen reported that he had visited lear Springs and English River, and callthear Springs and English River, and called on a large number of the people. The Frotes ant population is about 150 souls, three fourths of whom belong to the Presisterian Church. The number of Frody-terian families is about 25, and in tubers in tall communication about 30. Services were head in both paces on the Sabiath, and 27 and 33 adults at end d in the respective districts, and 7 chiloren were haptical. The report was received and adopted, and run report was received and adopted, and retrangements in all to supply the sepottles in atserver four works. After information received from Mr. Matheaon, it was agreed to supply Park's Creek with part service, and enable him to preach every alternate subbath at Sollark. The Foreign Mission Committee was instructed to consider the advisability of supplying the Indian along the Red and Assinchome Rivers with the means of grace, and report as soon as convenient. Mr. Black informed the Presbytery than an American Missionary and an interpreter were laboring among the Sions Indians in the neighbourhood of Fort Sioux, and ordained some years ago, and is at this time a member of the Presbytery of Dakota. Copies of papers were sont Mr. Black by Mr. M. Donald, Hudson Bay Factor at Fort Effice, and in connection with our own Church. The coramittee learned, late in the fall, that they were unable to obtain supplies for the winter, and to provent suffering anthogical Mr. Mr. to prevent suffering, authorized Mr. nald to supply the minister with food and clothing to the amount of \$200. The committee also reported the whole matter to the General Assembly Foreign Mission Committee. The action of the committee was approved of, and the convener instructed to correspond with the clerk of the Dakota Presbytery of the American Presbyterian Church to ascortain the nature of their musion more fully, and intentions for the future, and their relation to the American Church. The committee was also instructed to correspond with the people at Prince Albert to ascertain the amount they are able to contribute towards the support of a teacher. The reports of mission sta-For the support of missionaries, Pertage in Prairie and Burnside contribute Som; High B uff and Portage Crock, \$44; Boyno and Pembina Mountain, \$327; Little Britain and Parks' Crock, \$232.87; Riviere Salte, \$48; and Mockwood and Greenwood, Patestino is unable to contribute, but partial reports were received from Headingly, Woodland, Springfield, and Samyside. Union Church, White Mad, petitioned Prosbytery to have Mr. Stowart sent to that part of the field, and the Boyne and Lembin's Mountain for organization. The Presbytery, though sympathezing with Palestine, could not send Mr. Stownit in the meantine, and agreed to continue him at the Boyne, etc. He was instructed to hold a meeting of the people in the dismet, make up a communion roll, and report to the next meeting of Presbytery. Ino Presbytery, agreeing to supply the Write Mad region as formerly till the next meeting of Presbylory, requested Messrs. Frazer and Buil to preach, each once in four weeks at Palestine, Golden Stream, and the Second Crossing, that each of the o places might have ordinances every afternate Sabbath, and to give the First Cross. ing such supply as may seem practicable. The Presbytery recorded its appreciation of the labors of Mr. J. S. Stewart since he came into the Presbytery, and knowing that his time with the Student's Missiemary Society was about expring, unanimously and cordially agreed to ask the Home Missix mouth, and instructed the clerk to write Mr. S. ewart asking him to remain in the Presbytery for that time. It was also agreed to ask the Home Mission Committee for another missionary, with the view of supplying Sprin field and Sunnyside, Clear Springs and English River more efficiently. Mossrs. Frazer, Donaldson and Bell were appointed a committee to make arrangements for missionary meetings in the western part of the Presbytery, and Messrs, Robertson, Hart, Bryco, Black, Matheson and Glendinning for the eastern part. Prof. Bryce read a series of resolutions anent the Common School Education of the Province, and on motion duly seconded the Presbytery appointed a committee consisting of rofs. Bryce and Hart, and Messrs. Black, Robertson, Sutherland, M.P.P., and the representative elder of Knox Church, to collect information in reference to present system, consider what change may be advisable, and report as soon as practicable. In the evening the Prebytery considered the question of Sale bath observance. The committee on this subject reported, presenting a Draft Act and a pasional letter. The letter was approved and copies ordered to be sent to ministers and sessions to be read to congregations. The Draft Act was remitted to the committee on Sabbath observance, with the names of Messes. Glendinming, Bell and J. Satherland, M.P. P. a ided, to petition the Le islature for such legislation as is desir able. The Presbytery agreed to meet again in the Presbyterian Charch, Kildoman on the second Wednesday of March next, at 10 a.m. It was a need to consider the subject of Sabbath Schools at the evening sederand, and Messis. Hart, Scott and thendman; were appointed to introduce the same. Janes Role krson, Clerk.

Ma. Carixel on completing his eighbeth year received an address, accompanied by a gold medal, in honor of the day. A telegram from Germany acknowledged mm as the valuant champion of German treecom of thought and morality."

Vastor and Leople.

Purpose in Preaching.

One greet cause of much of the unsatisfactory preaching we hear is a lack of the proper inn. It is true that some preachers seem to have no definite propose whatever they are driving at themselves, nor any body and breed upon them a pungent sense of clse. They am at nothing, and lot it with personal obligation and responsibility and

magnificant precision.

A man's preaching is unrally determined by his character. If that is jointless and purposeless, lacking force and individuality, his preaching will be the same. The call of such a preacher is expressed in the fall to stack a preacher is expressed in the fall. lowing stetement concerning one of his chase; "My trouble with him is that he don't make no pints, and when he's done and through, and sot down, I can't tell what in patiental he's been a talkin' about only he's kept a good kind of a not on goin' about five and hety minutes."

But the deplemble fact is that in the ab-

sence et a definite and proper arm there is generally an inworthy and selfish one, -a seeking to benefit themselves instead of others, by making a profound impression of their own elequence and abilities, or by entering to the low tastes, and overlooking the sins and need of the people.

The apostle Paul has set touth this error

and its remedy in the powerful autithosis:
"We preach not ourselves but Christ
Jesus the Lord." We preach not for our own benefit or emolument, or to display our abilities, but with a deep sense of the peril and worth of souls, and forgotting ourselves in our love for them and in our anxiety for their salvation; we carnestly preach Christ Jesus the Lord and him eracified as the only way under heaven given among men whereby they can be

Hero, then, are the two elements essential to a true ministry of the gospel-an intense love and sympathy for men suffer ing from the malady of sin, and a perfect faith in Christ as the all sufficient and only Saviour from sin. That preaching which combines those two elements will have definiteness of purpose-the one and only proper aim of saving immortal souls.

Such a preacher knows his business, knows precisely what he is aiming at, and compels his hearers to know and feel it too. They see that he has the "burden of soule." They know that he is intensely interested in themselves; that he is intent upon saving their souls. They feel his grasp upon them, to pluck them as brands from the burning; not the grasp of logic: they can evade that by counter arguments, nor the power of graceful and eloquent utterance, but the grasp of a mighty human and divine sympathy upon their hearts, accompanied by the influence of the Holy Ghost upon their consciences for such singleness of aim and passionate yearning to help and save men are usually nttended and rendered efficient by the power of the spirit. Men can "smile at the artifices of rhotoric, and be pleased with displays of eloquence. They can sit unmoved under sormons intended by the preacher to raise their estimate of himsen. But the preacher who is inspired by an intense desire and purpose to save their souls, and whose words and tone and ges-tures evince his sense of their peril and his anxiety for their salvation, they cannot elude.

Such preaching will be no mere wordpainting, or straining after beautiful, elegant diction, and well-rounded, harmonious periods. "Forgetting the doctrine for the sake of an epithet," or burying it in a mass of glittering verbiage, and leaving only a vague impression upon the hearer that he had attended some sort of semireligious literary, or dramatic enteriainment and heard a "good kind of noise for about five-and-forty minutes." How often do we hear it said of a preacher that " he is a polished speaker; that his language is exquisite; that his composition is exceedingly artistic, and his sermons literary models." And this of a minister of the models. And this of a ratheter of the cross, a preacher of "rightcousness, temperance, and judgment to come!" This of one who has been "put in trust with the Gespel," and called to "watch for souls as they must give account," to warn men, to "flee the wrath to come," and "beseech them in Christ's stead to be reconciled to

Preaching the Gospel is not purposelesa dry crust of philosophy, or a meatless, marrowless bone of criticism, on which men's souls starve and perish for lack of food, and in all of which men preach themselves and not Christ Jesus the Lord. There is not only no need of such meaching, there is positively no excuse for it. a wicked betrayal of the highest possible trust-an abandonment of the most glorious and responsible mission over commit ted to man.

The Gospel has a single definite of ject. Its sole purpose is the salvation of men. This is the grand purpose of its publication by means of a living ministry; the pur pose of revelation in both dispensationsthat of prophesies and ceremonies, all of which pointed to Christ the Saviour of men, and that of fulfilment of the gift, suffering and death of the "Only Begotten that whoseever believeth in him should not perish but have everlasting life." The whole of the remedial plan from its inception in the Garden of Eden to its comple"on on the cross, is instinct with the one grand purpose and aim of saving lost men. It has enlisted the energies and taxed the resources of Omnipotence every day and hour from the beginning of time until now. And shall ministers, called of Gud to be co-labourers with him in this great work, lose sight of the of pot ct their high calling, and fritter away their strongth in culling the flowers of rhetoric and making nice ethical, wetethical and logical discourses; or, what is worse, sock to a pack horse on which to ride into post | man increases his own strength. tions of proferment and case !

of the Gospel of Christ should invariably be duily practised, proper nd to himself, and seek to answer in constant activity.

every sermon he preaches is, How can influence men to accept and follow Christ? With this purpose constantly before his initial, he will not preach himself, but "Christ Jesus our Lord." He will forget him off in his barning, absorbing zoal and love for soule, and will never rest until he has brought his hearer from to face with the cross of Christ, showing them its bearing upon human sin and human need, danger.

"In Perfect Peace."

BI REV. J. S. BATCHELDIR.

My friend Jones has had a new experi ence of the power of the glorious Gospel. He has been a sincere Christian for many years, but, like many sincere believers, he has not enjoyed the abiding peace and reof God. He is a man of many cares and responsibilities, and they have weighed beavily upon him. With occasional influxer of light, he has, as a Christian, dwelt much in the shade, and walked over rough and thorny ways. In a large mea-sure he has lived a doubting, distrustful irritable, burdened life. In truth he inc been by no means a model disciple of

Not long since, this good brother, in his Scripture readings, came upon that trans condont utterance of Icaiah: "Thou wilt keep him in perfect peace whose mind is strayed on Thee." The words were fami liar, but they seized his attention with unwonted force. He re-read them, and pon-dered them; he turned them this way and that-as one would turn a diamond-to get every possible reflection of light. "In perfect pouce 1 Is this indeed a truth of the Word of God?" he asked himselt. Is it possible that such a truth is here, and I have nover before caught its mean

ing?"
"Thou wilt keep him.' Why, this is one of the unalterable promises of the Eternal Father, is it not? And how has my Christian experience tallied with such an assurance? Have I not been as far from perfect peace, and such divine keeping, as a wave of the sea driven of the

wind and tossed? My friend did not hasten to his business that morning. He was gotting a new vision from above, and he could not be disobodient unto it. He reached down his concordance, and made a study of that word "peace." In John's Gospel he found the Master saying: "Peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it be afraid." "In me yo shall have peace."
"And yet"—said Jones to his own sou!— "I have been bearing about with me a troubled and fearful heart, more or less every day since first I sought to lay myself on the altar of Christ. Surely there is something wrong in this. Such a startling discrepancy between the promise of my blessed Lord and my own life convicts me of the grossest inattention to His words; yea of the most fearful unbe-

Then he looked further on, and found the Spirit saying through the great apostic; "Let the peace of God rule in our hearts, to which ye are called." "The God of hope fill you with all joy and peace in believing." "And the peace of God, that passeth all understanding, shall keep your

hearts and minds through Christ Jesus."
As he pursued these readings he was filled with surpriso at the persistent and untiring emphasis with which this doc trine of the perfect peace of God in His children is rung throught the Scriptures. And yet had he not dwelt outside the gates of that temple of peace, very much as if no such temple had existed!

Then came to his soul the words: "Ask, and ye shall receive." Then and there he bowed himself before the throne of Eternal Grace, and poured out his soul in carnest entrenty for the unspeakable gift. He laid himself, his possessions, all, heavens opened to him and the light pourod down. He wrostled and provailed. It was his "Peniel."

morning, all outward things were very somehow, it seemed to him as if a new

light were shiping over all things.

My friend's life since that day has been a new life. A saved man before, he is a auce—a rhotorical display, consisting of joyful man now, What an almost mira-a rhythmical jingle of pretty words and sone culous difference between the man who tences, nor is at a frigid discussion of "a had only tooked to James as the Justice, and the man who now looks to Jesus as the "Author and Finisher of his faith '-between the Jones who frowned and fumed, and exploded at every little spark of irritation, and the Jones who walks among the bramble bushes of his with the light of perfect peace on his countenanco l

In my friend's life the vexations things tro as numerous as in the old dark days These hard times have brought business perplexities to him from all directions. The failure of a noted business house finds him among the creditors upon whom the blow For him, as for multitudes besides, the clouds do not yet lift from the horizon of the business future. But what of all that? He is enabled, with calm trust and perfect confidence, to lay every burden upon Him who has performed for us a finished work of salvation and deliverance and whose reiterated assurances make it not morely a misfortune, but a sin, for us to live outside the circle of God's perfect peacel-Congregationalist.

RECOMMEND Christ by your words, but especially recommend Hun by a gospel-like behaviour. If, through the Divine blessing you may be the means of bringing one soul to Christ, you will be instrumental in doing more good than by saving a king dom or conquering a world.—Lavington.

Doing good is a sure way of getting good. There is no more thorough way of learning of the ir solish ambitions by degrading it | The liberal soul is made fat. The working I attilete developes his mu-clas by every feat The one question which every municiar of strength or skill. The raceborse must fill Gospel of Christ should invariably be daily practised. The child grows by his

No Time to be Religious.

What poor, deluded mortal ever made such an excuse for not devoting himself to the service of his Maker? What was time given to us for, but that we taight propage for eteratty? Why are our lives the man make our ponce with G deroit shall be forever too late? Why is not the unprofitable fig tree out down and cast into the fire? Who can toll? It sooms wonderful, that we can find time for uny thing else, until we love obeyed the com-mand. "Seck first the amgdom of God, and all these things shall be added unto God will watch over and take care of all who put their trust in IIm. feels the fowls of the air, which have neither storehouse nor barn. Can we doubt, but that He will supply all our wants, if we love Him and keep His com-mandments? To do so, would make it manifest that our faith was very weak that we do not believe in an over-ruling trovidence. Surely, God has not given up the world to the government of chance. The want of faith in the goodness and mercy of God is the crying sin that will at last bring down condomnation upon an ungodly world. We should be on our guard against it. It leads us all astray. Our most important duty ought to be at-orded to first. That is a plain propositonded to first. tion. All will admit that it is a wise one. It is, in fact, the dictate of common sense. Now, what is the most important duty binding on the conscience of every man What is the duty, which, if neglected, will to followed by the most disastrous consequences? It is a duty, to which, perhaps,

but little attention has been paid—which has often been pressed home on the heart and conscience, leaving there only a sense of mult and shame. It is the duty of giving the heart to God and devoting ourselves to His service. How long would it take to perform it? What, then, becomes of this excuse, that they have no time to be religious, which is so often made by persons who seem to think they are exencrated from the performance of all their religious duties, by having so much worldly business to attend to? Did praying to God in secret, or in public either, ever hunder any man from being diligent and industrious, when engaged with his worldly affairs? It would have just the contrary effect. To pray well, is to study well, so we old preachers used to say; and why may we not take it for granted that to pray fervoutly for the blessing of God. would only make us work the more diligently, never mind in what occupation we

might be engaged. But not to pray at all ; not to let God have any place in our thoughts; not to re-member that the chief end of man is to glorify God and enjoy him for ever—that would be to live as the heathen do; and yet, how many in this Christian land live without God and without hope in the world, because they have not time to be bo religious? Strango delusion! Do they not know how uncertain is life? How near they are to the world beyond the grave? What if death should come upon them at an unexpected moment, when they had no time to report and propare to appear before God in the judgment? Strange, however, as is this delucion, that men have no time to be religious, it undoubtedly has great influence upon all classes in the community. People have gotten it into their heads, that the first and most important duty of every man is. to make money—to get rich, if he can but at all events, to provide for himself and his family, never mind what else may be neglected. Now, that is wrong. It displaces the order of things. It puts the cart before the horse. We must first seek the favor of God. Without it nothing can prosper; and, if it could, what amount of wealth or worldly honor would compensate a man for failing to attend to the duties of religion? How many, on their death-beds, have bitterly lamented their waste of precious time in pursuit of the vanities of life? They were so busy, so completely occupied with their schemes of pleasure er profit, that they had no time to lay up treasure in heaven. What an excuse is iv rational man to thousands make it, and awaken to a sense of their folly when it is too late to seek admittance into the kingdom of heaven. The door is shut .- Christian Observer.

Light will Shine.

If we have life it will be seen. young children detect its existence and discern the cause. A friend in Southern Indiana relates an incident of his ministry which illustrates this. An exceedingly rough and profane man attended a revi val meeting and gave his heart to Christ, Dis family knew nothing of the occurrence, but his young children discovered a change. The next morning they watched him and wondered at his kindness. They followed him to the barn where he usually bused his horses, and was shamefully profane, but there was no violence or pas sion now. The children were satisfied, "Pa has got religion," and they ran to the house with the marvelous tidings, They detected the good fruits, and traced them to the real cause. Not a word had been said, but the new life was discovered. The candle was lighted, the children's eyes caught the light and knew the cause. Here are rich lessons taught. First, that grace cuts the root of sin, and changes the life by renewing the heart. Before, this man could scarcely restrain his swearing, now he could not be forced to swear. Second, the new life cannot be concealed. If it exists at all it will become visible; hght will shine, life will be seen. Third, little children read our lives and know when we bear the fruits of faith. They see and feel the force of the testimony of saved men to the power of religion, and believo.

For everyone life has some blessingsome cup that is not mixed with bitterness. At every heart there is some fountain of pure water, and all men at some time taste its sweetness. Who is he that has not found in his path of life some fragrant rosebush, scenting all the air with its aweet perfume, and cheering the heart of the weary traveller with its beauty.

Aim Your Prayers at a Mark.

Prayer, to be prevailing, must be direct, intense, personal. This is the character of the a Societal prayers which called forth an exhibition of miraculous power forth an exhibition of mirroutious power for heating the body, and of divino prace for redeeming the soul. Elijah, when told of the deach of the widow's son, does not proceed to offer up a general petition for some nakaown or distant mother who may be supposed to be agonizing over a dead boy, but he stretches hunself three times promethe very abild when he will has to be some upon the very child whom he wishes to restore, organ; out with a tremendous energy of faith, "O Lord, tay God, I pray Theo, let they child's soul come into him agoin. A general request uttered in a halt-hearted way would have availed no thing here—a specific and intensely earnest request brought God to the rescue. It was the same in the case of Elisha before the Shan camate's lifeless son. The de finiteness and personal application of the prophet's presence in behalf of the object sought is strikingly cignificant and in true-tive: "And ha went up and hey up in the child, and gut his mouth upon his mouth, and his eyes upon his eyes, and his hand-upon his hands; and he stretched huns li upon his hands; and he stretched hunself upon the child; and the flesh of the child waxed warm." Nor was this all. The yearning anxiety and profound struggles through which the prophet passed, as through a process of spiritud growth up to victorious taith, are evinced in his walking to and fro, and his repeating the operation of stretching bimself upon the yet motionless child. The Almighty arm moves in response to the gry of a soul thus moves in response to the cry of a soul thus burning with personal sympathy and love, —thus pursuing a conscious and well-defined purpose. When Paul bowed himself over the failen Eutychus, Pavine strength rushed through the door of this persona embrace, and the young man arose alive The wandering, indirect, impersonal prayer is absolutely futile. Like an arrow shot in the dark toward the star, it has no aim, nor does it even by accident hit anything. Such a performance, though made up of choicest words arranged into elegant phrases, and though exciting admiration from an appreciative lover of elequence, does not deserve the name of prayer at It is a more address to a human audience, often as insincere and devoid of genume grace as it is brilliant. The supplication must alight, like Noah's dove, somewhere, before it can return with the olive branch promise of rest from the troubted waters. Oh, that disciples would remember this.

Why not irritate our Lord at the grave of the dead? He did not call for somebody in general, caring not who should come, or whether anybody at all should come. or whother anybody at all should com. He named the person whom he wished to revive distinctly, "Lazarus, come forth!" Have you, Christian parent, a son or daughter dead in trespasses and sins? Why not from your closet send up that child's name to heaven, beseching that it may be definitely written down in the back. be definitely written down in the book of life? One of the sweetest, because tonderost, assurances ever given by the Saviour of sinners is contained in that inimitable picture of himself as the Good Shepherd who "calleth his own sheep by name." If Christ addresses himself to the individual, surely he wants us to pray for individuals, to labour for and with individuals. Have you, then, an infimate friend yot unconverted? God doubtless has ordered and allowed this friendship on purpose to give you the opportunity of pouring out before Him your potitions, commingled of trust and affection, and the ardent solici-tude inspired by daily companionship, for that friend's salvation. Nay, more, you can fix your attention upon a slight acquantance or a comparative stranger, and bear his eternal interests in the voice of entreaty to the mediatorial throne, where the Great Intercessor delights to show Himself the hearer of intercessors. The marvellous answers to the prayers of the old Falton Street meetings are to be explained on the principle of their directness and personal bearing. Written descriptions of abandoned young men, of intermediate the street of the principle of the principl perate husbands, of vicious youths, of frivolous and fashion-crazed girls, and of bunda of an intensity of personal interest and a living freshness of faith in prayer, such as have elsewhere never been so completely and fruitfully witnessed. Hundreds upon hundreds of souls have been melted in re-pentance by the pentecostal fires bursting from these clourly expressed and accurate-ly aimed politions. Mothers and sistors, before you enter the social or church prayer-meeting, endeavour by requests proterred, in writing or conversation, to have your children and brothers remeinbered. And if every member of Christ's kingdom would keep a list of friends and acquaintances for whom secret supplication shall be daily made, doubtless those prayers would be answered by the converion and blessedness of those prayed for .-Christian at Work.

Saving Faith.

If we would at once see in brief what a true and saving faith is, we may take the sum of it in this discription. It is when a sinner, being on the one hand thoroughly convinced of his sins, of the wrath of God due to him for them, of his utter inability either to escape or bear this wrath; and on the other hand, being likewise convinc ed of the sufficiency, willinguess, and designation of Christ to satisfy justice, and to recoucile and save sinuers, doth hereupon yield a firm assent unto these truths revealed in the Scripture, and also accepts and receives Jesus Christ in all his oflices; as his Prophet, resolving to attend unto his teaching as his Lord and King, resolving to obey his commands; and as his Priest, resolving to rely upon his escritice alone; and doth accordinly submit to Him, and confide in him sincerely and persover ingly. This is that faith which doth just tify; and will certainly save all those in whom it is wrought." - Bishop Ho, kins.

THE Hindoos, when gathering in their harvest, before it is removed from the threshing-floor, take out the portion for their god. However poor, however much in debt, or however much the crops may be, the god's portion is first given.

Random Readings.

Good or bad labits, formed in youth, generally go with us through life.

Ler overy milaister while he is preach ing remember that God makes one of his hearors.

The only religion possible to man is the roligion of ponitence.

TE glory in privilege, glory in pracept ! or ye love Christ in proportion as ye love Hun altogether.

Ir God has given you victory over your onemies, you have nover more need to watch and pray than at that moment.

Though the fine edge of the wedge only s insorted in the tree, the object of him who insects it is to .end the ires asunder. I know of two beautiful things: the

starry heavens above my head, and the sense of duty within my heart .- Immunuel Be thankful for past mercies bofore you

plead for new favors; this is the way to plead successfully; he that offerth praise glorifiath God. WE may escape the censure of others when we do wrong privately; but we can

not avoid the represents of our own mind. We are to be judged not only for the sins committed in a life-time; but also for the evil influences which they may exert

after that we have passed away. As we are nearing the grave, it should be with accumulated sweetness and dignity and generous allowanes for the foibles of youth, the failures of the unfortunate, and the failings of the tempted.

Our of heaven to which the virtuous shall at last come, out of heaven which gives us the idea of a Father and Saviour, comes the only explanation of humanity that can give man any morals for his life, and lofty ideal for his education, any consolation in sorrow, any flowers for his tomb.

A DYING Scotchman was asked, "Have you a glimpse of glory now, my brother, that you are dying?" He roused himself from his lethargy at such a question, and raising himself from the agonies of death, said, "I'll has none o your glimpses no that I am dying, since I haven had a full look at him for forty year." We all expect to have that full look at Christ in dying. Let us have it now.

You will not catch the hungry hearer drowsy. Hunger and drowsizess are not often in each other's company. When one is present, the other is generally missing. A hungry hearer sleepy! Not he. He does not go to sleep. He goes to satisfy a craving appotite. That appetite makes divine truth sweeter than honey and the honey-comb. It would not look well to soo a man drowsy at his dinner. It does not look even as well as that o ee one so at the spiritual banquet.

A RICH landlord once cruelly oppressed a poor widow. Her son, a little lad of eight years, saw it. He afterwards became a painter, and painted a life-likeness of the dark scene. Years afterward, he placed it where the man saw it. He turn-ed pale, trembled in every joint, and offored any sum to purchase it, that he might put it out of sight. Thus there is an invisible Painter drawing on the canvas of the soul a life-likeness reflecting correctly all the spiritual history on earth. Eternity will reveal them to every man.

To watch without prayer is to presume upon our own strongth; to pray without watching is to presume upon the grace of God. The Lord's Prayer is the rule of our duty and desires. We are engaged by every notition to co-operate and concur with Divino grace to obtain what we pray for. A stream preserves its crystal clear-ness by continual running; if its course bo stopped, it will stagnate and putrify. The purity of the soul is preserved by the constant exercise of habitual grace.—Bates.

A MAN who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by colostial beings, and who is soon—he knows not how soon -to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dw it with augels? Then I should be pure Are those feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer ? Then, these feet, and eyes, and hips, should be pure and holy, and I should be dead to the world and live for heaven.

Much has been said about systematic giving, and it is hoped that cur Churches and people are rising to a higher standard of intelligent consecration. But little or nothing has been said concerning systematic private praying, with reference to our great benevolent agencies. Since the connection is so julimate and so important, a angeation will not be considered untimely. we attempt, in our closet prayers, to mention all of these subjects at once, it must be done in a somewhat indefinite and unintelligent manner. And much is lost to these causes by such confused praying. But if we separate them, and take pains to gather all the information that will give stimulus to our desires, the results will be apparent.

LORD, my voice by nature is harsh and untunable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to Thy ears which is unpleasant to my own? Yet, though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow, yen, rather croak with the raven, than be altogether silent. Hadst thou given me a better voice I would have praised Theo with a better voice. Now, what my music wants in sweetness, let it have in source, singing praises with under-standing. Yea, Lord, create in me a new heart (therein to make melody), and I will be contented with my old voice until, in due time, being admitted into the choir of heavon, I will have another, more harmonious, bestowed upon me.—Fuller.

Our Young Lolks.

"Room for a Little Fellow." BY REV. HENRY O. M'COOK.

The following lines require this word of explanation. Last Tranksgiving Day I preached from the text. "The earth hath He given to the children of men." In the course of the rermon a plea was made in behalt of our vagrant children, that society should give back to them their that society should give back to them their right to God's gife of a happy and honest lite on earth. It was arged that rehools of industry should be provided, under the protection of the public law, wherein the waifs may be trained to become industrious, useful, and happy citizens in the exercise of the various crafts of see and land. A tow days thereoffer a xoung lade placed A tow days thereafter a young lady placed in my hunds the verses which are printed below, with the remark that she had been thinking of what found and been determined. thinking of what I said, and hoped that

thinking of what I said, and noped that others would do more than think. It is in furtherance of this hope that I venture, without the writer's knowledge to publish the verses, prefaced by the incident which suggested them.

"There floated through the daily press area time acceptances than the daily press. some time ego a touching story of 'Americus, a somewhat notorious boy-musiciau, who died in Boston. The call came in the night. The silver cords were broken; and from under the trembling keys came forth this last note—'Merciful God, make room for a little fellow!' Aye, here on earth, as well as there in heaven, make room—male room, O, merciful God, for the little fell-wel. But will merciful men make room? Or, is there no room for these waifs and vagrants on the earth which God has given to man? Must they still there on? And O heaven! to still 'move on?' And O, heaven! to what a destiny are they moving on it thousands!"

Make room for the little fellows In the hearts of our Christian land. Room on the earth that God gave. For the children of God's own hand! Room for the little ones, Christian, Room in your heart a. d mine, Under their tations, remember, They bear the itage divine.

Often. O Father forgive us! We have glanced with thoughtless eye On thou and, unclittlinke faces, And-passed them carelessly by ! I. RD, are there now who will love them, Poor waifs of sorrow and sin" Open your heart wide, Christian, Lot the outcasts enter tu!

For One who was once a wanderer, With nowhere to lay his head, Watches His people's indifference To the lembs for whom He bled. Had he not cared for you, Christian, Would the Merciful God have made room For you in the Homo of the Blood-washed, in the Land of deathle a bloom

Yes, there i room for the children, And what voles to reach to wear; Room in the Heater by City,-Be it ours to be I them there ! Then ble-sed will be our entrance, And sweet will the greeting be. "As ye did it unto the least of these. Yo have dene it unto Mr."

The Heathen Boy.

Not many years ago, as a lady was sitting in the verandah of her house in Burmah, a jungle boy came through the opening in the hedge which served as a gateway, and approaching her, inquired with engerness:"Does Jesus Christ live here?"

He was a boy about twelve years of age, his hair was matted with filth, and bristl ing in every direction like the quills of the porcupine, and a dirty cloth of ootton was wrapped in a slovenly manner about his person. "Does Jesus Christ live here?" he asked, as he hastened up the steps of the

"What do you want with Jesus Christ?"

asked the lady.
"I want to see Him and confess to Him." "Why, what have you been doing that you want to confess?"

"Does he have here?" he continued with

great emphasis; "I want to know that.
'Doing?' Why, I toll lies, I steal, I
do overything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees say that He can save me from hell. Does He live here? Tell me where I can find Hun." But he does not save people from hell if they continue to do wickedly.'

"I want to stop doing wickedly," said the boy; "but I can't; I do not know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing, but come to Christ, poor boy, like all the rest of us," the lady softly replied; but she spoke this last in English; so the boy only raised his head with

vacant look. " You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of desappointment. "But I am His friend and follower," said the lady, at which the face of the little listener brightened, and she continued: "He has told me in His word to teach all those who wish to escape from hell how to do so.'

The juyinl cagerners depicted in the boy's countenance was beyond description. "Toll me, O tell me! Only ask your master to save me, and I will be your servant for life. Do not be augry. I want to be saved. Save me from hell!"

The next day the little boy was introduced to the little bamb to school-house in the character of "the wild Karen boy; and such a greedy so ker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Josus, and the way of salvation; and every day his engerness increased, and his face gradually lost its indescriable look of stupidity. He was at length baptized, and commemorated the love of that Saviour he had so carnetly sought. He lived a while to testify his sincerity, and then died in joyful hope. He had "confessed," and had tound a Deliverer from those sins from which he could not from himself. The lady also has since died, and she and the wild Karen boy have met in the presence of their common Redeemor .- Moravian.

Canon Kingsley.

A writer in Good Words tells this anecdote of the late Canon Kingsley :-" His sympathy with the sports of boys was unturally strong and keen. One morning he told me that some of his land in Hamphire were within reach of the boys of Wellington College when they were no road ongaged in paper chases. Young rascals, he said, they play the mischief with my tences, too. One day a great gap was pointed out to me in one of my tence, and was told that it was made by those young fellows. So I got wind of their next paper chase in my direction, and I went out to read my friends a lesson is specting the property of their neighbours Sare enough before long I saw the ' hares coming straight toward me and my gap, and I prepared to meet them. But when they were close up in 120 the excitoment of the chase, which had been for some no ments coming over me, got the better of my resolution, and if I did not throw my stick and tear off with them as fast as my legs would carry me! In 100 yards or so I was dead beat, and when the pack came, a minute or two later, and set to work to break down my fences worse than ever, I had not the breath in me to remonetrate with them, even if had the in chnation.

Danger of Opposing God's Work.

BY REV. J. S. BEEKMAN.

When God's Spirit is exerting His power upon men for their conversion or sauc ification, the danger of opposing his work, or of indifference to the work, or of refusing to co-operate therein, it a sin of no small magnitude, and one which especially God's professing children should dread to assume In proportion to the activity of the Spirit is the degree of sin when He is opposed. God delivered the Israelites from Egyptian slavery, which is a type of spiritual deliverance from the power of sin. But how dreadful was the curse proneunced against the Amalekites, because they appeared the Lord's work! Exodus xviii, 14-16, and 1 Samuel xv. 3. And for indifference, and because the Monbites and Ammonites would not help and encourage the work, they were prohibited from ente ing "into the congregation of the Lord forever," Deut. xxiii. 3, 4. And the tribe of Renhen and Gad, and the half tribe of Manassch, were threatened with a curse, unless they did help their brothron in war again t their enemies, and solemnly were warned, in case they failed in this," Be sure your sin will find you out," Deut. xxxii. Scripture history and divine procept amply show, that for men of the world, or professed Christians either, to oppose the work of God's Spirit, or to abide lookers on as indeferent spectators, or to actually refuse lending a helping hand when the church calls upon them to co-operate in the labor, is a sin against God, heinous in its character and destruc-tive in its tendency, to either the cause or

the guilty actor.

But rainistors of the gospel especially are guilty in such a time, if they do not co-operate actively in the work. And every living man can co-operate with the Spirit of God in His work upon the souls of men in the sphere of his influence, in the line of the sphere of his initionice, in the line of His calling, and according to the capacity of his gitts, physical, mental and moral. As co-workers with the Holy Ghost they are charged, under sucred vows before God, angels, and men, to deliver God's elect from the power of the enemy. It is their sin if they do not understand the classes of the times or hear the voice of signs of the times, or hear the voice of God, or acquiesce in whatever God does. Ignorance, thou, is wilful, and is our sin when knowledge is obtainable.

Min Ruowledge 18 obtainance.

It in our churches every Christian man and women were at his post, to labor in humility and trust, and simply for the glory of G d and the salvation of men, a rich and alundant blessing would not be denied us, and the Church would make great advances against the powers of dark-

Our Interest in Duty.

Sin is full of infatuations. It persuades itself that there is no law, or that law will not be outered; that right living is a mutter of fine funcy or moral policy only, no such thing as right living being possible; that there is no future, or that this life has no judicial relation to it; that there is no God, or only an indifferent and non-governing God. Without such infatuations on would bo a too painful business carried on between the upper and nether millstone of fear before an and remorse after sin. No one of these delusions is more strange or more powerful in average men than the one which makes duty a general and impersonal concern a matter of others' or publie good, to which public good the man who does his duty sacrifices his own interests. The truth is, that a man's duty is his highest interest. Self-repurciation itself is a putting down of a low and mortal self and a setting up of a high and immortal self. The self we deny is the bitterest for of our dearest interest; the self that renounces self is our best manhood, and to save it is to save our life.

It is not doing something for mankind merely, to do your duty to morals and re-ligion. Your interest in doing right is large, it is the great stake of your life on earth. For, it is only through these duties that you can come to your best character and destiny You complain that duty is hard, exacting, wearying, as a child complains of his lessons. You forget that to you, as to the child, there is no other discipline, no other culture. There is no royal roads to the ends of life, if royalty mean case and idences. But real royalty means occupation, industry, burdens; and duty is royal. It alone wears a crown on earth and in heaver. The crown of Easo is a falso one, and falls off at the tuch of the light of eternity; the crown of Duty fades not away but brightens as the wearer rises into the regions that need no sun -Methodist.

LEGACIES to continuous mentutions in Liverpool amounting to four million pounds storling have lately been left by eight per-

Savontu School Teacher.

LESSON IV.

DAVIO IN THE PALAGE. 11 Sam Will lan. 3. 1 1876

COMMIT TO MUMORY, vs. 14, 15, PARALLEL PASSAGES, 2 Same 4, 26; 1 m vr 17.

Semprer Readings -With v. 1, read Deut. viii. 6; with v. 2, compare v. 18; with vs. 8, 4 C'garments," / ... military dess), compare 1 Sun. xvu. 58 39; with ce. 5, 6, compare Ex. xv. 20; with v. 7, read I Sam, xvi. 11; with v. 8, read Ecc. iv 4; with v. 9, read Prov. xxii. 6-8; with va. 10, 11, read Prov. xxvi. 4; with v. 12, Pe. xiv. 5; with v. 13, read 2 Sam. v. 2; with vs. 14-16, read Numb. xxvn.

16, 17.
Golden Text.—When a man's ways please the Lad, he make the even blad. enemies to be at peace with him - Prov

CENTRAL TRUTH.- I urity and peace go

The narratives of human lives in fiction or in history interest us from the display they make of motive, and the outward working of secret feelings, love, hate, envy, ambition, etc. But the writers may err in their ostimate. Public men certainly have their motives guessed at, orroneously, even whole living. It is reasonable to believe the same is true of the dead. But in inspired history, we are sure that the picture is true in every particular. This history ought to interest all.
The boys of the Sunday school ought to study it carefully. It is one of the thousand and one charms of the Bible that it has something for every class. Joseph, David, Jonathan, Josah, Daniel, the three "Hebrow children," and the disciple whom Jeans leved, ought to secure the careful

study of boys and young men.

In our Lesson, David finds a friend and a foe, both intense, and in the same family. Success is never an unmixed good. There is the there to every earthly rose.

DAVID'S FRIEND.

V. 1 describes the attachment, sudden, impulsive, and yet strong and enduring, formed by Jonathan to David. "Kint with the soul of," describes in Gen xiv. 20, the love of Jacob to Benjamin. Nothing could be stronger. He felt no envy, only admiration, the surest sign of a notation. He was a bindred spirit: he had natmo. He was a kindred spirit; he had the most cause on other grounds for dislike

(V. 2.) It was the habit of kings to gather round them the brave and noble, to bring them up in courtly ways, and to give them fitting impleyment. So Saul did to David. It was a dangerous elevation from the field to the Sudden promotion is always palaco.

(V. 3.) The "covenant" moans a pledge of mutual affection and friendship, of which the evidences appear in their subsequent

lives, as they ought to do with those who have entered into covonant with The goodness of God to David appears in giving him a filled at this time, such as Jonathan. A young man finding himself

in now circumstances and under observation, is often embarrassed as to details of deportment and the ways of the place How much it must have been so with David! Jonathan, at home in the palace, and the kings sons was just the one to help him. Fo who obtains such a "friend in need" ought to prize the

V. 4 illustrates the foregoing. shopherd dross would look ill at court, but shepherd drofs would look in at court, but Jonathan's robe and mulitary outlit gave David all he required. Dress is more frequently made a gift in the East than among the less fervid and demonstrative Westerns. The word for "garments" means what we should call "regimentals" in Judges in. 16, and other places. Girdles were costly, elegant and usuful, containing a purso (see Matt. x. 9), and often given as gifts, even now.

(V. 5.) David found employment. The struggle with the Philistines still continued. Against them David went ou valor and discretion gained him pro-motion ("set him over") and pu' ic confidence.

V. 6 proves that warlike expeditions are mount in the preceding verse, for Philistines" is correct as in the margin. A triumphal reception was given him atter such an expedition, ic which, according to custom, the women sang in the dance procession, as an audience takes up the chorus of a hymn (v. 7), "Saul hath slain, xv. 20, 21, and Judges xi. 34. This public honour shows how much David was appreciated. In the East, the "danc-We see how this was done in Exed and the music were by one and the same parties, men by themselves, women by themselves (see Judges xvi. 25; 2 Sam. vi. 5, 16, 21).

SATIT'S ENVY.

(V. 8.) Saul's envy was aroused. He was "very wroth;" this enlogy displeased him. It was all the worse to him from its truth. It foreshedowed to him the future. He remembered 1 Sam. xiii. 14. "What can he have more than the kingdome?" (see 1 Kings ii. 22) Even good men do not easily see their consequence durinished: but Saul had lost instead of gained. His good natural dispositions gave way before temptations as they always will, without grace. How many gennal kind-hearted, generous, loveable boys go to ruin, the sweet wine of nature in them turning through sin into sourcet vinegar! Ho expressive is v. 9, "eyed" with a true "evil eyo" that distorts everything, sends glances of envy and hate, and sees nothing but One may be a king and most miserable. One may have troops of friends and mean only well, and yet have deadly encinies.

(V. 10.) When we open the heart to avil passions, devils enter. So it was here. There was in Saul's nature a great tendency to wild spasms of excitoment. The fear of God would probably have held this tendency in check; but the easting off of God left him to be the victim. Hence it is said "the evil spirit from God" not ex-

pressly sent by God, but permitted to come, in judicial dealing, from God, came upon him, and he "prophesica." The question will arise—Have we any of this now? Who can till? We have not inspired histories of men, who did great and noble things, and of men, sometimes the same men. who seem driven of the devil to folly, violence, murder and suicide.

(V. 11.) under such bad influence (for we must not count the lundoy) Saul inclidated the inurder of David, who twice escaped the intended weapon. (V. 12) How much invery sin brings!

(v. 124 H w meet mistry sin orings i Envy, meditated mardor, fear, con-scioutness of ling Gods enemy, and of being "forsaken of God." He who did not fear God with a fervent fear, feared David as God's appointed supplanter of

DAVID'S PRUDINCI.

(V. 13.) He could not do without him, yet could not be if the sight of him. So he removed him from his person, and gave him an appointment elsewhere. "Captain over a thous and A Sam, vm. 11, of weigh the effect was to bring David before the people apart from Saul, and so to increase his popularity. In this new position, Divid showed the (v. 3) same pindence, "behaved himself whely." There was no vamity; no mistake were made; he took no oberties; success did not spoil him. "The Lord was with him." Even wicked men can see this. It increases the respect for the good, but it is a respect which gives them pain. Saul feared David all the

inore (v. 15).

(V. 10.) But this contact with the people endeared David to them all the they loved D wid, from having opportunity to know him as he fulfilled the duties of his place in their presence and

The following lessons may be particular-

(1) Young men are exposed to many dangers from which natural advantages was handsome, musical and spirited—all dangers. Ho had, besides, great success and good prospects. He needed to be

(2) It is good to have a friend a Jonathan, disinterested and sincore. Many are saved in this way. But Jesus is the lest friend. His love one be relied on. He gives the bestrobe. He loves even to death. By his bumiliation, we gain a

(3) God with us is the pledge of wisdom

and of safety.

(5) Even prosperity makes enemies, from whom God only can keep us.

(5) Saul's course may we I warn. Boware of envy and all kindeed lusts. One

ware of civy and an kind of mars. One on prepares for another, and sin always beeds misery. Saul "gave place to the devil, and moditated murler;" a like crime would now be defended on a "plea of invanity," often a worthless plox (see our double use of the word "mad.") Mon include in angertill it is madness. SUGGESTIVE TOPICS.

David's need of a friend—the peculiarity of the friendship-how it was proved-cemented-expressed-Jonathan's placecharacter-David's bearing-prudence-the people's estimate of him-the popular praise—how Saul regarded it—his words—his treatment of David—his viclence—his removal of David-the effect of it-his fear-why-David's strength-Saul's fall and sin.

Squandering Priceless Gifts.

Among the numberless marvels at which nobody marvels, few are more marvellous than the recklessness with which priceless gitts, intellectual and moral, are squandered. Often have I gazed with wouder at the prodigality displayed by nature in the cistus, which unfolds hundreds or thousands of its starry blossoms, morning after morning, to shine in the light of the sun firm the product was and then full to the for an hour or two, and thou fall to the ground. But who among the sons and daughters of men—gifted with thoughts which wonder through eternity, and with powers which have the godlike privilege of working good and giving happiness—who does not daily lot thousands of these thoughts drop to the ground and rot? who does not continually . ave his powers to draggle in the mould of their own leaves? The imagination can hardly conceive the heights of greatness and glory to which markind would be raised, if all their thoughts and energies were to be animated with a living purpose. Ent, as in a forest of oaks, among the millions of acorns that fall every autumn, there may, perhaps, be one in a million that will grow on into a Somewhat in like manuer fares it with the thoughts and feelings of man. What, then, must be our confusion, when we see all these wasted thoughts and feelings rice up in the judgment and bear witness against us !-Julius Harc.

The Assyrian History of the Creation.

Mr. Goorgo Smith has something more to say upon his great discovery of the cruciform tablets which have recently imparted peculiar interest to the discussions of biblical archaeologists. The first tablet opens with the history of the world in the The first tablet following lines:

(1) When on high the heavens were not raised.

(2) And boueath, on the earth a p'ant had not grown.

(3) And the depths had not yet produced their seeds. (4) The chaos tlamat, (or the ocean,) was

the begetter of the whole of them. 15) Their waters first were established, but (6) A tree had not grown up, a flower had not unfolded.

(7) Then the gods had not founded anything.
(8) A plant had not spring up, and order

did not exist: (9) There were made the gods only.

(10) And the demi gods they caused to

(11) And to grew. (12) And the upper expanse and the lower

expanse existed. (13) And a course of days and long time had passed.

Truth Recognized.

Calvinism is denounced, ridicaled, and shockingly carrestured, but accepted and problemed at times in quarters from which, at other times, the democration and ridionly come in full measure. The Church of Rome has always recognized the followers of Calvin as smoons her oldet first, she has banished these who held the form of thrology from her alters and pulp, q and when she could, she rent them to the stake or the dungeon, but effections in her history some of her most tauthful and devoted sons have not been able to remain from the around of the most characteristic docto the Raman Church, and wrote for it and spoke for it with all the zeal of a convert. But he believed in God's decrees with such an absoluteness of faith, as to write the following lines:

l ather and Go II my endies) des a Is nelden in the band.
And I held below not what it is Then they but I stand.

"Thou knowe twhat Thou hast decreed For me in Thy dread Will; I in my heights it morance Must tremble and lie still

"Thou owest ma no duties, Lord!
Thy Being bath no ties,
The world lies open to Thy Will, Its victim and it., prize

And of "prevenient grace" he writes as treely and simply.

Ogift of gift of Ograco of Faith ! My Godfhow can it to That about who hast discerning love, Shouldst give that fift to me?

" How many bearts Thou mightst have but, More innocent than mine: How many souls, more worthy far, Of that sweet touch of Inine!

Ah, gracet into unt keliest hearts It is thy boas' to come, The glory of Thy light to find Indirkest spots a home."

In a very different directions, and from quite an opposite extreme, we have a very ositive assertion that the world moves according to God's decree. Bisnop Suppon, of the Methodist Church, has just returned from an extended over in Europe, where be has been a circful student of the political and religious situation on the Continent. The struggte with Catholiciem, in its modorn and aggressive form, engaged his special attention, and in a speech lately made

"In this struggle with Catholicism Ged seems to have decreed—and I have no objection here to that Calvinistic term, and the Calvinistic interpretation—that Germans should have a great part in this work. mans should have a great part in this work. Certainly Luther was raised up for this special purpose, and the German Empire to-day seems to be raised up for this special purpose; and that noble man, Prince Bismarck—God bloss him!—seems to have been raised up for the purpose of withstanding the intrigue and power of the

This sounds very much like some of the proof-texts which Calvinists have been wont to quote, as confirming the plain truth that in God's decrees are contained whatsvever comes to pass.

Recording Prayer.

Mr. George Muller eays: "I would par ? ticularly advise all, but especially the younger believers, to use a little brok, in which they may note down on the one side the requests which they bring before God. There are certain matters which God has had on our hearts, and we should u to them down. It would be helpful to us to write, 'At such and such a time I began to pray for such and such a thing; and then to continue to pray with regard to this matter. If we do so, we shall find that sooner or later the prayer will be answered. Then let us mark on the opposite side, that it has, at such a time, pleased God to ans wer that prayer. After some time, read over the memorandum book, and you will find how again and again it has pleased regarding matters about which you little expected the answer to come; and soon you will find the wondrons effect of this on your heart, in increasing your love and gratitude to our heavenly Father. The more careful you are in marking what you ask, and what God has given, the more distinctly you will be able to trace how again and again it pleased God to answer your prayers, and more, you will be drawn out to God in love and gratitude. You will find precisely as the Psalmist found it when he says, 'I love the Lord, because he hath heard my voice and my suppliestions.' "

Zanzibar.

The Sultan of Zanzibar doubtless needs support, or rather the considerate friendship of the great European Powers, to enated him to maintain and consolidate he possession he had inherited. Himselt a just, tolerant, and frugal ruler, a leader of tribes which in their days of deepest depression have never sunk into barbariansm, and which have shown in three coutinents their power to subdr and civilize inferior races—closely connected as he is with some of the great trading communities of the East, and ruling over a regum of unsurpassed natural capabilities, Lo may reasonably hope for a great destiny awaiting his raco in Eastern Africa. Something has been done, though it be but one step of many, to emancipate labour in his dominions. Christian missions, directed by noble-minded and devoted men, are at work to civilize as well as to baptize the negro races, and receive from the Seyyid quite as much favour and protootice as our own missions received from our own Government in India forty years ago. All who feel for the deep degradation of equatorial Africa in every are of her history must bid such a ruler 'God speed in any undertaking which, like his journey to Europe, tends to bring him more intimately within the role of civil-ized nations.—Macmillan's Magazine.

IMPORTANT NOTICE.

Atthe urgent solicitation of agents and subscribers we have decided to extend the iline, during which parties may jake advantage of our Premium offer, up to the lat of fentuality Next. All parties, therefore, who remit 8: 39 within the next four weeks with be entitled to lugit's \$1.00 Photograph of the Union General Assembly. Our friends, in remitting, will do well to bear in mind that in order to comply with our rules, arrears it may, should be PAID DP, and the subscription for 1856 BUST BE RESULTED IN FULL! We find that many who subscrib-red width the past ave mentles send us \$2.30, and expect a premium, necessitating a great deal of unaccessary correspondence. All who subscribed during they want the premium, must settle up to Stat Bec., 1875, and remit 82.30 for 1816.

May we ask our agents and friends to put forth a special effort during the month of January? Our receipts of subscripflons and now names in December fureyceeded those of the same month in any previous year. Reep the ball rolling: and let January be even in advance of December.

Bubscribers would do well to let their neighbours who do not take the PRESHY. TERIAN know that the Premium offer is good for another month.

Aritish American Bresbyterian. FRIDAY, JANUARY 14, 1876.

SEVERAL letters, items of Ministers and Churches, as well as a quantity of general matter, crowded out of this issue will appear next week.

CASE OF THE REV. MR. McIVER AND THE FREE CHURCH PRES-BYTERY OF GLASGOW, SCOT

Many of our readers will have seen the statement which appeared some time ago of the Rev. Mr. McIver, of the Macdonald Free Church in the Presbytery of Glas gow, having left that body to enter the Established Church as minister of a congregation of between 500 and 600 membors, who also left the Free Church in the island of Uig to join the Kirk. On the 14th of Dec. ult., a pro re nata meeting of the Glasgow Free Church Presbytery was held to deal with this case. Mr. McIver had sent to approvious meeting the resig nation of his charge of the Macdonald Free Church. Before accepting his resignation, a committee was appointed-Dr. Adam, convener-to deal with Mr. McIver, as to the step he proposed taking. On being invited by the convener to meet with this committee, he declined doing so, and it would appear was almost immediately recoived into the Established Church bifore the Presbytery had dealt with his resignation.

It will be remembered that the abolition of the law of Pati snage, a year or so age, was expected to act powerfully on the minds of many who left the Kirk at the disruption, as it was hoped that it would remove what was declared to be one, if not the principal of the grievances, which led to that great secession. If that was the it can serve no good purpose to have it expectation of the Government and of longer continued. "LayProsbyterian" canthose who supported the abolition of not complain that we have not given the pationago, it has not thus far been realiz-ed, although it must be admitted that it has no doubt produced considerable effect on the minds of many, both within the Established and Free Churches. In the latter it has led one party, which Dr. Begg may be said to represent, to look with some degree of hope to reconciliation and other it has led to wider alienation, and better that what has been said should now termination to seek the entire overthrow of all religious establishments.

As the case of Mr. McIver and the peo ple of Uig is the first which has occurred tracted a good deal of attention, and led | mallest degree undertaking to settle the to a very animated debate in the Presbytery. The grounds on which Mr. Melver justifies his conduct in his letter to the Presbyterics of the Free and Established Churches respectively, were to the former, "My being thoroughly satis fied that the recent logislation in regard to patroneg, has restored to tained in the statutes which she always i garded as fully securing her liberties, and may claim for it, we do not suppose there upon which the claim of rights and protest of the Free Church are based : and that, ! therefore, Load, wallout the surrender of any Free Church principles, paid the communion of the Established Church To the latter, the Establishe I Church Presbytery, he says in applying for admission, and as a reason for doing so, "I have witnessed with sorrow ever since the deliverarce of the Assembly of 1867, with respect to union with the non Established Churches, a gradual departure from the Meadship of Christ over the untions by a Smajority of the Free Church courts, and the development of a voluntaryism, which she repudiated in many ways for some time after 1943 Dr Adam, in a long and able speech, repudiated both these positions in the strongest manner, the first especially as calcula d to misicad, au. based upon a misunderstanding altogenerating, as well as of the action of the fession required by, the Church and given | Caven, who it will be admitted is probably | Max has been shipped from New York feeling civil court; at the time of the dirruction, by her ministers and elders is not to its as competent to prenounce an opinion as to London, to the extent of forty-two tons.

and the position then taken by the Free huroh. This speech called forth rejoinders from others who evidently did not lock at Mr. Malvor's conduct in so grave a light, and did not take the same view as Dr. Adam of the effect of the law abolish- however which is intended by the Church ing patronage. Wille not prepared wholly to vindicate Mr. McIver or follow his example, it is yet clearly evident that they look with much more favour now toward the Old Church than before, and that it would not require any great additional concession to induce them to retrace their steps. On account of these different views of the grounds on which Mr. McIver based his conduct, and of the effect it might have on other churches and ministers, great importance was attached to the nature of the deliverance, which should be given by the Presbytory upon the case, whether it should contain a denial of the position of Mr. McIver, and a declaration of the continued adherence of the Free Church to its original grounds of secession, or whether it should contain the acceptance simply of Mr. Mclver's rengnation. A motion to this effect was made by the Rev. Mr. Gault. Upon the vote being taken, but fifteen voted for this motion, against sixty one for that of Dr. Adam to the effect that the Presbytory regards the action of Mr. McIver as an abandonment of the distinctive principles of the Free Church, to which he selemnly avowed adherence upon receiving license and ordination; and that this second act does not profess to remove or modify the Erastian supremacy which led to the disruption in 1843, and which is expressly disowned in the questions put to all candidates for the holy ministry. Secondly, declaring it to be an aggravation of M. McIver's conduct that he should still profess to hold Free Church principles and become a minister of the Established Church, and that such a profession is calculated to encourage divisive courses. Thirdly, censuring Mr. McIver for declining to meet with the committee appointed to deal with him, as a violation of his ordination vows in which he promised to submit hunself willingly to the admonition of his brothron of the Preebytory, and, lastly, declaring him no longer a minister or member of the Free Church.

THE CONFESSION OF FAITH.

In last week's issue we published auother lengthy communication upon the above subject from a " Lay Presbyterian." We are glad to have our columns open for the discussion of subjects of general interest to our Church, the more especially as there is no other organ in connection with it in which they can be discussed. We trust that the interchange of opinions which has taken place will be of some service. It is very easy, however, for controversy upon such a subject to be prolonged beyond the point that is either interesting or profitable to the generality of our readers. Whenever this comes to be the case sion has been scught, neither can complaint be made that these have been treated with indifference, inasmuch as not a few have taken in hand to reply. As the subject for the present has been discussed with considerable fullness, we fancy that it will be

Admitting the force of much that has thought. We appeal to those who know, been said on both sides, and the ability with af the history of the Presbyterian Church which it has been said, and without in the | does not furnish a refutation of this question, or to discuss or vindicate the Confession of Faith, we may venture a few remarks in dismissing this subject more with reference to the character of the discussion which has taken place than to the encumstances which led to it or to the doctrines passed under review. And first with r "pect to the Confession of Faith we would eay that, whatever place too ardent admirers that it is "perfect," "infallible," " a final ity," or the "ultimate authority" for the doctrines taught in our Church. Its place in it is simply and only that which by her formal deliverances in her corporate capacby the Church has given it, namely that of a subordinate standard. And this is all the Church is responsible for despite all insinnations and hold assumptions to the contracy. The charge, or perhaps we should rather say the assumption has been persistently made, the impression sought to be conveyed that the Confession is regarded na" perfect, infallible," the ultimate authorety. We know not who may consider it as such, but the fact that it is called submidentle by the Church in efficial documents clearly defines her position with respect to it.

Let it also be distinctly understood in the next place that the acceptance of the Con-

very words, and to every proposition just as it is there set down. An opposite im- our columns. He says, "Every biblical impression to this we imagine would be conveyed if we look at one side of the discussion which has taken piace. That is, the honest conscientious assent to the system of doctrine as a whole taught in the Confession. To demand or expect more than this would be evidently aboutd, and be claiming for the Confession a place to which it is not ontitled. Taking acceptance in this sense it is quite out of place and unreasonable to denounce, as is done, the rigidity with which the Church exacts the acceptance of her standards. The only other kind of subscription possible is either to then ipsissima verba, or of so lax a description as to be worth nothing at ali. So long also as our Church makes fully and clearly known beforehand by the Confession or catechisms the dectrines she holds, so long as aubsorption is perfectly volum tary, made because the subscriber believes and recepts them, and is at liberty at any time to change his opinion, renounce her doctrines, and withdraw from her communion; it is an utterly mistaken or falso use of words to describe her standards as "fetters." And we cannot but think that by persistently so describing them it has been sought to create a prejudice against our Church, and to convey the impression that her tenets are narrow and her conduct tyraunical. Whatever the intention may be, this must be the effect upon those unacquainted with the history or doctrines of our church.

Noither can we feel that there is harsh-

ness, or at least any that it is possible to

avoid, in requiring persons to withdraw from office, from positions in which they stand forth as representing the church when they can no longer believe or uphold her doctrines. There is surely no barshness in asking and expecting a man to be faithful to his views of truth, and willing to accept the consequences which fidelity to truth may involve. Especially is this reasonable when it is religious truth that is in question. This is all that the church does when she excludes from official position those who can no longer teach what the holds to be truth, and which it is one great purpose of her existence to inculcate and depend. If there is to be any unity of doctrine or action, or a common religious life in the church, there must be some line drawn where divergence in matters of doctrine on the part of a member shall involve expulsion. Consistency both on the part of the church and of the individual requires this. Every organization or association acts upon this principle. If it be harsh to draw this line at the point of denial of what the church regards as fundamental or Scriptural doctrine, where else can it be drawn without seeming to be stil! more harsh? Individuals will differ in opinion as to what constitutes fundamental doctrine, what should be included and what left out in any creed or confession. The church must decide that question for itself, and as the Presbyterian or any other branch of the church is a voluntary association, it has a perfect right to say what shall or what shall not be regarded as fundamental. It is quite beside the mark, therefore, to condemn the Confession or any other creed because it contains statements upon doctrine which this or that objector may happen to think should not be there.

Much stress is laid upon the tendency of creeds in general, and the Westminster Confession in particular, to check or reexercise of independent objection. Has there ever been a branch of the church, is there any one to-day more marked by mental activity, by the spirit of research, than she is? Whother this shall be the effect of creeds or not depends entirely upon their correspondence with truth or the reverse. Christ Himself said, "The truth shall make you free." Again, a great deal has been sought to be made of the effect of enlarged knowledge in various directions, upon the doctrines or the state ment of doctrines taught in the Confession, and based upon the Bible. This is made an argument for reinstating or expunging from it certain doctrines altogether. This objection is much more plausible than soifnd. It has again and again been asserted that, if all the changes in the language of our received version of the Scriptures were made, which would be require by the recent discovery and now more complete collation of sacred manuscripts, no vital doctrine of the Bible would be materially affected thereby. If this is the case after all the progress that has been made in this most important department of biblical science, we can scarcely understand how progress in any other branch of sacred learning, and much less how the progress made in other sciences can be pleaded as a reason why the doctrinal teaching of the Confession of Faith should be altered. We are here tempted to quote as most apt the language of Prof.

any who, have discussed the question in scholar knows that the results achieved by textual criticism and exegosis, interesting and volumble on they are, do not render necessary any modification of the great doctrines of the creeks; these results, indood, have but little approof. ble bearing upon the theology of the Church, unless it be to confirm conclusion already reached, but which could hardly be said to require confirmation.'

There seems to be we fear on the part of some who compare or contrast the discovoires and progress of soletice and knowledge in general, with that of revealed truth, to the disparagement of the latter, a mistake as to the purp sace which the Bible and the Church were intended by G A for answer. The Bible is spoken of an in 1.4 great purpose had been to serve as a busis for the investigation and development of speculative religious truth or opinions, and the Charch and her ministry to serve as the instruments by means of which investigation, discovery, and development should be made. But this is clearly not the primary, or by any means the most important purposes which they were intended to serve. We must content ourselves with stating this fact without pursuing it far-

The words dogma, dogmatise, and dogmatic, play a very important part in such discussions as we have been speaking of, and they are supposed to be very formidable indeed, to act upon common and unsophisticated minds very much as a red rag upon a bull. But thinking people are not to be frightened by the torrible brandishing of such terms. Tho fact is, the Bible itself is a very doguatic kind of book, and enunciates dogmas which to many people are very unpleasant. Men who believe, however mistaken they may be, that they can appeal to "Thus saith the Lord," for what they eny, have no option but to be dogmatic. It is only this so called and scouted dog matic teaching that has ever produced much effect either for good or evil upon the world. Whon the thing at stake is the well-being of the immortal soul, may-beyes and may be-no do not satisfy; it is imperative that the trumpet give a certain

We can not suppress a feeling of surprise and pain at the flippant, almost contemptuous way in which those who drew up our standards are spoken of. One would be led to fancy that they were a parcel of the most addle headed old men, or narrow minded bigots, instead of having been among the most learned and pious men of their day. One would imagine by the way they speak of them who never in their life spent perhaps as much as even one hour continuously upon the study of these doctrines, and those who have but little knowledge of their bibles, (we speak more particularly of the scoular press) that the Westminster divines had burriedly and without due thought drawn up these admirable compends of doctrine, instead of their being the result of years of careful study and prayer for divine direction, by men who had a profound acquaintance with the Scriptures. Such a style of writing displays equally a want of good taste and of reverent feeling, which of thomselves prove the incompetency of those who sit in judgment and with the utmost levity condemn productions which thousands of the wisest and best of men in past generations as well as of our own day, not only in this country but wherever the English language spoken, have held in the P hest esteem, both for their intellectual grasp and for the deep insight they show into the meaning and teaching of the word of God. It may at once be taken for granted that they were neither detards nor fools who produced works which have lasted as a living power for more than two hundred years, which have exercised such an immense influonce over multitudes of the best minds, and whose influence is more widespread to-day than it has over been before. It is quite possible that they knew more of the matter they had in hand than some of those who now sit in judgment upon their work, and condemn it with such an air of superculous and self satisfied superiority. The time, we doubt not, will come when our standards will borovised, but whonever it shall come it will not be at the demand of those who too plainly show that the degree of liberty which would satisfy them, is such as would not only impur the unity, the purity, and stability of our Church, but would reduce the plainest teachings of the Word of God watch hvoth and abideth forever to the level of human reasonings and opinions, which men may accept or reject according to the popular fashi on or belief of the passing hour.

THE Pope is to be an exhibitor at the Centennial.

Tokento Bay was again frozen over on the night of the 3rd inst.

FRANCE has sent a special mission to Egypt, the purpose of which is not known.

Ministers and Churches.

On Wednesday of last week two ladies botonging to the congregation of Tilsonburg Mrs. David Kolso, and Mrs. William Forbes, called at the manse, and requested the paster's wife, Mrc. Caven, to accept as a Ohristmas present, a very handsome tapestry carpet for the parlor. Mrs. Cavon thanked the ladies warmly for this proof of their affection and esteem -Cox.

Arren the opening of the annual meeting of Knox Church, Yanghan, on 29th ult., the pastor, R v. P. Nicol, was pleasantly surprised by one of the elders addressing him in his own name and on behalf of the congregation, and handing him a nicely ornamented purse containing a bandsome sum of money in token of their kindly feelings towards him, and of their high appreciation of his labours amount them. ---Cosi.

Ar the manse, Harrington, Christmas Fve was pleasantly signalized by tho unexpected arrival of a number of the members and friends of Mrs. Gorden's Bible Class. In the course of the evening the special purpose of their visit was explained by the presentation to Mrs. Cordon of a most affectionate and flattering address, accompanied by the gift of a handsome dinning-room carpet. Mr. Gordon, on behalf of his wife, replied to the address, expressing in suitable terms the pleasure afforded them by this expression of feeling -the more gratifying, in that it is neither the first nor the second of such expressions of mutual confidence and good will.-Con.

Ox the evening of Tuesday last, the Ratho marse was taken possession of by a surprise party, who, on behalt of the Sabbath school and Bible Class, presented the Rev. J. Aull with an excellent address and a purso of \$50, as a token of friendship and appreciation. Miss J. Martin made the presentation on behalf of the donois. When the table was spread and a rich repast enjoyed, all the young people present felt themselves at home, and ontered with great zest and glee into the innocent amusements and music of the evening. After a portion of Scripture was read, and prayers offered, all the young friends left the manse highly delighted with their experience of a surprise party.—Com.

The ladies of the congregation of Stayner resolved some time ago to make an effort to liquidate the debt remaining on the manse. Several assumed the responsibility of procuring twenty dollars each, to be paid in at the ond of the year. In addition, tho ladies formed themselves into a "sowing society," with the object of preparing for a bazaar. On New Year's day the bezaar and a tea meeting were held. Λ large and varied assortment of goods, useful and ornamental, were displayed for sale. The weather was exceedingly unfavourable, so that the anticipations of a large number of visitors from the country were not realized. Nevertheless the undertaking was reasonably successful, the proceeds of sales of goods and of tickets amounting up to about two hundred dollars. A large number of valuable articles were left on hand, and which may be serviceable if another venture of the same kind be deemed necessary at a future time. On the evening of Thursday, 6th inst., the mause was occupied by the ladies, who provided amply for the friends invited by them to spend the evening there, and a very happy gathering was the result. Tho ladies presented to the paster's wife carpeting for one of the rooms of the manse, and a sum of money. Their generosity was wholly unexpected, and indeed could scarcely be desired considering the hard times prevailing overywhere, and the stress put upon the members and irunds of the congregation to wipe off the debt from the handsome manse and grounds they have procured for their pastor's accommodation.

ENGLAND has done a sensible thing in securing the contract of the Suez Canal, thus keeping her way open through Egypt to India. And now the Ottoman Empire is going to pieces; in fact that Turkish barque ought to have foundered a long while ago. That empire will not be enwhile ago. lightened and cannot be preserved, and no London Times has it, "She is perishing partly from the corruptions inseparable from her creed and her form of government, and partly from contact with a higher civilization than her own. If Turkoy civilization than her own. If Turkey could only be embalmed and buried in one of the pyramids, or in one of the numerous tombs at Thebes or Memphis, it would be well. But as this cannot be, the sum in division had better be done as soon as possible, Russia getting the Dar-danelles and the Sea of Marmora, Austria nutring a slice, and Germany its share. The Ottoman Empire is only a mass of effete Oriental corruption, and the sconer the sick man is quietly chloroformed to death the better for the surviving relatives and friends .- Christian at Work.

A FRUTE, dating back to the age of polished stone, has been found imbedded in charcoal and cinders in the bone cave at Gourdan, France.

THE French government has expressed a desire to act in accord with England's feelings in the question of the Turkish re-

Correspondence. PRENOH EVANGELIZATION.

Editor British American Presectedian. DEAR Syn,-In my last latter I referred to one of our converts-a nobleman from France-of whom the church would hear more in due time. I now send you, accordingly, a translation of Baron De Guichainville's abjuration of Romanism, addressed to Bishop Bourget, and published in the Witness. From personal knowledge of the views and high cutture of this gentleman, I cherish the hope that he and his family will exert a powerful influence for good in connection with our work. Our friends in Optario and throughout the Dominion may feel assured that the strongholds of the Pope are being shaken in this Province. On the last day of December Mr. Chiniquy presented Bishop Bourget, as a New Year's gift, the names of 294 converts to Protestantism, and another list is being rapidly prepared. The people are pressing in such numbers to see our missionary, that his house is too small to receive them, so that he will hereafter meet them in Russel Hall. Our church at this moment has a very solemn responsibility laid upon her in relation to these numerous converts. They require without delay to be taught the way of life more fully, and if they are scattered for lack of sufficient instruction, or driven from our country by priestly persecution, let Protestants, and especially the people of our own church, take the guilt and the shape to themselves. We who are personally engaged in this strugglo and guiding this movement, are doing our utmost, toiling day and night for its success; but I repeat what I published before again and again. we have not funds to do half what is needed. The appended extracts from letters econtly received by me, show that we have numerous and warm-hearted friends, but the majority of our people are still marked by lamentable apathy. We cannot reach them to give them information and to appeal to their sense of duty and generous sympathics. They do not see your valuable paper. I therefore entrest ministers to let their people know what we aro doing. We have in hand a most patriotic and successful work. We are ongaged in behalf of this Dominion in a terrible battle with the Jesuits. Their

nim is to prostrate our country and our

In the words of De Laveley, "The true

rulers at their feet.

thore of the Catholic clergy is Rome, as they themselves announce. They will, therefore, sacrifice their country, if need be, to the welfare or the dominion of the Pope." First Catholic, then, if the interests of the church permit it, Canadian or British; thus is the only form of patriotism they can understand. And we all know how politicians of every party have sacrificed consistency and honor as well as millions of public money, and the interests of the country, in order to please these priests and secure the votes of their followers. But events are speedily leading up to a conflict in which politicians will be forced to declare themselves Protestant or Roman Catholic. The feeling justly roused by the wanton destruction of the Protestant Church at Oka by the Seminary of St. Sulpice. cannot be disregarded by those long accasiomed to pander to Popery. Not only will that vast corporation have to give an account of itself, but the time has now fully come when, on the ground of patriotism, the thorough disestablishment of the Romish Church in this Province must be demanded. Its power to tax and tithe the people for the erection and main-tenance of ecclesiastical establishments must be taken away. Our civil rulers and officers of state must no longer be humble servents, to make laws by which haughty ecclesiastics can compel the people to yield them revenues. They must not directly or indirectly be tax-gatherers of any denomination. This French people must be nomination. This proper people must be set free to elect and pay their own religious instructors as they see fit. How can patriote, levers of their country and of fair play, sit in their places in Parliament and continue to sustain and even strongthon laws by which nearly a million of the population are deprived of this freedom? They know that our industry and material prosperity are crushed by this oppression. They know that they would never submit to it themselves, and that on no principle of common sense or divine truth are they free to inflict laws upon others which would be intolerable tyranny to themselves. I am aware that it may be answered that this people are voluntary in their acceptance of slavery. Be it so. Surely we as Protestants and Christians, are not on this account to forge the chains by which to bind them still more fast to the feet of their oppressors. A man may be found voluntary in attempting suicide, but it is the part of Christian men to frustrate his guilty purpose. Besides, give thus people light, give them proper education—which the Church of Rome will never do—give them the truth of God, and then see how long they will remain voluntary slaves. They will all do what hundreds have already cone through our mission—assect their manhood and God-given rights, and for ever east off the yoke of the Pope. Yours, etc., D. H. Macvican. Montreal, Jan. 7th, 1876.

LETTERS AND. EXTRACTS, ETC.

DEAR DR. M. OVICAR, -I send onclosed \$8 as a pittance to help forward your good and great work in converting Roman Catholics to the true faith of our Lord Jeaus Christ. I am a poor minister, and what I send is a the of my first garden. When I first wone to my little place I resolved to give one tenth of all I sold to the schemes of our Church, and I have done so. This year I soud the whole to you. And though little, I pray God that it may do some good in forwarding the good work which lies near my heart, and I believe near the heart of our good Saviour. Please acknowledge in your communications to !

city when he spoke on Popery, and ever since we have had a desire to send some thing for the mission, and we received to send this small donation, 93, being as much as our circumstances will admit, and hoping that God may put it into the hearts of others who are able to do more, that His work may be carried on, and that many may be brought from the darkness of Romanism to the light and liberty of the Gospel. Yours in the cause of Christ,

X. Y., AND HIS FAMILY. Toronto, Dec. 29, 1875.

DEAR SIR,-The Ohristian Scots of Scarboro have not forgotten the good cause

DEAR SIR. -Please find enclosed \$14 for Fronch Evangelization. My congregation had already made their annual contribution: but feeling the importance of the work carried on by Mr. Chiniquy, especially as described in your communications to the BRITISH AMERICAN PRESERVERIAN, another contribution was given. The day for taking it up happened to be very stormy, so that we had hardly more than half our usual attendance. This partly accounts for the smallness of the amount. I am fully convinced your work among the French Catholics is one of the most important that the Church is called upon to support, and feel assured that ero long she will wake up to the necessity of liberally sustaining this work. * * * Yours truly, II. Gracey.
Farqular, Ont., Dec. 29th, 1875.

The Rev. Wm. McKibbin, B.A., devotes marriage fees to this mission, and accord-

ingly sonds \$2.

Mr. David Morrice, elder in Cote Street Church, who is on the spot, and sees the progress and magnitude of the work for himself, having contributed liberally a few weeks ago, yesterday sont me unsolicited an additional sum of \$50, "to help the great work of our good Father Chiniquy."

Mr. Editor, ask our rich friends who are looking about for profitable investments for eurplus funds, or who are imprisoning the Lord's money in their hands till they die, to read these simple and touching exhibitions of Christian faith and liberality. Urge them to give in the same spirit, and in proportion to their vast income, and they do so we can speedily overthrow Popery in this land. Ask them to lend to the Lord as the best investment they can make. Tell them the truth of God which so many seem afraid to speak, that they must not "trust in uncertain riches," and that they should be "rich in faith and good works-roady to distribute." We are receiving the offerings of the poor freely, but we have yet to hear of thousands, coming from those who gan afford it better than many of us can a few dollars.

How many of our congregations will follaw the noble example of Farquhar and Scarboro / Yours, etc.

> D. H. MACVICAR. PROTEST.

To Monseigneur Bourget, Roman Catholic

Bishop of Montreal.

Monseigneur,—The Roman Catholic faith in which, till now, I have been trained, imposes on me the duty of placing in your hands as head of the Discuss of Montreal, the renunciation of my former faith, the reasons that have led me to give up the errors of Rome in order to embiace the truth of the Gospel.

Three years ago I was induced by one of the members of the Dominion Government to come with my tamily to Canada, that Eden of Romanism. I was far from supposing that God in his mecatable providence called me here to put an end to my faith and indifference, and to up to me the only true way that leads to

salvation. For, it is necessary that yoush will know that I have practiced faithfully the religion of the Pope, whose reresentative here you are. I was, until lately wante in France, a fervent Catholic, and my family, then wealthy and powerul, was one of the greatest benchetors of the Churches, con vents and priesthood. Unimpusy nearly all the latter, wanting in the protended charitable character of their office, united with profano and Jealous enomies of our which the consequence to all of us was grief and rum.

I am at this very time, Monseigneur, publishing a very interesting book concerning this curious clorical drama, the charactors named in which are still living. This book will offer a favourable opportunity to Canadians to instruct themselves

In presence, then, of such base ingratithe fascinating iniques and larry like rities fession made at ordination.

The fascinating iniques and larry like rities fession made at ordination.

Secondly. Others say that they mean initial as a fulschool should a Protestant possi to restore Some Rolling Rolling Each appeared to me just what the words import. What is declare that he adopted the cames of the Shake-ners saw it.

E. M. B., Teacher.

Medonte, Dec. 29th, 1875.

Dear Principle. We have a great interest in Mr. Chinquy's reission in Montreal, among the Roman Catholies.

Wo had the pleasure of hearing and over which a great variety of cassocks. My which do not belong to the underlying of the words. There are many propositions to the first of the words. There are many propositions with a great variety of cassocks. My which do not belong to the Westminster Confession in the Westminster Confession is meant the finthful, slendle, timid and credulous. I was constitution to altered; but do not let us adopt the demoralizing thing more.

As to the first of these interpretations, it is onough to say 1) That it is not the meaning of the words. There are many propositions to the westminster Confession in the Westminster Confession in the Westminster Confession with a great variety of cassocks. My which do not belong to the mergity of the words. father although of noble and ancient Augustinian or Il formed system. A man family (you are perhaps not aware) was for may be a true Augustinian or Calvinist thirty-three years one of the most important manufacturers of codesiastical yest. Christ predicted by St. Paul; or, that the mosts and nurnishings to the Norman 18th chapter of Leviticia is stall binding. bishops, and thousands of the presthood. (2) Such a rule of interpretation can never our discretion at that time was obligatory.) be practically carried out, without dividing has been the fact of the fact of the fact of the fact of the people of Good at hand all the vices and designing it is impossible that a body of several manners of the actors in black, and to appear thousand mistacrs and elders should think of the world depend. predicts the commerce in exercit things, alike on all the topics embraced in such an to which we gave our patronage. It was extended and minute formula of belief. In the index of this edifying society that I (3) Such has never been the rule allopt passed the best years of my life, and note of by our church. Individuals have held Scarboro have not forgotten the good cause of French Evangelization. Knox Claurch is intensely interested in this great work. To show our interest in it, we have fair prospects of raising, by special collection, between one and two hundred dollars, and the ingrattude of the priests; the rejection not of explanations of documents and the hundred dollars, and the ingrattude of the priests; the rejection not of explanations of documents and two hundred dollars, and the ingrattude of the priests; the rejection not of explanations of documents and the hundred dollars.

country charge have alread obtained about Such Monsey hear, were my religious disdectrine of original sin. That detrine is sixty dellars. I may ment on as an posumens when I arrived on this blessed soil essential to the Reformed or Calvinistic of Canada, where there awaited me priests system. Any man who denies that doc of another see, seeking my conversion. The trune, thereby rejects the policy in thing was prepared ong before. Having our Confession, and can it with a good of the whole of the property of the convergence of the property of the convergence of the confession, and can it with a good of the property of the convergence of the property of the convergence of t this note to encourage you and the whole Committee who have charge of the mission, by showing you that we have the work of the conversion of the French, at heart. With best wishes, Sincerely yours, Gro. Burnfield, Paster of Knox Church. Agincourt, Dec. 29th, 1875.

Deep Sig.—Please find enclosed \$14 for upon the extled family for its complete condemnation. Any man who admits this annihilation. The threat had already gone holds the doctrine. But there are at least forth-and we escaped Charybdis and did three ways of accounting for this fact. not fall into Scylla.

> his holy merchandize, as well as the facile | tion and providence; that his providential instruments that he wished to make of us. government is hely, wise, and powerful, not overtaken by adversity, filled us again controlling all his creatures and all their with disgust for the Roman Catholic faith.
>
> A second time in our life we were duped, the has, from all eternity, of his mere good priests.

> Then it was that we sought to know the Gospel, which your priests had hidden from and by the effectual working of His Spirit, us—also, that religion of swhich we had he has rendered the salvation of his people heard, that reformed religion, so beautiful, absolutely certain; that the reason why so pure, which one of our ancestors had some are saved and others not, is not the the weakness to abandon, that he might attach himself to the king who had said "Paris, is well worth a man."
>
> Brought back again to the Protestant faith of my fathers, I have obtained favour from God to come out of the darkness of Roman Paganism, into which I had been always.

plunged.
I have therefore, Monseigneur, with my family, abandoned this religion of idols to which you and your priests sacrifice every day, under the influence (fascinating perhaps) of illusions that, enclave you the false traditions of the Church and the

Popo.
We will pray God that he may culighten the Bishops of this country, as well as all the blind priests under his direction. We will pray Divine Providence that the knowledge of the true religion of Jssus Christ may scatter the error and Romish fanaticism which brood over this our new home, and that one religion may unite us all beneath the same flag-that of the Gospol.

Please accept, Monseigneur, my respectful salutation.

TE METAYER MASSELIN DE GUICHAINVILLE. Descendant and herr of the title of the Lords and Barons de Guichainville—
Fomer manufacturing proprietor—
Correspondent of the French Ministry of Public Instruction (Historical Section)—Inspector and Member of several Academics and Learned Societics in France and abroad, etc. (Signe.)

LE METAYER (nec Masselin), Marie Le Metayen, Elisie Le Metayen, Raoul Li METAYER DE GUICHAINVILLE. Montreal, December 25th, 1875.

2. John IV., Le Metayer, accord son of Palamedro Le Metayer Seigneur Baron Guichainville, La Haye les Cerete and other places, who had married in 1555 the noble lady, Marie de Lieurai. He advanced several important items to the imminerability of Lieurain for the proposition of the church is pledged to profess, to defind, and to teach; and it is a breach of faith to pality of Loreux, for the payment of mes-songers sent to Conches and to Conde, at the time of the wars of King Henry IV., then Henri D'Albert, against the leaguers.

He was then one of the richest burgesses of the town of Lorenz. He procured from his own recourses all the funds necessary for serving the cause of the Protestant Houry IV. "Municipal Archives of the

8. Henry IV. who became King of Prance by political abjuration.

What is Meant by Adopting the Westminster Confession?

Editor BRITISH AMERICAN PRESENTERIAN.

SIR,-Though the following article on the above subject may seem long. I trust you can give it that place in your columns which it merits. Bong from the Princeton Review for July, 1867, and written by the Rav. Charles Hodge, D.D, it is worthy happiness and success to personate us. of a careful reading, amid the latitudin-Those priests formed a wicked plot, of aman principles which are coming in vogue

nn some quarters.

Dr. Holge says:—"Every minister at his ordination is required to declare that he adopts the Westmuster Confession and Catechiem, as containing the system of doctrine taught in the Sacrad Scriptures. There are three ways in which these words have been, and still are, interpreted.

First. Some understand them to mean tude, my faith for along time shaken, I for-sook their so-called rengous institutions with

the Parshyterian, Yours, in the love of God, Tithe.

London, Jan. Brd, 1876.

Dean Dr. Mar Villan,—Enclosed receive

The Churches like one of the me and ladopted is the system of the Reformed Churches is a known and admitted scheme of doctrine.

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The churches like one of the me and ladopted is the system of the Reformed Churches is a known and admitted scheme of doctrine. DEAR DR. MarVicus.—Enclosed receive scene of brilliantly bespangled actors.

So to help Mr. Obiniquy's work. If you acknowledge in the Witness or Pressy. the senses and enrich the proprietors with subject is, that by the system of doctrine that I will feel much at ligad.

E. M. B., Teacher.

Medicate Dec. 2011, 1872.

To show our interest in it, we have fair ference were not slow in entering my errors which were regarded as involving prespects of raising, by special collection, mind. The ingrattinde of the priests the rejection, not of explanations of doc between one and two hundred dollars, and their dark intrigues for our ruin trines, but of the doctrines themselves.

Two collectors in one section of this achieved the rest.

Such, Monseigneur, were my religious dis-doctrine of original sin. That detrine is Our Confession teaches that God fore

The Canadian priest had a moment's ordains whatever comes to pass; that he hope, but has trade with conscience and executes his decrees in the works of creabut this time, Monseigneur, it was by your pleasure, clotted some to everlasting life; priests. work of his Son, our Lord Jesus Christ, foresight of their faith and repentance, but solely because he has elected some and tain. Now, it is plain that mon may differ as to the none of God's providential govornment, or the operations of his grace, and rotain the facts which constitute the essence of this doctrinal scheme. But if any one teaches that God cannot effectually control the acts of free agents without destroying their liberty; that he cannot render the repentance or faith of any man certain; that he does all he can to convert every man, it would be, an insult to reason and conscience, to say that he held the system of doctrine which embraces the facts and principles above stated. The same strain of romark might be made in reference to the other great doctrines which constitute the Augustinian system.

We do not expect our ministers should adopt every proposition contained in our standards. This they are not required to do. But they are required to adopt the system; and that system consists of certain dectrines, no one of which cm be

omitted without destroying its identity."
Those describes are. Here the Dr. goes on to enumerate the fundamental dectrines of which the Confession treats, but for which the reader must be referred to the Princeton Review for July, 1867, or to Dr. A. A. Hodgo's Class Book on the Con-

fession, in the appendix.

Still further, "that such is the system of doctrine of the Reformed Church is a matter of history. It is the system which, as the granite formation of the earth, 1. "Contemporary France to Canada: or Light and Darkness, Spoilers, Priests and underlies and sustains the whole scheme of truth as revealed in the Scriptures, and

> God and man if she fails to require a protession of this system by all those whom she receives or ordains as teachers and guides of her people. It is for the adontion of the Confession of Faith in this represent the irritation as considerably sense that the old school have always con- on the increase in reference to the tended as a matter of conscience.

There has, however, always been a party in the church (and the Canadian Church is not to be an exception) which adopted the third method of nuderstanding the words "system of dectrine" in the ordination service, viz., that they mean nothing more than the essential dectrines of religion or at Christiauity. That such a party has existed is plain; because, in our original synod, President Dickinson and several other members openly took this ground. President Dickinson was opposed to all human creeds; he resisted the adoption of the Westminster Confession, and he succeeded in having it adopted with the ambiguous words, as to all the essential principals of religion. . . .

While it is thus apparent that there was party in the church who adopted this tatitudinarian principle of subscription, the Synod itself never did adopt it.

The Old School have always protested The Old School nave annual principle. 1. against this Broad Church principle. 1. Because, in their view, it is immoral. For a man to assert that he adopts a Calvinistic confession when he rejects the distmetive features of the Calvinistic system. and receives only the essential principles of Christianity, is to say what is not true in the legitimate and accepted meaning of the terms. It would be universally recognized as a fulschool should a Pertestant posse to restore Shakespere's church as

Council of Trent or the Romish catechism whon he intended that he received them only so far as they contained the sub stance of the Apostles' Greed. If the church is prepared to make the Apostles' Croed the standard of ministerial comminion, let the constitution be altered;

interpretation is, that it is contrary to the very principle on which car church was tounded, and on winels, as a church, it has always professed to not.

B. The Old School have always believed that it was the day of the church, as a witness for the truth, to half fact that of the world depend.

4. This has principle must work the relaxation of all discipling destroy the purity of the church, and introduce either pospotual coull et or death fike indifference.

b. There always has been and still is, a body of men whe feel it then duty to profess and teach the system of doctrine contained in our Confession in its integrity.

These men next can consent to what they believe to be immoral and destructive, and, therefore, any attempt to establish this Broad Church principle of subscrip-tion, must tend to produce disaffection and division. Either let our faith conform to our cived, or, make our creed conform to our faith. Let these who are convinced that the Apostles' creed is a broad enough

Mr. Lditor, the question put to ministers regarding the adoption of the Confession, in the late Canad Presbyterian Church is as follows: "Do you sincorely own and be-have the whole that trine contained in the Confession of Facth, approved by this church in terms of the articles of union, to be founded upon the Word of God?" etc.; while that put to ministers in the American Church is: "Do you sincorely believe and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" Which of these has the highest merit? I shall leave the reader to judge. I remain yours, respectfully, Embro, Dec. 25th, 1875.

Prosbytory of Burrie.

A special meeting of this Presbytery was held at Barrie on Thursday, 6th inst. Present, seven ministers and one elder. The most important matter before the Presbytory was the resignation of the pastoral charge of First Essa and Carluke by Mr. McKee. This step was taken by him with the sole object of facilitating the complete readjustment of congregations whose relations to other congregations had been altered by the Presbytery at its last regular meeting. The representative of Mr. McKee's congregations stated that while they were unwilling to part with their pastor they would not oppose his resignation in consideration of the motive which led to it. Upon deliberation it was resolved to accept at once the resignation, and to declare the pulpits of First Essa and Calluke vacant on the 16th inst. It was further resolved, "That this Court desire to record their high appreciation and cordial commendation of the conduct of Mr. McKee in tendering the resignation of his present charge without solicita-tion, for the sole purpose of enabling the Presbytery to rearrange in a better form the congregations adjacent to said charge." Moderators of sessions of vacant congrega-tions were appointed as follows:-Mr. W. Cleland, Cookstown and First Essa; Mr. W. McConnell, Town Line and Ivy; Mr. R. Moodie, Angus and New Sorrell; Mr. Jas. A. McConnell, Allister and Carluke. It was agreed to grant power to Moderators of these sessions to moderate in calls when required. A petition from congregations of Bradford and 2nd West_Gwillimsbury to appoint a member of the Court to moderate m a call was granted, and Mr. W. Frazer, Moderator of the sessions of these congregations was anthorized to moderate in a call at such time as may be desired. Rodgers, Convener of Home Mission Committee of Presbytery, was instructed to corrospond with the people of the stations in Tay and Medonte, urging psyment of a sum-due to the student labouring there last sum-mer and during the recent holidays.—Rour. Moonie, Pres. Clerk.

THE LATEST accounts from England on the increase in reference to the Mistletoe case, and the charge of Mr. Baron Bramwell at Winchester assizes. "Profound astonishment and regret" are expressed at the very extraordinary suggestion of the learned judge that "a verdict against Captain Welch would give great pain to the Queen." Tho British public say they cannot see that that was a matter which concerned either judge or jury; and the very fact that such an observation was made in a place where justice and truth, pure and simple, were supposed to have furnished the sole motives in all the proceedings, has had the very natural effect of increasing the unpleasant feeling caused by what official accounts call an accident, but which common honesty terms a reckless sacrifice of human life, and an ungrateful return for expressions of loyalty.

THE where export trade in Russia is in a state of song action, apparently from the competition of America.

M. TITIENS was offered £7000 to sing five songs at a concert recently; but she dechued.

03 .

Choice Biternture.

Still and Deep.

my v. m. p. skene, author of "tried," "ONE LIFE ONLY," KTO.

CHAPTER XXI.

Bortrand Lisle had only obtained leave from his post for six wacks, and the close of a full mouth after his arrival at Chiverloy found him well-nigh as much perplexed as he had been the first night he had slept under the same roof with Laura Wynd-ham. He was irresistibly attracted by her, ham. He was irresistibly attracted by her, and had he been altogether free he would certainly have asked her to be his wife at once; but he hold himself in honour-bound to Mary, by his own words as well as by his promise to his father, unless it should indeed prove to be the case that she no longer loved him, even if she had ever done that there was any truth in the idea of her attachment to Charlie Davenant, though it would have been a great relief to himself to have believen it. But Lur-line had almost succeeded in persuading him that Mary's stiliness did really indi cate a cold temperament, and that she was as incapable of teoling deep affection as if she had been a block of write marble. He determined at last to put the matter to some definite test, and if he found that Mary was indeed indifferent to him, he would at once make some provision for her out of his own fortune, and then give himself up to the delight of securing the fascinating Lorelei to be the light and life of his home. It was not without pain and misgiving that he came to this resolution, however, for the true affection he felt for Mary still lay deep in his heart, boneath all the passionate excitement of feeling which Lurine caused him, and there were times when the pathetic sadness of her dark eyes, and the quivering of her sweet lips when she spoke to him, moved him atrangely. One other subject of disquietude poor Bertrand had in his perplexing position, which was the fact that he could not at all understand what John Pemberton's relations with Laura really were. She called him her brother : but it was quite clear that his almost worshipping adoration for her went far beyond any fraternal attachment, and at times there seemed to be a facit understading between them, which did not precisely harmonize with the unmistakable love and admiration for Bertrand himself, which Lurhue had taken good care to make sufficiently plain

to him.
"I will ond the suspense at all events," said Bertrand to himself one morning, as the family were finishing breakfast, "no the family were finishing breakfast, "no later than to-day. My leave will expire in less than ten days," he said aboud, addressing Mrs. Wyndham, "so I have only a short time longer to great with you."

Mrs. Wyndham made some sleepy sort of reponse, feeling secretly very glad that would have one less to house and feed, while her husband who had always the manners of a true gentieman, said, courtoonsly, that he hoped Mr. Lisle would visit them again. John Pemberton was seated just opposite, and, Bertrand saw him suddenly raise his honest wistful eyes with of intenso thankfulness, which showed how welcome his departure would be to this member of the family at least.

Laura and Mary had both risen from the table before he spoke, and were standing together in the window; and as he turned to glance towards them he was struck by the great contrast between them, and the wonderful advantages which the Lorelei possessed over her companien, at least in She was standing in an attitude of perfect grace, exquisitely dressed in the most becoming costume, with the full blaze of the morning sunshine pouring down upon her lovely head, and turning all her fair disordered hair to what seemed like a nimbus of gold. A little behind her, in the shade stood Mary, with drooping head and down-cast eyes, while her slight figure looked almost too slender in the shabby black dress, which she continued to wear long after she would have wished to discard it, in order that the money which would have bought a new one might he given to her suffering poor.

"It is easy to see which would look best at the ambassadress's balls," thought Bertrand, as he turned away with a feeling of vexation against Mary, for the very plain guise in which she appeared; but when he looked back, after having stated his inten-tion of leaving Chiverley in so short a time, he saw that she had passed out by the open window, and disappeared. It was the opportunity he wanted; he resolved that he would follow her, and make her take a walk with him in the wood which lay at the foot of the rectory grounds, so that he might speak to her alone, and as-certain, once for all, what was the real

state of her feelings towards himself. Bertrand rose at once, and left the room he took his hat from the hall table, and went out by the front door, just in time to see the dark slender figure passing swiftly over the green lawn in the very direction he wished her to take. Mary was going to ward the wood, which was a retired fonely spot, to seek the solitude which her heart, almost bursting with its had, so sorely needed She went on quickly, till she reached its innermost recesses, where the tall trees, already in leaf, stood thickly to gother, and shut her out from all human or sound. Then, when she found herself as she thought, completely alone, she laid her head against one of the friend ly trees, and flinging her arms round it, murmnred, "I shal! never see him more! how can I endure it! my Bertrand! my Bertrand! mine never again!"

It was thus that he saw her ashe turned the mossy track that led to the spot where she stood, and came suddenty upon her. Her whole attitude was indicative of the utmost despondency her but had fallen to the ground, and her long dock have burg down over her face like a ved; her breas was heaving with teariest soles, and the little hands which clasped the trunk of the tree were pressed against its rough back convulsively. It was no statute of snow assuredly, which was passing through that silont storm of grief, and Bertrand came forward with a strange revulsion of feeling in his mind: if it wore indeed for his departure that she was grieving thus, she was his own true Mary most assuredly, unchanged and unchangeable.

She did not hear his approach till he touched her very gently on the shoulder, and then she looked up and met his eyes fixed sorutinisingly upon her; the idea that he might have devined the cause of her anguish caused a flush of scarolet to flame for an instant over her fair face, and then it passed, leaving her more deadly white than usual, white all her maidenly pride came to her aid, and in an instant her habitual stillness had returned to her, and he stood before the calm white Mary whom Lurline affirmed was moulded out of marble hard and cold.

For once in his life, Bertrand, diplomatist and man of the world as he was, felt very much embarrassed; he did not know exactly how to begin a conversation with her, as it was plain she would allow of no remark on her secret agitation, and presently he found himself, after some in-concrent observation on the beauty of the wood, quietly walking by her side among the trees, as if they had simply strolled out together without any definite purpose. He was not going to lose his opportunity, however, which Lurine's constant companionship made a matter of rare occur-ance, so at last he said, trying to see her face, "Well, dear Mary, I must soon be leaving Chiverley, and I have enjoyed my visit very much, though it grieves me to think I have seen so much less of you than I hoped."

"It is enough if you have been happy,"

"But we have been so little together," he replied, impatiently. "You disappointed me the very first day by not meeting me at the station."

"That was not my fault," she said, avoiding his eyes."

ing his eyes."
"Was it not? Whose then?"

She did not answer, for she believed he loved Lama, and she would not accuse her to him; her silence made Bertrand sup-pose that Charlie Davenant had been the real hindrance; he was too much infatuated with the Lordei to suspect her of any evil. They went on in silence till they came to a spot where a little rustic bridge

spanned a swiftly-rushing stream that made its way through the wood the valley below. Bertraud paused here looking down into the deep water, with his arms folded on the railing, while Mary stood silent beside him. "Have you been happy at Chiverley,

Mary?" he said at last. "They have been very kind to me," she answered.

"You have only two or three months longer to stay here," he said looking earnestly into her face.

" I know that," she replied. "And have you any idea where you are to go when you leave this place?' She was compelled to answer " None; but she added hastily, "I have no doubt some way will open for me."

"To Charles Davenant's home per-haps!" said Bertrand, half bitterly, half playfully.

"Charles Davenant!" Mary uttered the name with an accent of the most genuine surprise, and, turning round, she fixed her dark eyes unflinchingly on Bertrand's face. "What can you mean?" she said.

"My dear Mary, it is no secret that Davenant loves you.

"I think you are mistaken," she said

calmly. "I'm sure I am not," he answered; "but that is not a matter which would be of importance to me at least, unless you, Mary, are disposed to return his affection.

"Bertrand," she said slowly, "I am sure you would not wish to hurt or annoy me; but you do both when you even hazard such a supposition; Mr. Davenant is absolutely nothing to me, and never can be anything."

"That is enough, Mary, forgive me;" and involuntarily he thought how incapable Lurline, with all her fuscination, would have been of the quiet truthfulness and gentle dignity which Mary had shown in her answer; the strong attraction she had and for him in former times was beginning to revive, away from the syren who had bred him from her. Presently he said, in a low earnest tone, "Mary I know you always tell the truth, but a metimes your are silent when others would wish to hear you speak; will you give me a distinct answer to one question?'
She merely bowed her head.

"Tell me what you have done with the

white rose I hade you keep for me; have you thrown it away?"

"Thrown it away! Oh, Bertrand!" in-stinctively she prossed her clasped hands against her be ast where the rose lay hid, and all her loving constant soul was in her eyes as she turned them reproachfully up-on him—"how could you suppose it!" "You have kept it then for my sake,

sweet Mary?' he said tenderly. "Yes," she whispered; "and there lies

by it now one of the violets that told me you were coming.

It was the most she had ever said as an admission of affection for thin, au tinvolun tarily he caught her hand in her, but the movement had been seen by eyes that were watching his every look and gesture in a periect anguish of terror and dismay, and at the same instant there are so, as it seemed from the very depths of the water boneath them the low sad wail of a most levely voice, that thriled through the air with nonttorable patietic sweetness, which no one could have heard unmoved. And Bortrand was the last who could have done so; for the one special cherm above all others which the Lorelerhad always had for him, was the wonderful beauty of her strauge and exquisite singing. She had strange and exquisite singing. She had always let him hear it when they wer quite alone, and she would then pour i ei whole passionate soul into the melody, till every tone of her perfect voice seemed to vibrate in the chords of his heart; and now that same voice, inexpressibly touching in its mournial despair, was filling all the pace around him with a cry of utter anguirh, and it was as though a spell had been

flung over him again. Letting Mary's hand fall, he exclaimed, "It is Lurline;

she must be in danger or distress!" and with one bound he had sprung from the bridge, dashing along the bank of the was soon lost to view, and Mary was alone.

(To be continued)

Young Men in Large Cities.

Thousands of young men come strangers to our large cities every year. What is their first welcome? By the necessity of the case, it is in most instances the cold and cheerles welcome of a down town boarding house. To us looking on from the maide, it seems our church doors are very wide, and social religious circles very accessible. But it looks differently to multitudes of young men, who, without acquaintance or introduction of any sort, stand outside and look at us. Our doors seem narrow, our welcome frigid, our social circles closely barrol. And so they stay in the cheerless little sleeping-room. Nay, they cannot very well stay there. The cold winter evening almost drives them to the street to seek warmth that is open and public. And on the street what is the welcome there? It is the fear of the welcome that makes fathers and mothers tremble with anxiety and dread! More than two thousand saloons in this city flare their light across the pavement; and becken to the companionship that is there. Is it wonderful the invitation is so soon often accepted, or that it is the first step on the road that carries them ever tarther from our churches, from virtue and sobriety, and God? Here and there one is plucked as a brand from the burning by some missionary of the Young Men's Christian Association. But the multitude are untouched by this agency. A hundred Churches are scattered all through this city, to be the hundred hands of organized help, to reach after all these superstood ones, and to match the welcome and fellowship of the groggery by the more inviting welcome and better followship of Christian homes and Church life. Here is the first failure of the church. We wait till our young men are in the places of danger, perhaps with new formed habits of sin, and then we take up a collection to support temperance work and Christian A-sociation, and imagine that so we have done our duty! Church work in a great city, as it has special opportunities, has also special obligations. One is to seek and save those that are lost, Suppose, instead of delegating this work for young men to a single association, every Church became such an association. Suppose, with a little more faith in human nature, and a little more faith in God, our Christian families would take personal interest enough in young men who come to town from the country to somewhat throw open Christian homes to them, would extend hands of greeting to them, would bring them to Church and prayor-meeting, would open reading-rooms, and otherwise neutralize the dangerous attractions of the street, would it not be a Christ-like work, full of a sweet and constant reward?

We imagine our Mr. and Mrs. Worldly-Wisdom shaking their heads in solemn caution, or an incredulous smile. We can hear them say, with a great show of wisdom: "Ah we have had our eye-teeth cut. People who live in cities must have a little hard, practical souse, iron-grating on the basement windows, and double belts all around. And the very heart so wisely guarded that nothing short of a certificate of church membership, backed up by a six month's probation of good behaviour, can unbolt it." And so the words of pru dence and caution will go on, reinforced by constant experience. One will tell how, in receiving a nice young man, he turned out to be a Handy Andy. Another, how some deacon s son proved a ronegade; and another, how he lest a young man five dollars, and never saw dollars or man again. All of which is very true; we do not recommend lending money to strangers. That is not a means of grace. We do not say you will never be victimized. But we do say, lend thom your hand, a little of your heart, and the love of Christ. Not for a reward, not as a business investment, but as a Christ-like service. The grandeur of life does not insist in avoiding being fleeced. . Some Christians live their Christian lives on principles of strictest business economy, never investing officer money or words as deeds, except as they see the principles secured by mortgage, and the increst rolling up at compound rate. In efforts to save a soul from death, you can never be victimized. Now and then an unworthy an ungrateful one may cheat you out of a dollar or cheat you out of a tear. But he is the victumized party, not you. Thus, then, is the first duty of the church—to guther around young men a cheerful, warm Christian welcome. In detail it means more than we could specify. But it moans specially that something shall be done to offset the influence of drinking saloons. Half the young men who go there and perhaps fall there, are drawn, in the first place, not by ove of liquor but love of company. It is a liquor but love of company. place to spend a lonely evening. But a Christian purlor is not only a better place-in a multitude of cases it would be

s preferred place. Further. There should be some organized effort in the way of making attractive evening resorts in connection with our churches. A church should be a centre of light and knowledge every day and not merely a place to go on Sunday and wor-ship. It should be a workshop all the week. There should be a reading-room, where young men may find intelligent company and rofuge from intelligent boarding-houses. There should be young people's association, where every healthful moral activity should be encouraged. And our Sunday schools not merely be child ren's solmule, but Bible sch in a that would retain their hold on the young a tor they leave their teens. Then we should have a generation of Bible-taught and grounded young men, who will not awerve from virtue under pressure of the first guest that strikos tliem.

THE most secret acts of goodness are seen and approved by the Almighty.

Birds in London.

Only those who have tried rising with the lark know what a rue in urbe may be found before nine a.m. in the London parks. Thrushes feed there late and early in the day, and even build in high trees inacces sible to boys. Chaffinches, gay as in a country ordiard, may be seen there, and robins; indeed, the latter penetrate, especially in winter, to the squares. There are rookeries at Kensington Palace and in Holland Park. The wood pigeon's coo floats to the ears, along with the distant roar of the awakening city, from the tallest trees in Konsington Gardons and Regent's Park. In this latter lecality and in Hyde Park the blackcap sings during summer. In such situations too the swallow tribe may be noticed, being banished there and to the suburbs by the smoke and noise. starling, however, makes its nest on the top of the tall West end mansions, and ocrop of the tart west end mansons, and occasionally a few martins will build under the eaves of such houses. The birds in digenous to London may thus be catalogued, according to the frequency of their cocurring.—Sparrow, redbreast, starling, rook, thrush, blackbird, blue titmouse. During the severe weather which closed 1874 fieldfares and redwings were picked up starved to death in the great West-end thoroughfares. On one day at the beginning of January, 1875, we observed in the Temple Gardens as the snow was melting early in the afternoon a Royston crow, two redwings, two thrushes, a blackbird, sev eral starlings, and a moorhen. This was a red-letter day to the town naturalist. The enumeration of these birds will sur prise those who fancy that the practical tudy of ornithology is impossible in London, and nothing has been said of the many summer visitants which attentive observation will discover by their notes at early morning and after the park gates are closed at night. To ascend to a higher family than any which we have hitherio touched, some years ago a pair of sparrow-hawks reared their young among the coils of rope at the feet of Nelson in Trafalgar Square, and another pair for several sea sons built and reared their young between the wings of the golden dragen which formed the weather-vane of Bow Church Cheapside.

First and Last Trial.

The following is a specimen of pure Yorkshire dialect, laughable in itself, and in the story it tells:—Theor wor once a mason at Guisely gat it intov his heead 'at he wor just cut alit for a proycher, so he went to see a Methody parson, an' asst him if he couldn't get him a job as a "local" somewhoar; no wor sewer if the'd nobbut give him a roight chonce he could convert sin-ners wholesale. Well, after a good deal o bother t' parson gat a vacant pooilpit for him i' some alitside country-place, an' theer one fine Sunda mornin' in t mason went, reight weel suited wi' hizen. Up into t' pooilpit he maintid, like one at wor weel used t' job. All went on quietly enist whol t' time come for him to begin his sarmon, an' theor wor a rare congrega-tion to listen tul him. "Nalr, my friends," he began in a stammerin' soart of way, "t' text is this, 'I am t' leet o' t' world.'" Mo then waited a bit, an' after thumpin' t' product top two or three times, he gat on a bit farther. "Firstly, my friends, he says, firstly, I-I-I-I am t'leet o' t' world and then he com' to another full stop and them the possibit agenn a bit. "Yes," he went on agean, "in t' first place I—I—I—I am t' leet o' t' world, but he couldn't get a word farther, dew what he could. At t' last, hamver, theer wor an owd woman among t' congregation sang aht:—"I tell tha what it is, lad, if tha'rt t' leet o' t' world, thah sadly wants souffin." An't t poor mason hookt it alit o' t' chapel as it he'd been bitten wi' a mad dog. He wor nivver known to enter poolipit et after.— Once a Week.

The Abode of Snow.

"It is not usual to allow any Englishman, except officers on duty, to go along this part of the Afghaa frontier, which touches in the territory of the Akoond ot Swat; and I was enabled to do so only by the special permission of the Viceroy and the Commander-in-Chief. The border authorities were thus responsible for my safety, and they took care to see that no harm betell me from the wild tribes of the mountains round the base of which I skirted. The reason of this anxiety was skirdu. The reason of this abstract was thus explained to me by a humorous officer:— Do not suppose, said he, 'that the Purjab authorities mean to do you any special honor; they probably wish you far enough. The case is this: if the hillmen get hold of you—and they would be very likely to make a dash at you over the border if you went unprotected—they would carry you up into the mountains, and would then write to the Punjab Government offering to exchange you against some of their own budmashes whom we have in prison. The Govern-ment would probably take no notice of this communication, and after the lapse of a little time there would come down a second letter from the Swat hillmen, re prating the proposal and containing the first joint of your little finger. The next day another letter would come with the second joint. Now you see it would be extremely unpleasant for the Purjab Govern ment to be receiving joints of your flugers day after day in official letters."—Black wood's Magazine.

Hravi rams are again reported from Texas occasioning the usual accompaniment of floods and damages. The parts which appear to have been most visited are the southern and the western. The rivers and bayous are higher than they nave been for years. The cailroads are some of them in so unsafe a state on account of the condition of the tressles that trains have not been allowed to leave their stations. Much damage has been done to the roads and bridges. Loss of life has not yet been reported. The year appears to preserve its character for storm and flood up to its

Scientific and Alseful,

HAVE metal or earthen vessels for matches and keep them out of the reach of children. Wax matches are not safe.

Do not deposit ashes in a wooden vessel or upon a wooden floor.

Never use a light in examining a gasmeter.

Never smoke or read in bod by candle or gas light. NEVER put kindling-wood on the top of

the stove to dry. NEVER leave clothes near a grate or fire-

place te dry.

Be careful in making fires with shavings, and never use any kind of oil to kindle a fire.

ALWAYS fill and trim your lamps by daylight, and never near a fire.

In Belgium and Holland linen is prepared beautifully, because the washer-women use borax, instead of soda, as a washing powder. One large handful of borax is used to ten gallons of water, and the saving of soap is said to be one-half. For laces and cambrics an extra quality is used. Borax does not injure the goods, and softens the hardest water. A teaspoonful added to an ordinary kettle of hard water, in which it is allowed to boil, will effectually soften the water .-Hearth and Home.

Is we had a house with a bedroom on the first floor, we would at once abolish the use of that room as a sleeping apart-ment, because we are satisfied that it is a wrong custom, it being much healthier to sleep up-stairs. Many a family of which the members were suffering and weak in general, have been restored to a vigorous and healthy condition by following our advice, which was to remove their bedrooms up-stairs, to have their beds, summer and winter, exposed the whole day to the fresh air from open windows (except of course when there is rain or mist), and also to have during the whole night one window partially open, even in winter, so as always to inhale the fresh cool air from the outside, but using at the same time the precaution to have sufficient bod-covering to secure warmth.—Prof. Van der Weyde.

THE ATMOSPHERE AND SOUND,

Professor Osborne Roynolds at the British Association read a paper on the refrac-tion of sound by the atmosphere, and related the effect of experiments which he had recently made, with a view of throwing light on the subject. He had confirmed his hypothesis that, when sound pro-ceeded in a direction contrary to the wind, it was not destroyed or stopped by the wind, but that it was lifted, and that at sufficiently high elevations it could be heard at as great distances as in other directions, or as when there was no wind. An upward diminution of temperature had been proved by M. Glaisher's balloon ascents, and he showed, by experimen s with the sounds of firing of rockets and guns, that the upward variation of temperature had a great effect on the distance at which sunds could be heard. By other observations he found that, when the sky was cloudy and there was no dew, the sound could invariably be heard much further with than against the wind. but that, when the sky was clear and there was a heavy dow, the sound could be heard as far against a light wind as with it. Professor Everet remarked that Professor Reynoids has given the most important contr bution to the subject that has been given for many years.

SUN SPOTS AND ATMOSPHERIC FORCES.

Professor Barret read a paper prepared by Mr. T. Mossat, on the apparent con-noction between sun spots, atmospheric ozone, rain, and force of wind. The an-thor stated that from 1850 to 1869 he dispovered the maximum and minimum of atmospheric ozone occurred in cycles of years. He had compared the number of new groups of sun spots, in each year of these cycles, with the quantity of ozone, and the results showed that in each cycle of maximum of ozone, there was an insun spots. He also showed that there is an increase in the quantity of rain and the force of wind with the maximum quantity of ozone of sun spots, and a derease in these with the minimum of ozone and sun spots.

CONSTITUTION OF THE SUN. Professor Balfour Stewart, in an address

on this subject, said : Several new motals have been added to the list of those pre-vously detected in the solar atmosphere, and it is now certain that the vapors of hydrogen, potassium, sodium, rubidium, bariam, strontium, calcum, magnesium, aluminum, iron, manganese, chr mium, cobalt, nickel, titanium, lend, copp r, cad mium, zinc, uranium, cerium, vanadium. and palladium occur in our luminary. If we have learned to be independent of total celinses as far as the lower port ons of the solar atmosphere are concerned, it must be confessed that as yet the upper portions—the outworks of the sun—can only be successfully approached on these rare and precious occasions. Tunnks to the various government expeditions despetched by Great Britain, by the United States, and by several continental nations —thanks, also, to the exertions of Lord Lindsay and other astronomers—we are in the possession of definite information rearding the solar corona. In the first place, we are now absolutely certain that a large part of this appendage unmistateably belongs to our luminary, and in the next place, we know that it consists, in part at least, of au ignited gas giving a peculiar spectrum, which we have not yet been able to identify with that of of any known element. The temptation is great to associate this spectum with the presence of something lighter that hydrogen, of the nature of which we are yet totally ignorant. A peculiar physical structure of the corona has physical structure of the corona has likewise been suspected. On the whole, womny say that this is the least known, while it is perhaps the most interesting, region of solar research; most assurelly it is well worthy of further investigation.

Miscellaneous.

THE Prince of Waies reached Calcutta Dec. 28rd.

A sixty-roun pound cuenmber will represent Arkansas at the Centennial. An extensive ecuption of Mount Vesu vius is expected to take place soon.

SPAIN proposes to address the European Cabinets on the subject of Cuba.

THE Fall Cod fishery at Cape Broton has been successful. THE Jow's Synagogue, Richmond Street,

Toronto, is to be opened Jan. 20th.

A FRENCHMAN says the Chinese first discovered America in the sixth contury. A SEVERE shock of an earth quake was

felt at Napics on the morning of Dec. 6th. A ROBBERY in Hamilton has been committed by three masked men in broad day-

TEMPLE Bar is again under consideration. It is troposed to remove it, and to widen Floot Street.

During the last forty years, more than 200 years have sailed from Gloucester. Mass., which have never been heard from. TWENTY boys are reported to have perished at the burning of the training ship

Mount Vesuvire is increasing its agita tion, and an extensive erruption is ex-

Goliath.

GENERAL COLBORNE has taken Kintab, the centre of the rebellion in Malacca, without loss.

SPAIN is sending soldiers to Cuba, and is determined to retain the island, even if other nations interfere.

ONE hundred and fifty thousand bushols of oats are on board vossels frozen in, at Summereide, P.E.I. COMMODORE VANDERBILT has been elected

President of The Canada Southern Rail THE temperature on the night of Dec.

22nd, was the coldest ever known in Some Americans have bought the Sar-cophages in which it was intended to bury

Guibord. SINCE the close of the war 8000 coloured

persons have been sent to Liberia by the Colonization Society. Mrs. Selwyn has made a valuable donation of books to the Lambeth Palace library from the late Professor Selwyn's collec-

MEMPHREMAGOG LAKE frozo over on the 30th of Novomber this year. During the previous thirty years it has not frozen over before Dec. 12th.

THE Hon. Mrs. Norton, aged about sixty, is about to be married to the Hon. George Sterling Maxwell. She is grand-daughter of Richard Brimsley Shordan.

A canco of steel rails, 186 days from Liverpool, arrived at Victoria, Vancouver's Island, in the bark Unanima, of St. John,

N. B., (Captain Cain, Yarmouth.) The coldest winters on record in the United States within the last 100 years, were those of 1780, 1856, and 1856. The coldest year was 1816 which had ice every

THE Sucz Canal shareholders, according to M. Lessels, are about equally divided between the French and English, exclusive of those which the British government has

THE Spanish Government is said to have THE Spanish Government is said to have violated the Neutrality Laws, by culisting through its agents in the U.S., Italian recruits for the Spanish regiments in Cuba. A similar violation of the Neutrality Laws, by British agents during the administration of President Pierce, induced the U.S. government to give Sir. John Crampton, their British minister, his passport, with the polite announcement that he might go home.

CAPTAIN BOYTON, the celebrated swimmer has returned to New York, having been to Berlin; and in Switzerland he swam down the Rhine in the midst of a freshet at the rate of fourteen miles an hour for fifteen hours. After landing at Strasburg he started again for Mayence, making a run of 165 miles, which he says was more fatiguing than crossing the chan-As a swimmer he has saved one lives since he left the Rhine. He intends to go to Vienna and Turkey, thence through the Snez Canal down the Red Sea to Bombay; on to Australia, and from thence to Siam, China, and Japan, and to return home by way of San Francisco.

A BENEFACTOR of the human race has departed this life, the Abbe Paramello, at St. Cere, in his eighty-fifth year. He was most remarkable for having studied the springs of rivers evidently fed from underground stream and also the natural irrigation of several well watered departments. He had been much struck with the sufferings of both man and beast from want of water, which could only be procured at great cost and by dint of much labor. Plenty of ruin fell in the department where he lived, but it all disappeared under the chalky soil. After nine years of study and two years rambling, he thought he understood something of the subject. He laid his theory before the General Council of the Lot, who voted him six hundred francs to make experiments. He immediately pointed out five spots where operations should be commenced, one of which furnished water enough for the whole department. He was regarded as a sorecrer, and succeeded 305 times out of 308; and when in 1854 owing to age and infirmity he gave up a labor of love for which he had left the church, thirty-seven departments were demanding his services. He spent the latter years of his life in writing his experiences, and has left behind him a work entitled "The Art of Discovering Springs." The memory of men like these should not be allowed to pass away unheeded.

IN COUNT ARMIN'S recent pamphlet, the following remarkable words occur :- "If Europe is in perpetual uneasiness, the cause is to be found in Wilhelmstrasse, where are Bismark's House and the Foreign Odice. Monsieur Chauvin has changed lodgings, but Europe will not brook dictation from Borlin more than from Paris," The demand for the pamphlet on the Con tinent of Europe has been enormous. It proposes to prove as calumnious, the charge brought against Count Arnin of having purpo-oly thrown difficulties in the way of the convention regarding the evacuation of French territory It also gives an account of an interview between the Count and the Emperor of Berlin, at which the Count is represented as having deplored Prince Bismark's spiteful tendency, which had already cost His Majesty many a faithful servant, of whom several are named.

Dr. R. V. Perce, of the World's Dispensary, Buffalo, N.Y.. whose Faunty Medicines have won golden opinions and achieved world-wide reputations, atter patient study and much experimenting. parient study and muon experimentage succeeded in perfecting a Compound Extract of Smart-Woed, or Water Pepper, that is destined to become as celebrated as his other medicines. It owes its efficacy not entirely to the Smart-Woed, which, however, is a sovereign remedial agent, but largely to a happy combination of that have tall. Toward Guera and other years. but largely to a happy combination of that herb with Jamaica Ginger and other vegetable agents. The combination is such as to make it a very pleasant remody to tuke. Taken internally, it cures Diarrhea, Dysentery, (or Bloody-Flux), Summer Complaint, Cholora Morbus, Colic, Cramps and Pain in the Stomach, breaks up colds, Edwid and inflammatory Attack. This Febrile and inflammatory Attacks. It is is sold by all druggists and dealers in

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cone that has given such compacts extended tion as this."

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Mrs. WM Scott.

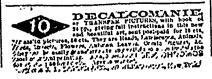
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was by my persuasion that Mr. in the good directions. Ho have,
was by my persuasion that Mr. in the good directions. Ho have in the dark shock
was by my persuasion that Mr. in a freed your Pills.
His case was a very bad one, ho is all fits nearly all his
life. Persons have written so in from Alabama and
fromnesses on the subject, for the purpose of ascertain
tag my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Your, etc.
Grenada, Yalabusus County, Miss.

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Sent to any part of the country, by mail, free of postage, on receipt is remittance. Address, SETH S. HANGE, MS Battimers, M Brittimore, Md Price, one box, St. 146, A. 175 etc. 277. 282 Processing the country mention where you saw this advertisement.

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SCRIB

A starting disclosure has been made respecting the death of Shelley, which took place on the 8th of July, 1822. A dying sailor issaid to have been contessed by a priest, who was at the time re quested to give publicity to the state-ment. The confession has through the medium of a friend reached the cars of Miss Trelawney. She has written the account from Rome to her father, who is well known as having been an inti-mate friend of Shelley's. The sailer stated that he was one of the crew that ran down the boat containing Shelloy and Williams, and that it was done under the impression that the rich "Milord" Byron was on board with plenty of money. They did not intend to sunk the boat, but to board her and murder Byron. He says she sank as Captain Trolawney soon as struck. credits the account. He says it so exactly corresponds with the event, that it solves that which has been a mystery it solves that which has been a injectry for half a century. Captain Roberts who after several days dragging succeeded in recovering the Don Juan (Shelley's boat) said that every thing was in her, showing that she had not been capsized. The gunwale was stove in, the hull half full of blue clay, many the traphoral quarter. of the timbers on the starboard quarter broken, so that the opinion expressed by many at the time was that "a native | boat had tried to board her paratically, and that "she had been run down by some of the feluceas in the squall.

Births, Marringes and Deaths.

At the manse, Demorestville, on the 8th of January, the wife of the Rev. James M. Boyd, of a sen MARKIAGES.

On the 7th inst., by the Rev. John A. McAlmon, Maradale, Mr. Thomas Pierson, to Miss Jane Mc-Koarle, both of the Township of Artemesia, Co. of

At the regidence of the bride's father, Oxford, Out., on the 22nd ult., by the Rev J Leisbman, Cosvy Cook, Egg., of Marin Co., California, to Mary Ann, pilest dauguter of Wm J Graham, Esq

Ann, shiest daughter of Wm J Graham, Esq At the residence of the bride's father, Mountain, Ont., on the 30th ut., by the Rev. John Leishman, Mr. John Allen to Magdie, youngest daughter of Wm. Thompson, Esq.

On the 30th Doc., 1875, at the residence of the bride's brother-in-law, R. Lennex, Esq., Yorkville, by the Rev. R. Doughas Frazer, M A. of Toronto, William Medrimmon, Iate of Dumbertonshire, Scotland, to Elicia, daughter of the late James Kerr, Esq., of Port Stanley, Ont. Glasgow Herald please copy.

At the residence of the bride's father, Birch Avenue, Yorkville, on the lat of January, 1876, by Rev. R. D. Fraser, M.A., of Toronto, John Puys, of Toronto, to Hannah Mary, daughter of Mr. Alexander Anderson.

Atthe residence of the bride's father, by the Rev. R. Thynne, English Settlement and Proof Line, nasisted by Rev. W. T. McMullen, Woedstock on the 28th ult. Hugh Rose, Esq., Woodstock, to Mins. Minsbett O., daughter of Mr. John Robb, of the Township of London, Ont.

At the residence of the bride's father, by the Roy. It. Thynne. English Settlement, on the 30th ult., Mr. Duncau McFarlane, of East Williams, to Miss Margaret, daughter of Mr. Peter Campbell, of Lobo, Out.

Atther esidence of the bride's father, by the Rev. R. Thyane, English Settlement, on the 30th ult, Mr. Arthur E. Caverhill, teacher, to Miss Annie, daughter of Mr. William McBain, all of the Township of Lobe, Out.

THE PRODUCE MARKETS.

Toronto, Jan. 12th, 1876.
The Liverpool wheat market shows a slight decline. New York is unchanged. Coincapo las slightly declined. Other Western murkets are rather firmer. TORONTO.

TORONTO. Wheat, fall, per bushel	٠
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Ducks, per brace 0 50 " 0	60
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Dressed Hogs 6 75 "	7 15
Duelos & pair 0 40 "	0 10
Geese, each . 0 45 .	0 55
Turkeys each 0 50 "	1 00
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BOTTER,—if to 40c.
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to 31:00.
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Official Announcements.

ARRANGEMENT OF PRESBYTERIES in queheo and ontario, and appointments of meetings.

LINDSLY - Next regular moeting in Woodville, on the last Tuesday of Feb., 1876, at 11 a.m.
Kingston. - Next moeting to be held in St Andrew & Hell. Kingston, on the second Tuesday of January, 1870, at three o'clock plm.
PETYRHORO. - The next meeting of the Presbytory of Peterboro will be held in St. Paul's Church, Peterboro, on the third Tuesday of January, 1870, at 11 a.m.
Ottaw - The pertyren.

at II a.m.
OTTAWA.—The nextregular meeting of Presby-tory was uppointed to be held within St. Androw's Church, Carleton Place, in the Tuesday after the first Subbath of Fob., at 2 o'clock.

first Subbath of Fob., Re2 octoos.

Hamilton.—The next ordinary meeting will be held in £t. Faul's Church, Hamilton, on the second Treeday of January, 1876, at 11 o'clock.

Bannis.—Noxt meeting of Presbytory of Barrie at Barrie, 1st Tuesday in March, 1876, at 11 a.m. TORONTO.—Next ordinary moeting to be held in the usual place, on the first Tuesday of February, at H e.m.

at it..m.

Brook.—In Knox Church, Kipcardine, on the nd Tucsday of January, at 2 colock p.m.

Manizona.—The Presbytery of Manitoba meets in the Presbyterian Church, Kildenan, on the second Vednesday of March, at 10 a.m.

Chathan.—In Adolaide street Church, Chatham, on Tucsday, 28th March, 1876, at 11 a.m. Elders commissions will be called for at this meeting.

WHITHY.—The Presbytery of Whithy meets in Oshawa on the second Tuesday of Januray.

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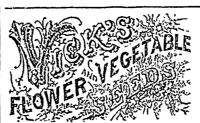
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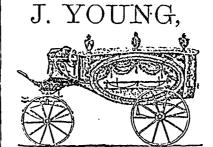
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