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Contributors and Correspondents.

DIARY IN THE EAST.

Nablous (Anchout Shechla) - Salabia -

Fer a couple of days I could not go out of the house at all, and began to find the time rather long. I finished all the work materials I had with me, and no more was to be had in Nablous. I could not even get ofther cofton or wool to knit with. I wrote up all my writing paper in home letters, wondering all the time when I would over get them dispatched. No more variting paper was to be had in Nablous, but happily Mr. F. had a stock of it brought from Jerusalom. Mrs. P's. afternoons were occupied with the girls of a little school, who came to her for instruction in knitting and sowing. Funny little things they looked, squatting on the floor, dressed in full tronsors, tied round their waists over a cotton under garment, a little jacket overall, and a cotton pocket-handkerchief tied over their heads. They repeated a good deal of Scripture to me, which they had learned in the merning school, whenstrange thing for a girl's school in Palestine-they are taught by a master. He, poor man, has only one arm, so is ver, ,'...' of the employment.

The three days of rain culminated in a storm of thunder, lightning, heil, and

When I looked out on the 19th, Ebal and Gerizim were quite white, but the sun was shining brightly, so Alr. F. mounted his donkey, and I my horse, and we set est to visit Jacob's Woll. It is just at the junction of the glen-that divides Ebal from Gerizim, with the more open valley or plain of Moreh, that russ north and south between the eastern end of these hills, and cate many of anomones and cyclamens other hills that bound the Jordan valley on specific where the Samaritans hold their Passthe west. The actual well lies hid under the ruins of a church which once stood over the sacred site. Nothing now appears buta few heaps of cut stones, which any one might pass without supposing them worthy of observation. Dismounting, and scrambling up one of these heaps, Mr. F. bade me look down a large rough hole. This is the top of a broken arch. Looking down through it, I saw nothing but a heap of the stones that had fallen from the crown of the arch, and filled up the mouth of the wall. Mr. F. helped me to get down through the whole, that I might see where the actual mouth of the well is. He warned me, however, to be careful how Istopped on the stones that are sticking in it just as they have failen from above, for it might quite well happen that they would give way, and a fall down the seventy feet deep well would be the consequence.

The well would be the consequence.

The work of the plain of Mukhua or Morch, the spicial purpose of termenting the Curis-Through chinks between the stones we have a dip in them which marks the way sent a little pebble down, and heard it by which travellers from the days of Abraous observances of the Latin, Greek, and other idolatrous churches. Perhaps the state of Jacob's well is partly accounted for by the fact that it is at present in posses sion of the Greek church, while the church of which the ruing consist is believed to have been a Latin church of the times of the Orusadors. Were the Greek Chinch to attempt restoring it, very possibly the Latins might bring forward their ancient elains to the site. Thus the continual strife and jealousy of the two bodies is the cause of this most interesting spot being left in sad, but peaceful, desolation.

After seeing what was to be seen of the well, the next thing was to get out of the little sort of crypt into which we had descended. Octting down had been a good deal easier than getting up. The gap by which we dropped down being in the centre of the top of the arch there was no wall to by, and I was not tall enough to get my hands up to the edge of the hole.

The only way was for Mr. F. to go up first, and reaching down his arm pull me main force till I could lay hold for myself. It was rather ticklish work. I almost pulled him down on the top of me, but happily he held on firmly, and at last I

was again above ground.
The flowers which had been so levely about the well on the day I reached Natious, had now been eadly spoiled by the sain and snow, which still lay about in slobes, though melting fast in the hot succeeded, however, in getting a w anemones to dry in remembrance of his kneet secred spot.

From Jacob's Well we proceeded a short

is believed really to mark the sate

much warmer than the atmosphere. At Natious, oo, the water which wo drank was far from cold, and in summer Mrs. I. said it actually got couler after she had kept it in a shaded place in the house, than it was when brought in by the water-

On the afternoon of the same day Mr. F took me to the top of Meant Gerizim. It is possible to ride to the top of it, and I chould have done so, had not the snow made the track. very shippery on the steepest part, that I preferred walking part of the out on haif a foot of snow at the summit, through which the bright scarlet and deli-Gerizim, to where a large level surface of its the largest and handsomest house in the heard young men in Canada who couldn't natural rock, with a rough pit at one side, town, a sort of palace, but zoing to ruin preach as well as the helpers, who were all and some very old foundations of wairs, before it is fully built. Its nistory is this, there, but who couldn't all have an opportunity the help place of the Samarians. A former Governor of Nation, had creeted the relative place of the scene of the it by forced labor, for which he paid the series to too great a length. The singing, offering up of Isaac, of Jacob's vision at workmen nothing, but before it was com-Bethel, and of the setting up of the ark. pleted, some cabal at headquarters ended So holy do the Samaritans count it, that in his being turned out of office. So there they remove their shoes on approaching it, the house stands in its anfinished state, a and it is the place towards which they turn picture of how matters go on in that unin prayer. There are so many ruins near happy and misruled land. this place that it would appear as if a vilago must at one time have existed here.
On the way down from Gerizim I was

again obliged to dismount, not only from the road being slippery, but because my horce-took to continual kicking, which, in going down a steep slippery road, was far from comfortable. I could not anderstand what had so changed my good quiet friend, but Mr. F. soon found out that Mustapha. and not the poor horse, was really in fault. The poor oreature had been both neglected and half-starved during the four days in which I had not been able to use it. Appar ontly he had never once removed the thick anddle-cloth, or looked at us back, which must have got bustered during the long hot ride from Rem-Allah. The consequence ence of this neglect was a sore which the anddle pressed on in going down hill, so no wonder the poor thing expressed its source ot ill usage by kicking. After this Mr. F. took my steed under his own care, but the damage done was not easily undeno. This sort of neglect is most common in Paleztine, and in consequence very few horses are without sores on their backs during the travelling season. March 20th, Mr. F. and I made an attempt to reach Samaria, but we were but a very short distance on our way when tremendous rain, came down, oblig-

was derion by auter power. There are Josoph's grave, and accordingly 13
reperated by Jew, Moslem, and Chustian alike. A little to the north of it a small village on the castern spur of Ebal as be livred by some to be the ancient Sychat. It now bears the name of Ascar.

Whether this place, or Nablous, stand for which she had brought was dhourra—a Sychate and the cast with the second to the cast with the second to the cast with the second to t It now bears the name of Ascar.

Whether this place, or Nablous, standfor
Sychar, one make no difference, as regards
the identity of Jacob's Well, which is un
doubted, it being the only "deep well"
there is. It lies at about the same deeperform the two places, and both are so

perform the two places, and both are so
of the rains, and it they have been about well supplied with water nearer them, that in regard to each, the same question would arise why should the woman go so far to seek water, when she could get it so much nearer. That the inhabitants of Palestine will, and de still, go far to seek good water, I often had eather demonstration, and the Noter of this well may have been added. water of this well may have been cooler than what is to be had in either Nablous ment for this purchase had cost mouths of or Ascar. At Ascar the stream which was trushing out from a cave, actually had a Nablous a wall was being built around it, cloud of steam rising from it, it was so which was considered the most certain way of establishing a legal claim to it. There were some circumstances connected with the matter which I thought curiously diustrative, both of the state of the country, and of a passage of Scripture which had formerly seemed strange to me. I carriers, who, here, as at Alexandria, sell had often wondered why, when Abraham's the precious fluid about the streets. Very purchase of the cave and field of Machintely here, as there, their cry would just be putch is described, the trees in it are men a repetition of Isaiah's call of old, "Ho! tioned separately. I fancied that the pur svery one that thirsteth come ye to the chase of a field would necessarily include waters." No doubt he bervowed his call that of the trees in it also. But in Pales. waters.' No doubt he berrowed his call that of the trees in it also. But in Fales-from some strees-ory familiar to all his hearers, and from which he only marked the strong contract when he added, "come and buy without money and without been drawn up, a Moslem in Nablous, who hated the idea of a Christian church being the street of the built there, found out a man who had a sort of traditional notion that he had some claim on the property, and urged him on to bring it forward. This he did by pro-ceeding to plough the field. Bushop Gobat being very desirous to avoid all offence, had all papers that could be found connected with the property examined, when it was way to sitting on the strugging holse. It all papers that could be found connected was strange after winding up through with the property examined, when it was almond trees in full blossom in the little found that the man's family was a collatter-side glen by which we ascended, to come all branch of that one which had sold the field, and that he had really some right not to the land-but to the old lecayed olive trees that were on it. Just about the same time the principal adversary died suddenly in the Turkish bath. This struck over service, at a data rome weeks later the Moslom bigots very much, and the than the Jewish passover. The whole man whose claim had been brought for body encamp on the hill and slay a lamb ward was quite willing to receive compenfor each faraily, with various accompanying ceremonies. There is no building now must be a most troublesome affair in cain
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(To be Continued).

Dr. Fraser.

Editor BRITISH AMERICAN PRESOTTERIAN.

DEAR SIR -If you say I should have written ugain long before this, I quite agree with you I am ashamed that I have allowed to many months to slip past. I have good excuses in abundance,

and might easily give them, but I refrain. The summer is almost over now. The nights and mornings are beginning to be cooler, though the hest in the middle of the day and afternoon seems as great as ever Mrs. Fraser and : have stood the much more affected by the long continued and extreme heat. We must, however, be sincerely thankful that bitherto we have been spared any serious illness. Indeed, no one in the whole community of foreigners has been seriously ill this

But your readers will be more interested when tramendous rain came down, obligwhen tramendous rain came down, obligbut your capture to a listle rooflora
union, the
ing ns first fo take shelter in a zoill, and to hear about "the work" than about our
union, the
then to turn back altogether. The mill celves and the other foreigners in port. To
reached as.

Mr. Mackay it has been a commer of dovoted labour, abundantly blessed. His plan of working necessitates his absense from us, often for weeks at a time, but we are considered by knowing how much good his blessed to do. Halacto, as you perhaps know, Mr. M. has been carrying on mission work in the country, and iraning native helpers at the same time. In this way, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with a brow beating bar, the young men go with hire to a last with the legal right to the Canada Presbytecha Outron property, and transition with the legal right to the Canada Presbytecha Outron property, and transition with the legal right to the Canada Presbytecha Outron property, and transition with the legal right to the Canada Presbytecha Outron property. way, the young men go with hire to a | As he has the meanness to write under some days or works studying, and morning a tisue of assertions without proof, with and evening preaching to as many of the sourcelous, surcoun and personal abuse, inpeople as can be get together to leten. In dicating the most maintenant hatred, I addition to this, Mr. MacKay still pursues rather felt inclined not to notice him at all, the plan he has followed since his arrival, of giving medicines to the sick. An immense number are seen and relieved, very quite sure he does more medical mission work in the country than I do in the port, for there are a great many who will take medicine, if it is brought right to their doors, who couldn't or would t undertake a journey of some miles to procure it. We use a great deal of medicine, but the Church at home must never begin to think that the money spent in buying medicines might be more profitably laid out in sem: other way. Every one that is relieved or cared is one with very many prejudices thereby removed, is one friendly to us personally, is one more ready to hear the Gospel than he was before, and unless they hear they cannot believe. Mr. Mackay himself lays and stress upon this dopartment of his work that he never thinks of setting out for a long stay in the country without having his medicine chest well stock. But I began this lecter with the intention of tel

of it without having told you.

For more than a year, several families at Kent so, one of the ports of the Island, about twenty miles north east of here, have beca pressing Mr. MacKay to go and preach the Gostel in their town. Considering it assless to begin work where there are no agencies by which to carry it on, and wishing to try the sincerity of the people while helpers were being trained, he put them off from time to time, until at last, about two months ago, a formal request, with the signatures of the parties attached, came, and Mr. Mackay promised them to go. When after a few days he went to see

very fine chapel. It is built of brick, and roofed with tiles, will hold more than a hundred worshippers, has a large raised platform at the end of the audience hall, two comfortable rooms in the wings at each side, beside a place to cook food. The plan of the house is Chinese in outseries to too great a length. The singing, and whom the principle invariable is, "actoo, on account of so many worshippers from the different st tions, was very good.

In the course of special meetings in a The heartiness and the absence of discord were remediate. The order of service mas short pointed addresses alternating with the singing of hymns. Zu took Mark xii. 17, to show that Christianity doesn't encourage disloyalty, and that loyalty, good and necessary as it is, is not the whole duty of man. Tiong sui from Heb zii. 1, exhorted and encouraged the which God demands and accents. And Mr.

people to more earnest Christian life. Aw from Rom. xii 1, drow their minds away from the sacrifices to idols to the sacrifice Mackay followed with a stirring address from Isaiah xxxv. 7. In the Liternoon, after a recease of a couple of hours, we again met more people than in the fore noch. Hay gave a most practical address on 2 Peter i. 10, 11, taken with what procedes. Then Serg followed with a most tolling exposition of John vii. 34. Ah Hoa from Matt 18, pointed out what the Christian had to fall back on for strength and comfort. And Mr. McKay from Eph. vi.12 called summer well. The children have been attention to the opposition Christians were much more affected by the long continuation of with, and how they might sure to meet with, and how they might stand fast against all enemies. It was a day that will not coon be forgotten by those others, equally striking, might be added, but these perhaps for the present may blessing, extending and establishing his suffice to encourage some who don't realize work here. Pray for us that we may have grace to continue to the end!

Your very sinterely, J. B. FRASER, Toensus, Avg. 21, 1875. P.S.—We are praying God to blass the union, the glad name of which has just

Editor Burelor American Pressycations. for in dispution with such a connour there

is danger of saurificing the decencies of character or the meckaesa of the Christian. mense number are seen and relieved, very I will cora to notice his vite personalities many permanently cured. Indeed, I am farther than to say that it niweys indicates a bad cause when such means are equired to support it. For his side of the question he offers no substantial proof; he does indeed say that the sites of Charches and manses stand in names of trustees encoun annually by their respective congregations." But does to the property? Then, how comes it that

before these tructees can in any way dispose of it, they must in all humility approach the Preseytery and ask liberty of them to sell what "Mr. Barrieter" says is the trustees own property?

Or how comes it that in some of our larger towns, such as Galt, Gueigh, and if I mistake not, at least one Church in Hamitton, where a number of our best business men are connected with the congregational management. How comes it,

I say, that these mon would not allow their Church property to be deaded in that way? but have it done free from the control of ling you about the opening of a new hapel, the Presbytery. Possibly "Mr. Barrister" and here I am at what ought to be the end will still give me the he direct, by stating as formerly that all I have said here is only another tissue of falsehoods, but should he do this it will not be difficult to prove on which side the truth hes.

Hoping that you will do mo the favour to publish this as soon as convenient, will oblige, done sir. yours respectfully,
HECTOR C. Anderson.

"I will Answer."

This promise is still on record and God still fulfils it, sometimes literally "whilst than art calling." W.tness the following . About a year ago a young minister settled in a new charge. His attention was soon pain. folly but eagerly attracted by a number of backsliders through intemperance in the congregation, some of whom had not ap preached the Lord's table, nor ever entered the Church for years. Occasion was taken the Chirch for years. Occasion was them at an early opportunity to call for special pray r and effort on their behalf, as not bey at the power of grace of Him for who a "nothing is too hard." Peter's dein prayer for him, (Acts xii.), was presented as the ground of faith in God, and hope for the deliverance of these poor priconors of Satan. To the curprise of the minister himself, the last of the company had not left the manse, where the meeting was held, when one of the very persons prayed for knocked at the door - a very intelligent, respectable, tidy weman when sober, but for years subject to frequent fits of drunk. has been restored to the full communion of

ANOTHER CASE

might be mentioned, suited to encourage perseverance as well as expectation. That the answer is often delayed we need not wonder, when we so often "askamass,

town in this province a year and a-half ago, the following request, am at a chers, was handed in and complied with. er is earnestly asked by a believing wife for hec husband, who is very far from God. The slip now lies before me, with name and date added. Also another from the same person a few days after: "Prayer is carnestly requested again by a benoving wife for her husband, that God may have mercy upon him, and deliver him from the power of Satan." It was a sad case of separation as the only mean of escape from the violence and brutality of one who had the education and conial position of a gentleman, but, through drink and degradation, the habits of a demon. It excited much sympaths, and prayer was offered meet sympassy, and prayer was offered termestly and patiently for this, both literal and figurative, producal in a far country. And new the tidings come that he has been converted in Mr. Moony's meetings in London, and that his poor wife's faith is rewarded with the unspeakable joy of rejoining him in an altered home. How do these facts, well known to the writer, say to us, "Havefaith in God." that "men aught always to pray and not to faint," "to come boldly to the throne of to faint," to come boldly to the throne of grace." They may also suggest to others the propriety of similar testimony to Go.l'a faithfulness, whereof "the rightsons shall hear and be glad." W. M. R. Och 9th, 1875.

Zustor and Teople.

Disturbers of Worchip.

Oive a preacher a good "coud off" when he seems his sermon, and they listen at-tentively, and in more cases out of ten you will be rewarded with an interesting and instructive discourse. Many things done by thoughtless and indiscreet heavers perplex and amony the sensitive preacher, and where there is little constitueness there is little sense. I will point out briefly some of the individuals who trouble the minister and disturb the devotion of the well-behaved and devout herrer.

1. Thor who are late. They are not all alike, for some have been detained by sickners and unforseen accidents, but the habituel late comer is sure to stalk up the nisles during the service, and his squeaking boo's proclaim his arrival, and call the attention of the auditors to his Sabbath suit and the fine figure it covers. The noise he rankes adds discord to music, and introduces a vein of thought not in uhison with eacred worship, and provokes criticism not complimentary to his tasto and judgment. Business men say in the silent epecch of reflection, "He is not on time here, and cannot be depended upon when he makes a contract in trade." In that way his name and presonce become associated with broken en-gagements, unpaid bills, and pre-ested

notes.
2. These who cough needlessly. These whose bodily afflictions and infirmities make coughing a necessity are not included in these strictures. A large namber of of persons have a habit of yielding to the slightest irritation of the throat. The juice of the mouth, the saliva, would if uced, moisten the membrane of the throat, and the exercise of the will would completely conquer the inclination to cough; but one begins to bark, the habit becomes contagious, and those who are never heard in any other way in public attract attention by making an unpleasant sound, which is neither a sob nor a shout. A sermon punctuated with coughs is almost as unintelligible as the speech of a drunken man, which contains as many bic-cups as syllables. The minist r makes a fine point which is lost in a cough. He is eloquent, but his rhetoric spoiled and the climax is crowned with a cough. He touches the heart with his pathos, and moves the intellect with his passionate logic, but the effect has been irretrievably impaired by a needless

B. Inattentive hearers. Mon and women who claim the advantage of education and culture, will do in church what they would not do in their parlors. They will shut their eyes and put down their heads when a friend, and that friend their pastor, is talking to them. They would not insult a stranger in their drawing-rooms by going to sleep when he was conversing with thom, and yet they will indulge the habit of sleeping in church when the minister is delivering to them a message which cost him a week of hard work. Such had manners come close to the border-line of had morals, tave in those instances in which sleep is a disease which the vigilance of the officered fails to curo. Men who never sleep at their desks, who are wide awake on the street and at places of amusement, need not seek to conceal themselves behind an excuse for sleaping in church. It often signifies too much eating and too little ap-4. Those who leave during service

Sickness and positive engagements may make it necessary for a hearer to leave church before the conclusion of the services. I have no reproof for them. I refer to the little vessels that soon fill up and run over and run out-to the unquet hearers who go to church to see and be seen, and who make themselves conspicuous by their impatience and noise. Per haps they are offended because the preachor has uttered an unnepular sontiment, and they seek to advertise their anger and parade their opposition to his views by leaving the church abruptly. There are men of parrow minds who endeavour to control the munster by their downsitting and uprising, their incoming and their outgoing, but they only make themselves rominently rediculous and conspicuously

5. Those who are critical. Some hear ers are nothing unless they are critical. Slips of the tongue are puts for them to crack. Mistakes of any kind are sure to be noticed by them, and they are sure to let the minister know how sharp they are at discovering the unishaps and accidents that may overtake a man in the pulpit. "To orr is human." The other part of the quotation is not known to them. These mandlin critics are not all qualified for the task they assume In the words of Miss Emily Fathful they have been dipped in a thin solution of whose thir solution of unless accomplishments, an Iknow just energht annuy those whose mission is to teach the lesson of eternal treth. Nothing pleases them so much as a misquotation of the literary blunder of a minister unless it might be an act of immorality. I might add to this list those who whisper is church loud enough to attract betice those who bang their books into t'in per hoxes, those who scrape the feetane's upon the church floor, and those who spit tobsees mice where there is no receptacle for it. Christian Intelli

The Wire of John Bunyan

It has been ob erved by some one, we cannot receiled who, that there is on your instance in the whole history of England of a woman making her appearance at Wastmuster Had, and before the Judges of Assize, in order to make a formal defence in taxos of the infortunate. That woman was the young and interesting wife f John Bu yan, who had become the sacrifico for conscioner sake.

Although Enzabeth stands alone among her sex as an advicate, yet there never was offered a Line elequent and unsophisticat ed defence than t at which she trade on behalf of her husband. She, first of all, there are no fragments for them—no had the courage to appear before the ligher soul within.

House of Loids to ack the Supreme Court

Another class, and I feer much the

of Appeals to robex the rigors of persecuting law. Their Lord-dops, it is each, rudely told her to go to the Judges of Assize, who had condenously her bushead, and without fell she did to. At the Assize Court Sir Matthew Hale presided, and he was no companied by Judy - Twieder, a magnatrate of forocions temperament, whose counton-ance and demeanour strangely contracted with the mildness and phecidity of the lord with the mildness and phecidity of the lord Chief Justice. We are indebted to John Bunyan himself for a description of the conduct of Judga Twisden on this memorable occasion. He cays "Judga Twisden on the tural wages, they get an amount of spiring the magnity told her that her husband was a natural wages, however great they way be a full magnity told her that her husband was a natural wages, however great they way be a full magnity and the full magnitude of the full mag convicted person, and could not be releaged unless he would promise to meach no more.

But Elizabeth, however much as she loved her husband, was more enamoured of the Gospel, and she gave the court to understand that her husband could not purchase freedom at the expense of keepsilence about the mercy and compassion of

God.
"It is false," continued Elizabeth, " to say that he has done wrong; for at the meetings where they preached they had

God's presence with thom."
"Will be leave off preaching?" regred

Twisden.
"My Lord," said Elizabeth, "he dares "My Lord," said Elizabeth, "he dares not leave off preaching as long as he can speak. But, my Lords," she proceeded with tears in her eyes, "just consider that we have four small children, one of them blind, and all of them have nothing to live upon while their father is in prison, but the charity of Christian people. O my Lords, I myself 'smayed at the news when my bushond was apprehended, and heing but husband was apprehended, and being but young and unaccustomed to such things, I fell in labor, and was delivered of a dead

child."
This was too much for Sir Matthew Hale who now interposed with the cjaculation, "Alas! poor woman?" He then inquired what was her husband's calling.

"A tinker. please you, my Lord," said his wife; and because he is a tinker, and a poor man, he is despised, and cannot have

Law is stronger than tears. The Lord Chief Justice told her that her husband had broken it; he told her that there was but one person in the realm who could pardon her husband, and that person was the king. But how was the broken-hearted wife of a tinker to find her way to the footstool of a monarch? "Alas! poor woman," he said, "I am sorry for your puiable case."

Elizabeth now became convinced how vain it was to expect justice and mercy from an earthly tribunal; and with a heroic glory which can only be found in the annals of the Christian faith, she pointed to her tears as she departed, and uttered words which never should die as long as

the English language exists.

"See these tears," said she; "but I do not weep for myself. I weep for you, when I think what an account such poor creatures as you will have to give at the

coming of the Lord."
This scene took place, we will add, not only before John Bunyan was known as the author of a book, but before he had ever conceived the outline of his "Pilgrims Progress." He was kept in jail, in order that he might not preach; but by this persecution he was enabled to write a book in his prison cell, which was preached to England for many generations, and which will edify and onlighten the world to the remotest posterity.

Money.

The Gospel needs it. The good nows of grace cannot be successfully spread without a liberal use of cash. The need is always urgent, and the supply stinted. What shall we do? A company of Chris-tian workers were once burdened with desire for means to do a needful work, and they betook themselves to prayer. Hour after hour their supplications were urged before the threne of grace, and yet their souls struggled with anxious desire. At before the threne of grace, and yet their the cross crucified, that they may receive souls struggled with auxious desire. At last there was a calm, and answers began to come. Larger and larger the contributions grew, until the treasury was fat with abundance. Christians possess wealth, abundance. Christians possess wealth, abundance that they themselves touch the cross such a high wall of sectarian aumosity, that received they themselves touch the and God can move them to give. He delights in henevolence, and honors the prayers of those who are strongly exercised by its impulses. Hence, where there is mighty prayer, he hastes to reveal his power that heschildren may be one uraged to bear the burdens of others. Asking for money selfishly, he will not regard; asking from love of others, and especially from concern for the lost for whom Christ died, he delights to hear and hastons to respond. Special prayer for money for specific work, if more common, would bring large resources to the church. Concert in prayer is of great value, for the Lord has pleasure in the fellowship of love. We ought not to heatate to artack the most selfish souls in all the church, and implere the Saviour to unlock them. He has many ways to touch them, and can bring hency from the rock, money out of sorded hands. With masterful faith, and persistent supplied tions, money can be had to preach the Gospel, and bear forward the kingdom of Christ.

Reavenly Economy.

"Gather up the fragments that remain. that nothing be oit. Multitudes of men, women, and children perform their daily labor because they must. Their necessities compel them. They have no other metives than to procure food, shelter, and clothing. They are sinver. Necessity is their master, and they are driven to their tool by his whip. They get nothing but what il ey work for—freedom from the lash, and a supply for their natural wants. They get no intellectual and moral develop-ment. There are no fragments after their fensis. They eat everything to the bone. Others again work for comfort, for elegamee, for beauty, for fashiou, for equality with others, for wealth, honor, and power. Whother they succeed or not in the thing they work for, they obtain nothing beyond it, if they work for these alone.

smallest, do the same neitral things. They cook and saw, and order the horeshold; they key and rell; they dig in the field, and work in the sooty shop; they make money, and hold office, and gain honors and power. But they do much layer than this, They put a higher purpose into their work, and they seep a much layer reward. They do not work my harder, they do not work so hard. Their natural wages, however great they may be They are coloring their souls, and forming them into the image of heeven, and preparing them to receive heavenly ank eternal delights. They reap the full-est reward of their labor on every plane of the mind. Every faculty is fed, and there is more than they can receive, that will last to eternity. Is it not a miscrable waste to work for that which perishes in a day, when you can get the temporal wages, and gather up an oternal reward besiles? Can there be any other economy than that which calls all man's faculties into play, from the highest to the lowest and gathers up the spiritual as the natural roward?-Channey Giles.

Cranmer's Burning.

You saw him how he passed among the crowd And even as he walked the Spanish friers Still piled him with entreaty and repreach; But Craumer, as the helmsman at the helm Steers, ever looking to the happy heaven Where he shall rest at : ight, moved to his death And I could see that many silent hands Came from the crowd and met his own; and

When we had come where Ridley burnt with Latiner, He, with a cheerful smile, as one whose mind

Is all made up, in haste put off the rags
They had mocked his misery with, and all white,

His long white beard, which he had nover shave: Since Henry's death, down-sweeping to the chain Wherewith they bound him to the stake, he stood,

More like an aggient father of the church Than herotic of those times. And still the friars Plied him, but Cranmor only thook his head, Or answer'd thom in smiling negatives; Whereat Lord Williams cava a sudden ory "Make short! make short!" and so they lit the

mood, Then Craumer lifted his left hand to heaven, And thrust his right into the bitter flame; And crying, in his deep voice, more than once Thou hast offended-this unworthy hand i So held it till it all was burned, before The flame had reached his body. I stood near-Marked him-he never uttored mean or pain; He never stirred or writhed, but like a statute, Unmoving in the greatness of the flame.

Gave up the ghost: and so passed, martyr-like-Martyr I may not call him-passed-but whither

-Tennyson's " Queen Mary."

Lost Beneath the Cross.

The cross of Jesus has been lifted up so that all may behold it. Christ was not crucified within the walls of a jail, but in plain view of all the multitude. The recoul of his life and doubt is an open page before us, so that he who perishes amid this Gospel light has no one to criminate but himself. I have read of those who are lost in snow-storms, that often their bodies are found at the gate of their own dwelling. Although Christ has made an all-sufficient atonoment, so that all who will lock to the cross of Christ may be saved, I fear that beneath the very cross itself shall be found thousands upon thou sands of the unredeemed and forever lost, because they will not so much as look away from their sus unto him who, from the cross, is looking upon

Many have planted beneath and trimmed around the cross so many fruitless, earthly hopes, that it is impossible to see the bleeding body of Him that hangs upon the cross crucified, that they may receive

that norther do they thomselves touch the hom of the healing garmont of King Jesus, nor do they permit others to do so. For shame, for shame! Tear down those walls of division, and let the victim on the cross be seen as the victor over death and sin, to all who will look upon him. Reader, be careful to make your salvation sure. that at last you may not be found under the flowing stream of redeeming blood, beneath the cross of the loving Son of God, lost! lost! 1.05T!

Caught with Guile.

If men desire to talk, reason, or work If men desire to talk, reason, or work together, they must make a beginning, by finding some single thing in which they can e-myathize oragree. They raust come in co-eact at some point. The engine must sok dow. to where the cars are, and tech on to them, before it can draw the train, with ell its steam and machinery. To 6 it this point of contact and compact To fi I this point of contact and connection, one theme of mutual interest, and that without departing from Christian cheracer and duty, nor joining in worldli ness, for y, and frivolity, -often tanks the ness, 10. y, and trivous,—often tasks the skill of those who are "wise as serpents and hartuless as doves." "Being crafty," says the apostle, "I caught you with guile;" and a righteous craftiness which guilo;" and a righteous craftiness which saves stuners by out-witting them, and leads them unsuspectingly to higher and befor things than they have ever known or desired, is a rare qualification in those whom God calls to be fishers of

It is related of Mr. Cowie, a godly Scotch munister, that "one of his attached hearers was the wife of a wealthy farmer, who, after weeping and praying in vain for incrungedly husband, brought her grief before her paster, whose preaching she could by no personsion induce him to hear. After listening to the case, which seemed quite inaccessible. Mr. Cowie inquired, 'Is there anything your good man has a liking to? 'He needs for nothing course in this world, was the roply, 'forbye his thembeasts and his siller, and it be na' his there."

fiddle.' The hint was enough; the rainis ter soon found his way to the farra-bouse where, after a dry recoption, and kindly enquiries about his cattle and corn, he avoke the fermer's feelings on the subject of his favourite pastime. The fiddle was produced, end the man of earth was estended and charged with the sweet muno it gave forth in the heads of the feared and hated man of God. The minister next induced him to return his call by the offered treat of a timer instrument m his own house where he was. Delighted with the swelling tones of a large violin, he needed then but slight persua ion from his wife to accompany her and hear his friend preach. The word took effect in conviction and salvation, and the grovel-ling earth-worm was transformed into a freehearted son of God, full of lively hope of the great inheritance above."

A Thought for Infidels.

No candid observer will deny that whatever of good there may be in our American civilization is the product of Christianity. Still less can no deny that the grand motives which are working for the elevation and purification of our society are strictly Christian. The immense energies of the Christian Church, stimulated by a love that shrinks from no obstacle, are all bent toward this great aim of universal purification. These millions of sermons purification. These manons of someone and exhortations, which are a constant power for good, these countless prayers and songs of praise, on which the heavy-ladon lift their hearts above the temptainson lift their hearts above the tempta-tions and serrows of the world, are all the product of faith in Jeans Christ. That which gives us protection by day and by night—the dwellings we are in, the clothes we wear, the institutions of social order, all these are the direct offspring of Christi-anity. All that distinguishes us from the Pagan world—all that makes us what we are, and all that stimulates us in the task of making ourselves better than we areis Christian. A belief in Jesus Christ is the very found in head of everything that is desirable and praiseworthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest altitudes of excellence, its high-water mark, through the influence of this faith.—Springfield Republican.

Marthas.

Martha is a generic term. It applies to all ages and conditions. It means everyone who, for lack of trust in Providence, is over auxious about the things of this world. It means everyone who is poevish world. It means everyone who is poevish and fretful, because, as he may say, his affairs do not go smoothly. It means everyone who always looks down on the dark side of things, forgetting if he would raise his eyes a little higher he would soo the sun of heaven shining. It means all those who magnify their molehill of discumfort, into a mountain of afficient. comfort into a mountain of affliction. It means all those who are bedraggled in the mire of worldly cares, because they will not view them from a heavenly stand-point. Martha is the name of these who, to their actual troubles, add many imagin-ary ones—who are always taking thought for the morrow, though the Lord has said that "the morrow shall take thought for the things of steelf". All these emily the the things of itself." All those are Marthus, who, absorbed in self and its immediate surroundings, make them the centre of the universe, and their own efforts its motive power. No wonder that when they fail in any undertaking, or meet with unexpected obstacles, they are irritated and disheart oned. Martha is in the nursery, the kitchen, the counting house, the workshop, the schoolroom, the temple—in every place where men and women may attempt to carry out their own ends by their own strength, and may encounter opposition and discomfiture.—Rev. James Reid.

Husbands and Their Habits. Some hasbands never leave home in the

policy or fact it has all the effect of fact, and those homes are generally pleasant ones, providing always that the wives are appreciative and welcome the discipline in a kindly spirit. We know an old gentleman who lived with his wife over fifty years, and never left home without the kiss and the "good-bye, dear." Some husbands shake hands with their wives and hurry off as fast as possible, as though the the effort were a something that they were anxious to forget, holding their heads down and darting round tan first corner. Some husbands before leaving home ask very tenderly, "What would you like ask very tenderly, "What would you like for dinner, my dear?" knowing all the while that she will select something for his particular palate, and off he goes. Some husbands will leave home without saying anything at all, but thinking a good deal, as evinced by their turning round at the last point of observation and waving an adjount the pleasant fore or forces at the adiou at the pleasant face or faces at the window. Some husbands never say a word, rising from the breakfast table with the lefty indifference of a lord, and going out with a heartless disregard of those left behind. It is a fortunate thing for their wives that they can find sympathy elsewhere. Some husbands never leave home without some unkind word or look, ap parently thinking that such a course will keep things straight in their absonce. Then, on returning, some husbands come home jolly and happy, unsoured by the world; some sulky and surly, with its disappointments. Some husbands bring home a newspaper or a book, and bury themselves for the ovening in its contents. Some husbands are called away every evening by business or social engagements. evening by business or social engagements some doze in speechless stupidity on a sofa until bed-time Some husbands are ouri ous to learn of their wives what has trans-pired through the day time; others are atpired through the day time; others are attracted by nothing short of a child's tumbling down stairs, or the house taking fire. "Dopend upon it," says Dr. Spooner, "that home is the happiest where kindness and interest, and politoness, and attention are the rule on the part of the husbands—o course all the responsibility rests with them—and temptation finds no footing there."

Woman's Love of Sowing

The following, descriptive of women's

fency for needle work, is from Hawthorn's Marble Faun;" There is something exquisitely pleasant and touching—at least quisitely pleasant and touching—at least of a very tweet, soft, and winning effect—in this peculiarity of needle work, distinguishing mote from women. Our own cox is incapable of any such by play used from the can'n business of life; but we mon—be they of what certily rank they may, however gifted with intellect or casins, or andoved with as this benty—box. may, however guret with interest or goains, or endorsed with in this beauty—here always some tiny little handly ink ready to fill up the gap of every vacant moment. A needle is familiar to the fingers of than all. A queen, no doubt, plies it on occasions; the woman poet can use it as adroitly as her pen; the woman's eye that his discovered a new star turns from it; glery to sond the polished little instrument gleaming along the end of her handkerchief, or to dara a casual flaw in her dress. And they have the advantage of us in this respect. The slender threads of silk or coffee spect. The signer inreads of sike or cotton keep them united with the small familiar gentle interests of life; the continually operating influences do much for the health of the character, and carry off what would otherwise be a dangerous accumula would otherwise be a dangerous accumulation of morbid sensibility. A vast deal of human sympathy runs along the electric line, stretching from the throne to the wicker chair of the humblest seamstres, and keeping high and low in a species of the stretching with their kindred being and keeping high and low in a species of common union with their kindred beings. Methinks it is a token of healthy and gentle characteristics, when women of accomplishments and high thoughts love to sew, especially as they are never more at home with their own hearts than when a compiled. when so occupied.

Bundom Bendings,

I ACCEPT the fact, the simple fact, the august, solemn fact, that it was necessary for Christ to suffer. Those who say that Christ's sufferings were not vicarious, will have to fight, not only with the Bible, but with all the weight of human life.

We think the Congregationalist very nearly right in the following judgment:—
"A good sermon can't be preached too often, but the preacher must be warmed up every time. Whitefield's best sermon was preached fifty-nine times."

A PROMINENT minister confesses that there was one strange omission in his training as a preacher. He was urged ever and ever again in a variety of terms, and with every degree of foreibleness in ungency, to be orthodox, to be Scriptural, to be simple, to be practical, to be personal, but nobody over enjoined it upon him to be interesting.

In the ruins of Pompeii there was found a petrified woman, who, instead of trying to fly from the destroyed city, had spant her time in gathering up her jowels. There are multitudes making the same mistake. By trying to got cartle and heaven they lose both. "Yo cannot serve God and Mammon." Be one thing or the other.

Some one estimates that all the prayers recorded in the Bible could be repeated in thirty-five minutes. Most of them are from one minute to two minutes long. The Prayer of Solomon is less than ten minutes. Is there not a lesson and a war-ing in these facts, which should be noted by Christians? Let us not imagine that we are to be heard for our much-speaking.

Don't scowl, it spoils faces. Before yet know it, your forehead will resemble a small railroad map. There is a graph trunk line now from your cowlick to the oridge of your nose, intersected by parallel lines running east and west, with curren arching your eyebrows; and how much older you look for it!

LEISURE without learning is death, and idleness the grave of a living man. It was a brave saying of Scipio—and every scholar can say it—that he was neverles morning without kissing their wives and bidding them "good byo, dear," in the tones of unwearied love; and whether it be time in doing nothing, or worse than Expenditure of fact it has all the effect of fact. thing-who are always idle, or ill employed.

A sensible explanation of a very com mon fact was given by wise old Dr. Nott' -" Men who go over from one denomina-tion to another always stand up more than straight, and for two reasons:satisfy their new friends that they has heartily renounced their former error secondly, to convince their former friend that they had good reasons for their de-

WE must not hope to be mowers. And to gather the ripe, gold ears, Unless we have first been sowers, And watered the furrows with trais.

It is not just as we takelit. This mystical world of our; Life's field will yield, as we make it, A harvest of thorns or flowers.

Since a few m. nutes can turn the health lest hodies into breathless carcases, an put those very things which we had pin cipally relied on into the hands of or enomies, it were little less than mades to ropose a disturbless trust in these trasitory possessions or trecauerous adres-tages which we onjoy but by so fickle tenure. No, we must not venture to was der far from God, upon the presumption that death is far Jonough from us, is rather, in the very height of our jollity, is should endeavor to remember that the who feast themselves to Jay may them selves prove feasts for the worms to-more row.—Boyle.

Mr. DISRAELI intimates that English does not forget the spirit and purpose of the Jesuits, and that though she has best lonient in the past she is not wholly wild-out vigilance. In Parliament, on the 10th of June, having referred to the fact of the of June, having referred to the fact of the prosence of Jesuits in that country, under the act of George IV., also to this fact the Hor Majesty's government had not proceeded against any Jesuit. Under that at he said: "At the same time I beg it to enderstood that the provisions in the act are not looked upon by Hor Majesty government as chaplate, but, on the congovernment as obsolete, but, on the co trary, as reserved powers of the law, of which they will be prepared to avail them solves if necessary.

Our Young zolks. Uncle Job's Oift.

Johanie est perched up on the bara-yard fence, his hands thrust deep down in his peckets, his blue eyes wide awake with wouder. A novel position for Johnnie, ordinarily, his brick little body bobbed to and fro like a windmill; and no wender and Mertha regarded him, amazed, from the kitchen window.

The face is, Johnnie was thinking-as only boys can think when some great surrine is upon thom. His soberness dated back to the early morning.

"Come down to the meadow," Uncle Job had said, "when the clock strikes three I am going to make you a pres-

Such a future to an eight year old hoy! Johnne's joints stiffened instantly; he could not eat his dinner, much less eke out the interval with his usual sports; his life seemed lost in that speak of afternoon. fingers hammering great holes in his tronsers' pocket.

Clarg, clang, clang—the town clock struck three I The fonce that had known straight westward he trotted his brick little; all who belonged to him. body, till, broathloss, hostood in the meadow, where Uncle Job was diligently stacking

hay.
Johnnie approached the kay-rifts with a

kind of awo.
"Please, Uncle Job-

That gentleman looked up with a smile; it seemed like dinner to Johnnie, when he was impatient for dessert.

"On time, ch, my boy?" said Uncle Job cheerily; and then throwing down his rake, he drew Johnnie towards him and continued,

"I was to make you a present. I believe Johnn s, and so I will-the grandest one you ever had in your life. You mayn't like it at first. It ain't a top nor a jack-knife, nor anything like that; but it's so beautiful that it shines all over; and though its easy broken, you can break it ten times a day, and yet uso it again whenever you like. It's meant for use, too; it thrives better by wear and tear, the

mes too absorbed to notice. A present he mightn't like, perhaps, though it was so beautiful it shone all over; at present he could break at will, and yet use it become the mightness of the state of th whenever he pleased, a present it was hard to keep-neither a top nor a jack-

What can it bo?" he exclamed at last,

"It is a rule," broke in Uncle Job softly. "A golden rule."

Johnnie stared straight down into Uncle Job's eyes. No mischief there; rather an carnestness, deep and solomn.

The boy seemed bewildered. He was familiar with rules masculine, feminine. and nouter; but golden ones were strange to his experience. For, you see, John-nis was a little waif that Uncle Joh had recently adopted, and his native atmosphere had not favoured these extra buds and blossoms. Still Johnnie knew what gold was, and, after a minute, he turned, his blue eyes brimming with curi

"Show it to me. Uncle Job, please." Uncle Job made no movement towards his pocket, though Johnuie eyed it closely.

He said, simply : "Do unto others as you would have them do unto you."

Johnnie's lips quivered. There was no beauty to him in the unfamiliar words. He seemed lost in the belief that s great disappointment was in store for

"But the present," he gasped. A big tear rose in Uncle Job's eye. He tightened his arms around Johnnic, and

kissed his sad little face.
"My boy," he said, "will you say those words with me?" Johnnie complied, wonderingly; and out upon the summer air floated like a

them do unto you."
Then continued Uncle Job, softly:

"Johnnie, this is all I have for you to-day—these dozen words. No gift at all you think it, now; but if you resolve to keep it, it'll make you so rich and happy that you won't wonder Uncle Job thought it worth a half-mile trip to the meadow. And Johnnie—you know one gift don't hinder another—there are hosts of tops and jack-knives yet to get, and hosts of days to get them in," and Uncle Job's eyes twinkled so mystoriously that Johnnie was moved to a morry

Johnnie had great faith in Uncle Job. He could not understand it, yet he believed implicitly all he had heard, and that, if he kept the golden rule, he would be the richest and happiest boy in the world. So he listened engerly to Uncle Job's explanation, and resolved to try always to act towards onors just as he would lik them to act

wish I could tell you all the wondrous trials he made, and how bravely he strove to reap the promised good. For it was not always smooth walking in Johnnie's path; he had his trips and tumbles; he turned sometimes to the right and left. But by effort he grow strong, and his re-ward was rich indeed. No boy was leved like Johnnie; none had so many friends. And to manhood grown, no gitt dees he regard more gratefully than the one Uncle Job gave him that summer afternoon .- The

Dories are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying crea-On this consideration only can be securely lay down his head and close his byes.—Cecil.

THE chief want of the times is not a bigher out re. The chief want in our literature is an honest, rutive spirit, and the chief want in our politics, an untrading patriotum. As to our politics, the evil is not in the lack of knowledge so much as in lack of consciouce.

Lubbath School Teacher.

LESSON XLIV.

046 31.] FRIENDS AND FOES OF JESUS. [John XV

Commie to privory vs. 18-19. Parenter Passaers.-1 Cor. xin. 18; Ex. xxxn. 31, 32; Mat. x. 22.

Scenture Ri torses .- With c. 11, read Rom. xiv. 17; with v. 12, read Eph. v. 2; with v. 14, read Matt. xu. 50; with v. 15, read Gen. vin. 17, and Rom. vin. 15; with v. 16, read Eph. ii. 10; with v. 17,

road Ps. overin. 1; with vs. 18, 19, road 1 John in. 12, and compare Asia xxvii. 23. Golden Text—Whosoever therefore will be a friend of the world is the enemy

of God.—James iv. 4.
CENTRAL TRATH.—The world hates

Christ's trienda. When this terion, in its title, speakes of the friends and foes of Jesus, it does not call us to look at the individuals who loved So up or the fence post he perched, his or hated him during his ministry merely, blue eyes wide open with wonder, his or even chiefly, but to the grounds on which to the end of time, men would be, by him and his Gospel, divided into two classes, one drawn to him by his revealed love and character, the other hating him Johnnie suddenly knew him no more; for that very character, and hating also

> We might follow here a series of causes and effects. The first cause is in Christ a love (v. 12), which leads him to die for his people (v. 13), in the exercise of which love he chooses them (v. 16), and ordains them to bring forth truit and abound in effectual prayer as results. This love leads him to speak to them so as to gladden them (v. 11), and as the effect of his words, they love one another (v. 12). His love takes I all of them and makes them "friends," and a result is that they come into his confidence and know his mind (v. 15). This relation to him and union with him makes the world hate them, as it hated him iv. 18), for the world notices that

> they are not of it.
>
> There is thus a true unity in the passage, which is to be maintained in teaching the lesson.

> I. We have in v. 11, Christ's love in speech. "Tueso tinngs have I spoken, etc., the things of the last lesson, the un on of Christ and behevers and their consequent fruitfulness in love and in all good Their cutward lot in life would abound in trouble, but he did not send it because he leved to have them suffer. He desires rather that they should have 'joy."
> The means of true Christian gladuess is the Word of the Redeemer. How often afflicted saints have found this! See Ps. exix. 54. Think of all to whom the Bible has been the one book! (The "Words of Jesua"—a valuable little book). This joy" is inward "in you," and consists with sorrow around, as the heart may be said white rejoicing in all around (Prov. xiv. 13). It is "remaining,' not like the laughter of fools (Ecc. vn. 6). Ohrist's joy, the same in kind that he had for even the "man of sorrows" had a joy of his own. See the kind of it in Matt. xi. 25. It is joy that God is glorified, that the simple know him, that souls are saved, that he is supreme. Therefore it may be "full," will be if "the Word of Christ dwells in us richly' (Col. ii. 16). If men could, that is would, lo all as Christ bids tham, and could say, "I am his disciple and doing his work with all my heart," they would have "fuliness of joy."

> (This joy is to be distinguished from mere natural good spirits; from gratified self-love; from sense of succeeding; from hope of reward). As plants from warm climates only live in a warm atmosphere, so this joy can only exist where there is brotherly love. Hence he gives here the new commandment. See 1 John iii. 10. Selfishuess, pride, spite, revenge, and seern kill this joy. So he says (v. 12), "Love one another." This love is not founded on natural amiability, or oneness of interest, name or creed, but on oneness in Christ. This love is unselfish, generons, and even to death, if needful for the good of others, for its model is Christ's love

> to them. Which brings us to
> II. Christ's love in action. He satisfied
> the last test of love—laid down his life—for friends, not for those who had loved, obliged and established a claim on him, but for enemies on whom he looked with affection and pity, and whom he longed to befriend. (Rom. v. 8;. To what he gave himself the Gospel narrative shows (John xix). This will always remain as the crowning proof Christ's regard to men. His death on the cross is the unanswerable plea to our hearts. See Paul's language (Gal. ii. 20). Hear the glorified (Rev. v. 9). Hence the charm of such hymns as Phore is a fountain filled with blood, "Rock of Ages," etc. Eence the power of the preaching of the cross. Hence Sab bath-school tonchers must teach Christ crucified (2 Cor. 1v. 5).

It is easy for mon to profess. "Talk is heap." This is what Christ Did.-. Ho cheap." died for our sins' (1 Cor. xv. 3).

III. Christ's love in fellowship (vs. 14 15). Having redocmed and drawn to himself disciples, he does not keep them a mere servants. They do serve him in-deed, but they are lifted into communion with him. They p-ore their sincerity by obedienes to his wishes-a test which all men understand and require. This does not make, but proves them friends. They are seen to be such by their regard to his will Hence the practical character of Christ's religion. All knowledge in the head; all fluency on the hp; all forvor of apparent feeling; all zeal for ones party, or one class is to be distrusted in ourselves or others, if not at ended by "doing whatso

ever Christ commands." Such disciples are not kept at a distance, nor treated as strangers or mere servants (v. 15). They are "friends" (Luke xu. 4). They have his will made known to them. This was true peculiarly of the first com pany, when the Holy Ghost came; it is true of all true saints. They get spiritual insight. See Ps. xxv. 14. They have an insight. See Ps. xxv. 14. They have an unction from the Holy Cae" (I John u.

Their knowledge, even of divine things, is not indeed perfect or universal. It exwhat the Father has arranged in the cov-

enant of grace for the blessed Redeemer to execute. This is the racening of" all things that I have heard," etc.

Observe: the templer promised our first parents that "they should be as gods, knowing," etc. (tion. iii. 5). It was a lying word. But the redeemed by Jams have a true promise to them, and can ray (1 John i v), "Our islowship is with the father, and with his Son, Joins

IV Christ's love in his posple's fruitful ness (v 10). He chose them, not they him. All is of grace, nothing of our modit, with us as with them. He "ordainel" (not as to an office or by a form) or appoint ed them to bean "fruit," in hely, usoful lives, and evangelistic labors; lasting fruit, in the church of God, which they founded (Eph. ii. 20).

et not their power, but the Lord's, in voked in prayer, brought about this result. It is at once a "fruit," part of what samts bring forth, and a seed of more fruit. All prayer is in his name. We dishenor Christ when we forget this. This implies that the petitions are not solfish, lead of all wicked, but in the lines of God's will, and Christs work, and of his people's fruitfulness.

V. Christ's love provoking hostility ivs.

17 19). He conews the word which John so well remembered, on behalf of bother ly love, in another connection. Love one one another, all the more will ye need to do this because the world will hate you And this need not surprise you. It hated me (v. 18). Christ's purity showed men's sin. His light revealed their darkness. His meck and lowly spirit showed, while it vexed, their pride. They hated him " with out a cause.

This hatred arises from the very nature of saints. They are redeemed from the world in God's purpose. They are converted from the world, and turned to God by his grace. They are lifted above it by his crit. They are form other than spirit. They act from other than worldly motives, in so far as they are Christians, and the world sees them as not of its own and hates them (v. 19). It is a suspicious thing if the world, that hates Christ, does us honor.

The following points may be enforced. (a) How much weight our Lord gives to love. Sectarianism and all other forms of selfishness are against his command (Eph. iv. 81. 83).

(b) How much honor he puts on saints. Friends!" Let us seek this honor and not that which cometh from the world (John v. 44).

(c) How watchful we should be against worldliness (Rom. xii. 2). There is no need indeed to make ourselves unlike the world, let us be as Christ would have us, and we shall be unlike it.

SUGGESTIVE TOPICS.

The words of Jesus -why here spoken disciples' joy-its marks-how Christ's -the new commandment-the model of Christian love—the highest test of love—Christ's proof of love—the evidence of being his friends—proof of his friendship—extent of knowledge—what is known how it is known—why chosen—nature of fruit—meaning of remain—place of prayer—ii whose name—meaning of the world—its feeling towards Christ—line disciples—the principle of it—our daty in consequence, and the points to be remembered.

Incident in an Observatory.

It is now some years since I paid a visit to the royal observatory at A-. I had the good fortune to secure an introduction to the assistant astronomer, a genial and communicative man, who took both pride and pleasure in showing the wonderful instrumental appliances and contrivances, in the large and lofty building, for obtaining, with mathematical exactitude, the facts and data of his science-a science which, it will be admitted, is, apart from religious truth. the sublimest and most awe-irspining that can engage the human mind. It would be interesting to give an account of the various instruments in an observatory, and their uses, such as these to which my notice was drawn. I pass this over, however, and all the more readily, since books are easily procurable in which such information is clearly and attractively given. My special object, now, is to relate a curious and striking incident which occurred during my visit, involving moral and spiritual lessons suggested to the writer at the time, and which were often remembered with advantage in after life. In the course of our inspection, my friend, the assistant astronomer, pointing to a certain instrument, said, "This is called a circle.' It is contrived for a twofold pur-pose, to observe the transit of stars across the meridian, and to mark the angular distance of each of these stars when so crossing from the pole of the heavens. It is not to this, however, I wish to direct your attention, but to a rather startling fact, which I think will interest you more. You observe, he said, "the large size of the matrument; it is a telescope, some feet in length, in connection with a double wheer, of wide circumference, and of heavy spokes; one wheel is fixed, and the other. you see, is movable with the instrument. and the whole apparatus is firmly supported in the plane of the meridian, on a long and powerful axis, which axis is inserted deeply into this great column of stone, from whence is derived the name of the matrument, 'mural it. c. walm orcle.'

" It is of the greatest moment, ' he continued, " that this instrument should be steady; even a slight vibration would vitiato an observation and render it useless. To secure steadiness, therefore, this column of stone, or rather of marble (for it is really such, the neighbourhood supplying that material in abundance) is of the most massive construction. It rises, as you perceive about seven feet from the is sunk soveral feet into the earth, and the whole structure-column, circles, and tolescope-weigh together some 120

tons. "You see that vessel there," he said, while pointing to it. It was a large cup of mercury, resting on a brass stand, which had been let, like the axis of the mura's circle, into the marble column. "You observe," he continued, "the shadow of the window sash upon the bright surface of the

moroury." 'Yes," I replied, " and it is very indictinct, for the sua is clearly chining." "And that is so much better for my purpose," he observed. "Now, he pre-ceeded, "keep your eye fixed steadily upon the student of the window such, while it the window sach, while I nyo a gentle blow to the marble column. I did as directed, and while gazing intently upon the shadow mark, my friend, with his hand, gave such a blow to the great man ble piller, as boys in sport give to their playmates, and to my amazement, the shadow on the cap of mercury legan on the instant to move and tremble. see, and he, "the effect of that little conwhole 120 tons of solid stone, and the effect," he added, "will nover by lort. The vibration given will continue in its results and effects forever. And no doubt," he went on to say, "from what you have seen, you will now be prepared to believe the saying of one of our modern philoso phere, which some in their ignorance ' avlaughed at, namely, this: That, at every step we take, we shake the world. As I so so clearly, and to feel so deeply, my responsibility as a moral agent in the universe of God. It was plain, to demonstration, that no act or even word of mine was without a result; but that everything I did bore a relation and exercised an influence upon the world around me-and that not merely upon the material but upon the moral, upon the lives and characters of my fellow men; for if result followed action in the one world, it was certain the same thing must obtain in the other. To use the words of an apostle (although in an other connection), "I could not live to myself, and neither could I die to myself" I seemed also to perceive with startling vividness that no human deed, however tritling it may appear, can, with truth, be regarded as insignificant. I had known before that in certain special circumstances, a so-called trifling act may be fraught with stupendous results; for I had read how in passing through an Alpine ravine, a loudly sounded word of human speech has been known at times to bring down upon a band of travellers, by its vibration in the air, the overlanging avalanche. But here it was revealed that every moveme it, springing from the living forces of heart and mind within me, was productive of no mean result .- British Messenger.

Respect the Boys.

How much of the carelessness, reckless ness, and want of self respect that are manifested by boys at school, or the family, are due to the fact that teach ers and paren a do not pay proper respect to them? This is a question that is worthy of some thought on the part of educators of youth, whother their function is exercised in the family or in the school room.

One very important ingredient of self respect is the recognition by others that we are worthy of their respect. The touching of the old adage, "give a dog a bad name, is exemplified among boys in families and They are not schools without number. treated with the consideration or respect that is then due, and they become new orth of both. Courtesy is disregarded toward thom, and in return they send courtesy to Coventry Acted toward as if they were of no consequence and commanded no deference, either as to their opinions, proferences, desires, or personal dignity, they sink down to the value at which they are rated, and respect neither them selves nor others. And thus they lose all souse of reverence or veneration; for it may be set down as an axiom that a boyand for that matter a man-who does not re-pect himself, will have but slight feelings of reverence or veneration for others or, by an easy gradation, for the law, hu

man or divine It should be the rule in every family, and hould be rigidly required of every teacher in our public and other schools, that children must be treated with outward demonstrations of respect. A certain deference should be paid them, and they should be made to understand that they are not insignificant or troublesome nobodies, but important somebodies. aci fo invaris alv reated with polimess, dignity, and genuine loving

courtesy.

An excellent story was recently told by Rev. Dr. Legge, at a grammar school exhibition, in London, which is illustrative of the principle that we would enforce, and which we respectfully commend to the notice of parents, teachers, and all who are ongage, in the education of youth-more especially of boys. Dr. Leggo's story was of the celebrated John Frebonius, one of the masters of the school which Luther attended when a boy, at Eisenach. This wise teacher always raised his cap to his pupils when he entered the schoolroom; and when asked why he did so, he replied: There are among these boys men of whom God will one day make burgomasters, chancellors, doctors, and magistrates onauconors, accours, and magnitudes. Although you do not see them with the badges of their dignity, it is right that you should treat them with respect."—
Intelligencer.

Marriage Superstitions.

The numerous superstitions that still linger among us constitute a very interest ing, though painful, field for thought and reflection. A few of the most popular, in connection with love and marriage, we place bufore our readers:

On St. Mark's Eve 12 custom still lin gers among the madens of Northampton shire to make the dumb cake. The numhas of the party never exceeds three. They meet in silvinos to make the cake, and as soon as the clock strikes twelve they each break a portion off to eat; " ----, when done, they walk ap to bed backward, without speaking a word—for, f one speake, the spell is broken. Those that are to be married see the likenesses of their sweetheart; hurrying after them. Those that are to die unmarried neither hear nor soo anything, but they have terrible dreams, which are sure to be of newundo graves, winding sheets, and church yards, and of rings that will fit no finger or which, if they do, crumble into dust as soon as put on.

There is anothed dumb coromony also prevalent in Rorthamptonshire of eating the yelk of an egg in silence, and then fill-ing the shell with ealt, when the sweethomet is sure to make his visit in some way or other before moramy.

The young women of Scotland, in former times, determined the figure and size of their hasbands by drawing cubbiges blindfold on All-Hallow Even, or Hodows en, the 31st of October,) and, like the English, flinging nuts into the fire. It is mentioned by found that "the first ceremony of Hallowe en is pulling each a stock or plant of kail. They must go out head in hand, with oyes shur, and pull the first they meet with. It being big or little, straight or crooked, is prophetto of the size and shape of the grand object of all their spells -the husband or wire. If may yird, or earth, sticks to the root, that is tocher or fortune; and the taste of the custoc-that is, the heart of the stein-is indicative of the natural temper and disposition. Lastly, the stems-or to give them their ordinary appellation, the runts are placed somewhere above the head of the door, and the Christian names of the people whom chance brings into the house are, according to the prienty of placing the runts, the names in question."

The Welsh have a play in which the youth of both sexes seek for an even-leated sprig of the ash; and the first of either sex that finds and calls out Cyniver, is answered by the first of the other that suc ceeds; and these two, if the omen fails not, are to be joined in wedlook.

Burning the nuts was once a favorite charm in Scotland. They name the lad and lass to each particular nut, as they lay them in the fire, and accordingly as they burn quietly together, or start from beside ene another, the course and issue of the courtship will be.

In Ireland, when the young women wished to know if their lovers were faithful, they put three nuts upon the bars of the grate, naming the nuts after the lovers. If the nut cracked or jumped, the lover would prove unfaithful. It it began to blaze or burn, he had a regard for the person making the trial. If the nuts named after the girl and her lover burned tegether, they would be married.

Enting an apple at a glass was another charm once in vogue. "Take a candle and go alone to a looking glass. Eat an annle before it, and (tradition says you should comb your hair all the time) the face of your conjugal companion to be will be seen in the glass, as if peeping over your shoulder."

"Throwing a stocking" is a singular sort of love divination on the first evening of a weading. After the bride has retired, and while she is undresting, she delivers one of her stockings to t. female attendant, who throws it at random among the company assembled on this occasion. The person on whom it happens to alight will, it is supposed, be the next to enter into the blossed state of matrimony .- Jewish Meszenge.

One of our Business Kings.

James Practice, in his locture on the Kings of Burness have no mysteries, no cunning tricks. They simply serve the public with tricks. They simply serve the public with great skill and systematic fidelity. That is all their cunning. Mt. A. T. Stewart once held language something like this in conversation with a friend: 'People come to me and ask me what is the secret of my success in business. Why I have no secret. I tell thom my business has been a matter of principle from the start. If the Golden Rule can be incorporated into purely com-mercial affairs, it has been done in this establishment, where every customer is created precisely as the seller himself would ike to be treated were he a customer. What I mean is thus: first of all, nothing is misrepresented, and no faults are con-coaled. Then the price is fixed, once for all, at the lowest possible figure. Finally, neither the circumstances of the buyer nor the magnitude of his purchase are suffered to influence the salesman in his conduct or demeanour. In our dealings with employees the same reincipe of justice is adhered to.' After - pause, Mr. Stewart added: 'Of cource I don't speak of this as deserving of praise. We find it absolutely necessary. An establishment like this could not be conducted for any length of time in any other way. The one thing which we cannot afford is a violation of In the whole world I do not heliove there can be found one business of forty years' standing which is not founded ou the same principle of giving a good dol-lar's worth for a dollar."

Arctic Exploration.

Within the polar circle there is an onormous area, comprising at least two mil lion square miles, of which we know sim-ply nothing. We shall have presently to peak of the various speculations regarding the rature of this vast extent of the world's surface; it is enough for our immediate purpose to say that we do not know any-thing whatever about it. Whether it is land, water, or ice; whether the climate is cold or warm; whether there are inhabitants, animals, plants, or whether it is a howling wilderness-speculation has in-eluded almost every absurdity; but of knowledge, such as alone intelligent men can be content with, we have absolutely none. To attain some such knowledge is the first object row proposed in Arctic exploration. It is considered unfitting and unseemly, in the present state of scientific progress, that there should be this large iren of cur own earth still so uttorly unknown. The examination of it is loudly called for; it is a problem of universal in-terest, the solution of which appeals not to commercial profits becuming advantage, and increased facility of transport or communication, but simply, in the first instance. to those higher feelings and yearnings which, whatever our remote ancestry, now distinguish us from the brutes. We want to tray ree this unknown space, and see and knowwhat it is.—Edinburgh R₅.

WAR HAS COMMENCED at Cape Palmas between Liberia and the Aborigines.

British Ameeican Bresbyterfan.

PURTOSTED EVERY ECIDAY AT TOPONTO, CANADA.

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C. BLACKET OF ROPINSON, P.O. Diarce "SI Publisher and Proprieter

THE

"Sabbath School Presbyterian," Por 1870 PUBLISHED MORTHLY,

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L. Sub-relative value commence at any time, and may by the circult, mader see.

. . . The rmaters for Merch and April are now before us, an even a total and attractive approximate, expert like to the illusion. A comparison of these two showeds end of progress, the articles in the letter behave shorter, pithler, and more read differ charteen that in the former. The paper is touch and both paints of and illustrations are well executed.—The LA, rad, eth April.

The paper is good, and supplies a great desider atom oncoughte young. It smould estably meet with a wide circulation.—Her Win. Ross, Kirkhill.

Specimen copies will be sent to any address C. BLACKETT ROBINSON. P.O. Drawer 2181, Toronto, Ont.

Britist American Bresbyterian. FRIDAY, OCTOBER 22, 1875.

THE STATE OF THE QUESTION

We are now having a new illustration of the old saying how great a fire a small spark may kindle. At the close of the opening services of Knex College the Rev. Mr. Macdonnell of St. Andrew's Church, Toronto, gave expression to sentiments in regard to the Confession of Faith which have been the cause of a consideable commotion within the Presbyterian Church, and beyond its pale.

It seems to be the opinion o sensible people, and we suppose by this time the opinion of the speaker himself, that it was a mistake to give utterance on a joyous occasion to sentiments that caused pain, to utter on a platform where discussion was forbidden, sentiments that forced discussion from reluctant lips.

It is questionable whether much good can result from new-papers intermeddling in such matters, beyond merely reporting have dealt with the case. The statements of Mr. Macdonnell were uttered in the presence of his own Presbytory. That Prosbytory (the Presbytery of Toronto) is composed of wise, calm, sound, and learned men. If in their opinion the statements of their brother were open to exception they ought to know how to deal with him. Mr. Macdonnell is a young man, he spoke to some extent without premeditation, and under the influence of a measure of excitement, and on a subject on which it is difficult to speak freely and at the same time safely. His Prosbyery could weigh all these things as no "newsthings they could deal with him in that spirit of love and faithfulness which the Master commands in such cases.

The press of the Province, however, has spoken without waiting for the Presbytery. cussion.

On the supposition that Mr Macdonnell has coased to believe in the "Westminster any man, especially a minister of the has famed elsewhere. Confession of Faith," which point is not yet Gospel, occupying such a position. proved, the remarks of the Giobs are quite to the point :

w" We hear many cry out against the of Fath. They tetter the intellect. They tempt to distonesty. They are marrow. They are unperfect. They are wrong. Suppose they was all that their enemits theirown voluntary enoice. They can be ment they can wask forth disenthralied and iree.

We are so ry we cannot say the sume thir - with regard to the following remarks of the Mull

· Fermi of a reflective turn of mind will be apt to think he and deeply over the question why, at a gathering of Presbyterian diviner, it should raise a storm to affirm that the Bible is a higher authority than ly. He would ask the organizations had the Westman ter Confession. In these days, when "iron-clad" croeds, framed withheld and thus dwarfed the work? In abundance, after which order was called, first place, they might be a considerable for India.

contactes, ago, are being call in question, they are likely to get the error of the bottle who key to set them above Scripture

The Meil is quite midelier if I supposed that there ever ber home anywhere to the world a anothering of Presbyterioa divines," where it could raise u eto to to un ext that the " Bolls is a higher eatherity than the Westman for Confession." The Prosbyttakor Church's always and everywhere, are except to maintain, as the Prodyterian Church in Counds, maintains mits basis of union, agreed on in Montreal In & Jupe, that,

"The Scriptures of the Old and New Testament, Long the Word of God, no the only infallible rate of tath and man ners," and that "The Westminster Conte sion of Poith shall form the 'subordin ate' standard of this church."

According to these express words the Bible is "supremo" and the confession "subordinate," how then could it raise a storm at the recent gathering of Presbyterian divines in Toronto, to assert the very thing asserted unanimously by the same divines et a recent gethering in Montreal? "People of a reflective turn of mind" should inform themselves as to facts before they begin "to think long and deeply" over questions of that kind

It is no doubt the congregational associations and tondencies of the Mentreal Witness that leads it to think the mistuke contained in the following words from an editorial on the subject :-

"All who think for themselves have in these days a sufficient jealousy of human definitions of truth to find little to blame in any man declining to be bound in all points by any complicated dogmatic system, 'etc.

Sympathy with mon "who decline to be bound in all points by any complicated dogmatic system," is the "congregational" view of confessions, and it might do very well to give expression to this sympathy, were Mr. Macdonnell in the position of a man who openly, and at the outset refused to become a Presbyteman, preferring rather to be something else; or were he in the position of a man who, feeling the confession a fetter, manfully walked out of the Presbytorian Church to find a church where he could enjoy greater latitude of belief. But the position of the paster of St. Andrew's Church is neither of the two. He entered the munstry of a church in which, rightfully or wrongfully, wisely or foolishly, subscription to the Westmins ter Confession is a condition not of memfacts, until such time as the proper courts bership, but of pastorship. Both in the Fetablished and Free Churches of Scotland, ministers on receiving license, on being ordained, and on being inducted, are asked the question, (which, of course, they answer in the affirmative) "Do you sincorely own and believe the whole doctrine contained in the Confession of Faith . to be founded on the Word of God, and do you acknowledge the same as the Confession of your Faith, and will you firmly and constantly adhere thereto, and to the utmost of your power, assort, maintain, and defend the same?" We do not understand how the Witness can "find little to blame" in a man solemply confessing and paper men" could; and weighing these promising polore a public congregation, and an assembled Presbytery, in terms of the above question, and yet, on the heels of that profession, confession, and promise, going on his way to find fault with the "Confession," and cast discredit thereon. Secular and religious newspapers, without | Would the Witness "find little to blame" waiting for witnesses, judge or jury, or even | in a friend who, to his face to-day professes hearing for witnesses, jurget or jury, or even hearing the accused in his own defence have pronounced their verdicts on Mr. Macdon-to-morrow, expresses something the re-Massys. Robinson, MacMechan, and Morton nell, on the Confermon of Faith, on the Pres | verse, while all the time that man is delivered addresses appropriate to the oc byterian Church, and a let of other things, enjoying his hospitality. The extent to casion. The speeches were interspered about which the writers know a good deal | which Mr. Macdonnell finds tault with the | with very agreeable music, vocal and or very little. It is, therefore, to be Confession, is a point not clearly settled instrumental, furnished by the local choir. expected that a larger variety of opinion. 30t; but should be ever, unfortunately, be The proceeds, about \$60, were presented some wise and some foolish, has been in the position of "declining to be bound", to Mr. Morton, as an expression of the goodsent abroad on a matter that was not by the "Confession of Faith," while he will of the whole community. Mr. Morton really in a ripe state for newspaper dis- chings to the status of a minister who pro- we believe takes the theological classes in feeces that he is bound by the Confession, Knox College this session, where his there would surely be much to blame in friends wish him like success to what he

SENSIBLE.

This is a time when Christians and Thirty-nane articles as boing a yoke of Benerclent Societies are considering fathers were asie to bear. The same means and measures for raising funds for thing regard of the destinanter Confession, their several enterprises, to pay for past indebtodness, and to push on new undertakings. We re glad to observe everywhere a growi ; tendency to cease from than Mr. Scott. It is well known that to they are, who all the carry? What Luman inventions in raising money, and the stranger, the sick, and the destitute, legitimate ground is there for complaint." to trust only to ways that are honourable he has always shown himself a sincere herents of the Episc polian or Presbyteri and Scriptural. Somo remarks made at an Churches are, like those of all other the recent meeting of the Young Mon's friend. We say advisedly there are few ecclosustical organizations, such simply by Caristian Association in Montreal on this indeed who know him who do not deeply their name voluntees a constant and the contract of the contract o subject, are worthy the attention of minmade such or as such retained simply as they may there eives please. At any most six and congregations. In discussing the best mode of raising funds for the general work of the Association, Mr. 1 Caldecott, of Montreal, opened in an able raper

"In debt meant to be in danger, and prudence and caution were necessary; each member should fully realize the Church, came in, miles distant to be pres character and importance of any undertaking, and then be ready to aid it liberal-

Care should be teleon to place before the public the needs of the according. He objected to the money being raised by be many atransferry festively des as anotheritical and western means, become from good men even not objectionable, honever, the true way to rebe money was by r direct appeal; tather and merchants sore deeply interested; every Christian had a heavy responsibility; the field was burze enough, and the que dien was how to s ach and cover it."

The President reterred to bazans and should be a way to rais money. One be on held in Coronto lead the blessing of God upon it, he lediesed; if ware sneeds, and proved a send of union among Christians. It was not carried on in a worldly spirit, and they sould with lonest hearts give God the clary of it. However, the traightforway i app of for the Lord's sale was undoubtedly the best.

Mr Ritchie took exception to bazaure as a rule; men ough to give freely nem ; not because it was drawn form them, but because they were bought with price, and it became them to derify God. When it was necessary to get up an excitement to guther finds, there asseme thing wrong. It should be counted a privilege to give. He must cond-me because totally; what was more common than to

Mr. O borne, of Moutreal, said if the members were truly in love with the work surely they would look at this important question, and should come to fiel it a privilege to bear the great burden of finance. In regard to the Montreal Association he, as Financial Secretary, said he had come in contact with all classes of givers and mean men. A number of membees were, he was sorry to say, not putting their shoulders to the wheel; their own cred t was staked on their taking this

burden of finance upon them.

H. Thanc Miller said they wanted to love wisely and court judiciously. (Laughter.) In Cincinnati, the committee made an estimate of the entire expenses for the year, they submitted this to a finance committee of eight wealthy men, who discussed it, and agreed to raise the necessary amount the association had no further trouble beyond giving. The committee agreed to raise so much, and then consulted a directory, got lists of their acquaintances, called on them and reported frequently, in two or three weeks they had the necessary amount subscribed. The financial secre tary then went out when it was due and got it. The plan worked admirably.

These remarks, coming from men who have a practical knowledge of the world, and from the non denominational character of their society, who might be excused for resorting to exceptional modes for raising money are entitled to all the more weight. The straight line is the shortest distance between two points, in morals as well as in mathematics, every body admits that. In raising funds, however, it would seem as if the churches were in danger of thinking that the shortest distance was by the crookedest path, but men are discovering that in this matter also, the straight, direct path, is the best.

Ministers and Churches.

On the 27th ult., the congregation of Mosa presented the Rev. A. Stewart with a very fine phoeton, valued at \$185, accompanied with a very flattering address. Mr. Stewart replied in very feeling and appropriate terms.

On Thursday the 7th instant, the Town Hall of Hillier, County of Prince Edward, was crowded with a respectable assembly of Methodists, Epiecopalians and Presbyterians, to do honour to Mr. A. C. Morton a student missionary who has laboured for the last three summers in that Township. An excellent tea with the usual accompaniments was disponsed with a liberal hand to the guests. Thereafter Dr. Thornton of

Arren seventeen years of residence and ear. st Christian labors in Napanco, our wor ay and excellent friend, Rev. John Scort, has resigned his charge as paster of the Presbyterian congregation here, and is . bout to leave as a missionary to Sou a Africa. Fow Christian ministers have been more universally respected and beloved by the prople as a whole, I fore leaving it was resolved to outertain him with a complimentary supper, which was done at the Presbyterian Church on Tuesday evening. The body of the Church was crowded with people, representing every denotation and class in Napance, , and numbers not connected with his own ent. The ladies had made ample pro vision for refreshing all who came with

and Mr. Melles called to the chair. Suitable tposches were saids by Roys. B. Bluckstool, J. Levch, (Centroville,) P. Une, and A. Schooler, after which an addiess in behalf of the triends of Mr. Beott, was told by Mr. Russoll, and a purse of Som presented by Mr. MoLood The Received gentlemon made on attentionate and sair storoply, taking his farowell of these among whom he has so long lived and labored. Many frees of oven strong men siero moist with tears of affection during the delivery of his address. Mr. Scott leaves Napanoo with the best wishes of the people and the earnest prayers of the devoted men of all Churches here. Ho goes to South Africa as a missionary. A STATE OF THE STA

gegrespondence.

First Anti-Union Shot!

Lairer Branch Ambre S Licenstrates.

Sin,-A deputation from the Presbytery of Glengerry, in connection with the Church of Scotland, consisting of Rev. Thomas McPnerson of Laucaster, and Brodie of Lochiol, visited this Town-hip last week.

Their arrival was headed by a flourish of trumpets, and a fair and mixed audienco assembled in Sink's Hall to listen to their inflammatory speeches.

It was stated Mr. Lang-their leaderwould be present as well as Mr. Davidson, but they did not put in an appearance—the former being still in Scotland, and the latter, it is stated, being about to accept the situation.
Mr. McPherson did not say much

although the little he did suy was most offensive to the late Canada Presbyterian, people, and the whole United Church.

We are informed by this gentleman that the United Church has no creed the Confession of Faith having been altered, as he said, to suit the Irish Presby. terians!!

Mr. Brodie was more abusive, in his own way, than his colleague. It we can believe him, the whole of the ministers from the Kirk, who entered the Union committed perjury! Strange doctrine this, but the people hereabouts would expect no better from this gentleman-knowing somowhat of his extraordinary tactics since coming to this Preshytery, twe!ve months ago. It is well known he introduced an overture the first time he had a seat in this Presbytory, which, if acted on, would damage our whole constitution, and overturn the work of the Church in this country-during seventy years.

The deputation accomplished nothing. But I am mistaken, they did; for they removed the Rev. Dr. Lamout's name from the roll of their Presbytory, and declared St. Luke's vacant !! And they are to do the same thing at Martintown at an early

There were a few sympathisers in this Township before their arrival; but Dr. Lumont mot their objections singlehanded, and without gloves, and it is said the remnant regret having invited them to Finch.

I may add that the little opposition in Finch does not arise from hostility to union per se, but by reason of old and long standing prejudices on both sides.

It is a pity to find such mon as Messrs. McPhorson and Brodie sowing the seeds of discord in Glengarry, and leading some of our staunch Highlanders to believe that an influx of Church of Scotland ministers may be expected on an early day to fill all the pulpits of union ministers.

To counteract any influence they possess -the Presbytery must better itself and thus show the Presbyterians of Glengarry who are their real friends. Yours,

RUAIRIDH. Finch, Oct., 9th, 1875.

Congregational Union.

Editor British American Presbyterian.

DEAR SIR,-The late union of the various sections of the Presbyterian Church have been attended with such satisfactory results, that the brothren in rural districts have been following suit in the matter of congregational union. No , where this is | cars, for the last sound she withed to hear practical it is greatly to be desired, in some localities where two cong gations have been struggling for existence, and scarcely engaged in earnest wailing at the threat able to keep the ministers even in respectable poverty, it is beyond all question for the interests of all parties to unite, providing that this can be done amicably. But should the proposed union be the means of alienating any considerable number of members of a congregation which already has not one member to spare, then I say partice should hesitate before concluding to such a union. Then, on the other hand, the uniting of two or more congregations may interfore with the rights and comforts of settled pasters, who have "borne the burden and heat of the day," and who, by some undermining process, or unset u pressure, may be obliged to leave a field of great ascfulness, and seek a "charge" elsewhere. "Union" under such cheumstacces cannot be a duty. The bond that unites minister and people is very sacred, and should not be readily broken.

At present I have before my mind a case in point. In a village, not fifty miles from Toronto, there are two congregations, one of the congregations has been vacant for some months, the other has a settled pastor, who is much esteemed by his peole, and who, for talents and ge stal uce. full cas, is considerably over the average. Nor tis said that the congregation without a minister is anxious to unite with the other, on the condinous that the respected pastor (who was the unanimous choice of the people) will resign. This is asking quite too much, and suppose it was grant-

then vacent before they would have a hearing of a man whom they would like. Secondly, when the time for choosing a nuccessor would came, come then they might not be amorheous, in test, their mgat het be impunisses, it is, their views might be further spart then they now, so that all though cooldierd, the yearst connegation referred to, would study their interests, temporally and splithocity, by cinking my little districtes which now exist, and in a spirit of brother the horse and in itself forher again that ly love and matual forlamence, cot to thele lot with these brother v, who, wah wo no doubt, vall receive there in a like spirit, and in doing to will " strengthen the dikes of one beloved Zion."

The present is not the time for songress onel | arings and misuaderstandings, Of) } denonmations are putting 1 orth increased energy in behalf of their systems and will Prosbyterious injure their can a by tellor. ing those things which do not make for

Our Clouch has a glorious history, her "cocle astical polity" approaches nearest to the pattern lail down in the Scriptures, her worship is simple but sab-time, within her walls beloved triends now in henven, learned the way of salsa. tion. Let us unito as one man, and to however unvilling, will be compelled to acknowledge that ours is the more excellent way.'

I am, yours, An Unworthy Member, Torouto, 11th Oct., 1876.

IN MEMORIAM. At Lucknow, Ont., on the 26th Sept.,

1875, died of diptheria, Hattie Kirkpatrick,

oldest daughter of the Rev. Www. Johnson, M.A., late highly esteemed minister of St. Andrew's Church, Lindsay. The decease of this romarkably interesting young lady calls for more than a passing notice. Sho was born in the manse of Sultfleet, June 21st, 1854, and had lived with her parents continually till the time of her death. In addition to a sound English education, received under the careful hometuition of her loving father and mother, she was quite proficient in the Latin and French languages, and had read a little mathematics. In polite literature she was well versed, having read some of the choice works of most of our distinguished authors. But it was as a loving memoer of the family, as well as a diligent worker in the Sabbath School, that she was mostly distinguished. Towards her brothers and sisters she was ever affectionate and kind. Sho was much sought for to assist at religious conventions and other assemblies hold for religious purposes, where her refine I taste, her dignified manner, and her charming voice won all hearts. She paned ana; in the full triumphs of the Christian's faith. As to kerself she had not a fear-all was bright before her. Her Jesus had died for her. She had cast hersolf and her all on Jesus. She was going to Jesus. These was the expressions of her happy soul in her last hours. In the full possession of her faculties she gave directions to her parents about many matters on her mind, and bade them meet her in heaven. Each of her little brothers and sisters she called to her bed-side, and with her whole soul in her eyes, made them promise to meet her in glory. To each she gave her last words of solemu adviceto each her last parting kiss—and farewell. While all around her was covered with griof, she remained calm and tearless, and oft enquired, "O why do you weep," "I am happy," "I am going to be with Jesus." With her father, who attended assiduously night and day on her, she held many long conversations on spiritual subjects, audgare him the greatest satisfaction as to heretern al prosperity. As death drow near she became more earnest. "My dear darling fa-ther, my dear darling mother, good-bye; my dear loving brothers and sisters, good-bye; 0 meet me, all of you, in beaven." When told that she would soon rejoin dear departed friends, and particularly a little sister gone to heaven whom she had greatly loved here she would say, "O yes, I will see K die and Neillie and others. But I will see Jesur!" As slie became weaker, also ceased not her previous conversation, and requested that when she chould become speechless the name of Jesus should be spoken in her on earth was the name of Jesus. This was literally dono—and a blessed sight if was to witness this Christian family all of grace for her spirit, and whispering the name of Josus in her care till she had consect to broaths. "Blossed are the deal that die in the Lord."

The community was astonished when they heard that this young lady, who was a tavourite with all classes, was really deal. Strong men wept-and even many who dil not know her personally were greatly more at the sudden news. The resident ministers mentioned her name the Sabbath on which the died to astoned ad congregations, and dwelt affectionately on her memory. The funeral was attended to all the most attended to a stone the stone the most attended to a stone the stone on her memory. The funeral was attended by all the munisters, who took part in the proceedings, when they committed her process dust to the grave in the old South Kell as Ci urebyard, and the following Sab-bath the occasion was improved to growled congregations. The Rev. D. Cameron spoke earnestly and anoctionately of her beautiful info and triamphant death, and in the evening the Roy. Mr. Caswell addressed a crowded congregation on the same aubject—noticeably in the congregation were several of her late Sunday scholars who wept and sobbed for her, they should see here no more. The evening text was these words at And the second seems to the second words, "And they that were ready went into the marriage supper and the door was shut," and nobly did the good minister dis-

course from these words. It was indeed a solemn thing—a Bochim—a time of weeping. Agod and young bowed to-gether and wept, yet glorified God for all the way in which he had led his young saint.

Tim Prince of Wales has left London

cusuados, and to apply to the Mone (M).

Home Mission Committee.

The Roma Mission Committee of the shiterian Church in Canada, for the prime of Quebes, Onkado, and the West, et in the Descoula Court Room of Knox In Toronto, on Monday, 4th October, efficient D. Convener.

The following netabora were present:
The following netabora were present:

J. C. Brane, Br. Protetiont, Rev. Messee
(M. Kim, F. McCw ig, D. J. MicDoukil, Jee, ph Whyte, R. Kodeers, J. Burton,
Torratice, D. Citerron, W. Donald, W. R. Toriatele, D. Caretten, W. Bondid, W. O. Bedontyne, R. Hamilton, M. W. Molling, J. Carmichael, J. L. Murray, D. B. Whimster, H. Crozter, A. Tolmic, J. Range, J. Loing, D. Praser, R. M. Grant, and E. H. Warden, Ministerey, and Messra, T. Godon and H. Yonng, Eldera,

Rev. A. Brown was invited to sit with the Committee as a corresponding mem-

The chans of the respective Presbyteries Li Stations and red in supplemented congreg tion and mission stations during the this months were carefully considered, and the followin; sum I were ordered to be

p.:id:	_			
Treab 16	ary of	Quebeo	\$ 376	00
***	166	Montreal	701	00
44	66	Glengarcy	150	00
- 66	44	Brockville	451	00
46	44	Ottawa	1,116	34
44	44	Kingston	617	00
45	. 6	Peter borough	675	83
44	44	Whitby		
\$ 1	"	Lindsuy	292	84
65	16	Teronto	680	50
64	64	Barrie	970	60
**	4.5	Owen Sound	311	00
16	6.6	Sangeen	463	60
46	"	Guelpb	66	66
44	"	Hamilton	584	50
ei	46	Paris	233	00
11	66	London	1.141	00
46	64	Chatham	568	50
##	41	Stratford	75	00
16	44	Bruce	222	00
tt.	**	Huron	318	50
Congreg	ation	4	100	00

\$10,074 17

PRESERTERY OF TORONTO.-The above amount includes a special grant to New-market of \$100, and to Aurora of \$75. PRESENTERY OF OWEN SOUND .- Included

in the above sum is an advance grant for ensuing six months of \$100 to Parry Sound. PRESENT RY OF SAUGREN.—The Committee disallowed a claim of \$40 -board of missionary in Amaranth-till Presbytery endeavour to obtain the amount from the

PRESBYTERY OF LONDON. -Included in the above amount are (1) arrears to pro-bationers, \$38; and (2) retrospective grant of \$50 to Now Glasgow.

PRESBYTERY OF BRUCE.-The above sum includes the expenses of Mr. Cameron's visit to the Manttoulin Island, \$22 Pressytery of Barrie.—The C. mmittee

reduced the amount asked for Grevenhurst, from \$113.50 to \$85; and also the amount claimed for travelling expenses of mission ary from New York to Raymond, from \$20 to \$10, the Committee being only liable for expenses of American students from the boundary line to the field.

CONGREGATION OF BAY OF CHALEUR. This congregation having been transferred by the General Assembly to the Synod of the Lower Provinces, the Committee agreed to pay the grant for the past six mouths—\$100,—their liability ceasing from that

MANITOBA.

The Committee considered at length the claims of Manitoba as brought before them in a Report from that Presbytery's Home Mission Committee and other documents. (1.) Mr. H. CURRIE.—The Convener reported that Mr. H. Currie had declined

the appointment to Manitaba. (2.) EMERSON APPOINTMENT.—The Presbytery urgently asked the Committee to appoint Mr. John Scott, formerly of Napance, to Emerson, Pembina, &c., promising that at least one half of his salary would be paid from other sources than the funds of the Committee, the American Synod of Minnesota having prom sed a grant. The Committee agreed to appoint

Mr. Scott to this field for a torm of three years, at the same salary as paid the other missionaries in Manitoba, together with travelling expenses to the field. At a subsequent stage Mr. Scott personally appeared before the Committee and offered the world's ancient record, pay all his own travelling expenses. Mr. Scott's offer was accepted.

(3.) Professor Hart's Salary.—It was

agreed that the salary of Professor Hurt bo \$1,600 for the current year, and that the action of the Committed in this matter be reported to next General Assembly.

(4.) TUTOR IN MANITOBA COLLEGE.-It was reported to the Committee that a re-cent draft on Rev. W. Reid, from the Presharry of Manitoba, included a certain sum for the payment of a tutor in Mani-toba College. The Committee having no toba College. The Committee having no information that to General Assembly had sauctioned the appointment and payment of said intor, instructed the convener to correspond with the Manitoba College

Board amout the matter.

(5.) FORT FRANCIS.—The application of the Presbytery for a Missionary to Fort Francis was remitted to a sub-committee consisting of the Convener and Messrs. Macdonnell, King and Warden.

LAKE SUPERIOR. Interesting reports were received from the missionaries labouring in Sault St. Marie, Silver Islet, and Thunder Bay. It was agreed to pay the house rent of the missionary at Thunder Bay from this

BRITISH COLUMBIA.

The Committee received intelligence of the formation of a Presbytery in this Province in connection with the Church of Beotland.

10 sub-committee already appointed were instructed to take such action as they
may deem necessary in any matters emerging in connection with the interests of the Church in that Province before next regular

found that after payment of the grants to preabyteries for the past ext months, and meeting all liabilities to date, the fand is in dolt chant \$10,000. The Conserce was instructed to ask the Treasurer to borrow money accurity as he conveniently can to meet all claims against the Committee. The Convener was also instructed to propare and have distributed in all congrega-tions a chemler cetting forth the unjoint and pressure claims of the fund on the liberality of the metabers and adherents of the Church.

APPOINTED BY OF HISTON GOIS,

The list of Missionaries available for made up, and appointments given thom. PROBATIONER'S SCHEME.

The Sub Committee on the Distribution of Probationers brought reveralences before

(1.) Care of Mr. D. C. Johnson.—Mr. Johnson usked payment for soveral Sabbaths be tad been a signed to the Preshy. which days no appointments had non-given him by said Presbyteries.

The Sub Committee were instructed to

correspond with the Pre-hyteries named as to Mr. Johnson's claim. (2.) Case of Mr. W. Wright.—Owing to

the Kineston Prochytery having no appointments for Mr. Wright on certain Sabbath be was a sigued to their bounds, he claimed commensation for the same. The Committee learning that the disappointments referred to arose from cortain changes consequent on the recent union, instructed the Sub-Committee to give Mr. Wright an order on the Treasurer of the Home Mission Fund for the amount due.

(1.) Case of Mr. Vincent.—The Sub-Committee reported that contain Presbytries had complained of Mr. Vincent not filling soveral appointments given him on Sabbaths he was duly assigned to them. Mr. Vincent having withdrawn his name from the Probationers's List, it was agreed to take no further action in the matter.

The Committee agreed to take up as the the first item of business at next regular meeting the consideration of Probationer's Distribution Scheme.

LIST OF SUPPLEMENTED CONGREGATIONS AND MISSION STATIONS.

The Committee proceeded to take up the list of supplemented congregations and Mission Stations in the various Presbyteries of the Church. This occupied a very great amount of time, each case being considered on its own merits.

To give the List in full here would take up too much space. A copy of the List, as also of the Ministers of Committee, has been mailed to the Conveners of each Pres-bytery's Home Mission Committee, and to all other members of the General Assembly's Home Mission Committee. Suffice it here to State that the List embraces 89 Supplemented Congregations, Total Grants, \$13,600, per an.. and 107 Mission Fields, Total grants, \$205.00, per Sab. In addition to these are the Missions in

British Columbia, Manitoba, and on Lake Superior—the liberality of the Committee for which is about \$12,500 per annum. The amount requird to meet the liabilities of the Committee for the curre t year is \$85,000, about FIFTY PER CENT. IN EXCESS OF LAST YEAR.

WM. COCHRANE, D.D., Convener. ROBT H. WARDEN, Secretary.

Presbyterian College, Montreal.

OPENING OF THE SESSION.

The opening lecture of the Session of 1875-70 was delivered by the Rev. Professor Campbell, M.A., in Erskine Church, on the evening of the 6th inst. The Rev. Principal McVicar, LL.D., presided, and conducted the opening religious services. The Rev. J. Muir, M.A., Huntingdon, led in prayer. Members of the College Senate, and of the Presbytery of Montreal, occupied seats on the platform, who, along with the students and the large audience in the Church, listened with deep interest and attention to the able and learned lecture of Professor Campbell.

In his introduction the lecturer drew atto go to Emerson, &c., for six months, and | many discoveries recently made among the rums of old empires, as a proof of the interest taken in such a study by the present practical age. Pointing out the defects in the existing telemes of primitive history, he referred them to a neglect of the Bible as the greatest historical authority, and indicated its claim to be a teacher of hishe gave as an excuse for entering upon consideration of one of these the measure of scientific recognition which they had received. In as popular a manuer as the subject would admit, if he traced the migrations of the Horito families, indicating their relation to the family of Japhoth, their high antiquity, and their wide-spread influence, not only in Palestine, but in many other lands in the three Continents of the Old World. The Gibeonites, and people of Shechem, he showed to be of Horite ancestry, and identified the later Amerites and the Capitorim with portions of the same ancient stock. He also proved that the Hannets with processed that the Hannets with processed Dates ed that the Bornets who prepared Paiestine for the entrance of the Children of Israel to be the same as the Zerites, a warlike tribe, descended from Shobal the Horite. Referring to his recent paper in the British and Foreign Evangelical Rethe British and Foreign Evangetical Review, Professor Campbell gave a sketch of the argument by which he had establised the Horito ancestry of the Pheonicians. Turning to Egypt he gave a similar sketch of what he had previously applied in the Canadan Journal under

similar sketch of what he had proviously published in the Canadian Journal, under the titles of "The Kerites" and "The Primitive History of the Ionians," concerning the relations of that ancient historic land with the families of Her, showing that the chief describing and ing that the chief divinities and early kings of Egypt find their place in The Committee took into consideration the prosent state of the funds. It was

knowledge of Divine Providence and the paramount author Scriptures. of the sucred

At the close of the her to Principal Me-Vicar said they met to night under circues. tances of populier interest.

This was the first sersion since the con summetter of a union among the Preshyter ien Churches of the Dondaion, which had already been truitful of very much good Thoras ctime of Presbytery during the week had furnished abundant evidence of this. This College was now identified with a Church of greet uncefffulo and power, containing 618 ministers, 100,000 members, and embracing not less than half a million of people. It was a Church possessed of intelligence, of moral and rantorial resulth, and of spiritual power. This was a motter of rejoicing to the College, as it would have thereby greatly increase sympothy and aid. Occupying a central poistion in Cauada, geographically, they wight look for a rapid extension of their work. They had already sent out twenty-one ministers. Last spring they had sent out seven who were now liceotistes, and who were usefully employed in the mission field or settled aspastors. He was glad to be able to announce that eleven new students would be added to the roll of the College this session. They had now upon the roll over fifty students.

He was also glid to be able to state that their library continued to be in favour with the people. The magnificent gift of "Abbe Migne's Patrogia." by Mr. P. Redonth, would be rendered accessible to students in

a few days.

Mr. James Moodie, of this city had likewise presented the College with the 9th and last edition of the "Encyclopee pedia Britannica," and they had received other donations which would be made

public in due time. The necessity of providing a fire-proof library was urged in order to place these rich transures of the Church beyond rick. Attention was directed the Scholarship and Bursary Fund, and the hope expressed that liberal provision would be made for it during the

He regretted to meet with them in the absence of Prof. Conssirat, who was romeinbered with so much esteem by all, and whom he hoped to see resume his place on the staff some day. In the meantime he was glad to be able to say that Prof. Conssirat's place would be filled this sestion by a gentleman eminently qualified therefor, Rev. Mr. Doudiet, of St Matthew's Church. This was one of the good fruits of union, as Mr. Doudiet formerly belonged to the Church of Scotland. The French work was nover in a healthier condition. Openings were occurring for our young mon up and down the land. Mr. Peltier, who finished his studies last spring, had laid upon the table of the P.esbytery of Piotou, N.S., 125 names of persons who were formerly Roman Catholics, but who were now Protestants and Presbyterians, through his ministry during the last six months. This was a wonderful success. Seldom was an large a number of persons gathered in English congregations in so short a time, and in the absence of bitter There was, however, a lamentable tardiness on the part of congregations throughout the Church in supplying the means for carrying on this work.

After several announcements concerning the classes, the proceedings were terminated by the doxology and benediction.

Presbytery of Saugeen.

This Presbytery held their ordinary quarterly meeting at Harriston, on the 21st and 22ad of Soptember. Mr. Mac-Mill, on the ground of the union between the churches, gave in his resignation of the charge of St. Andrew's Church congregation, Mount Forest. It was agreed that parties be cited, and the matter taken up at next ordinary meeting. A potition was presented for the foundation of another congregation at Harriston, the prayer of which was granted and steps taken accordingly. A paper from the two congrega-tions at Priceville was read, showing that they had reserved upon union. Several irregularities of an important kind being observed in the proceedings, the matter was sent back with instructions to begin In his introduction the lecturer drow attention to the importance of the study of the world's ancient record, and cited the world's ancient record, and cited the world's ancient record, and cited the of a member of the church, lately deceased, by which there was bequeathed, under certain conditions, \$6,000, to the late C. P. Church for missionary purposes. There was given in by a committee and adopted, a minute expressive of the mind of the Presbytery towards Mr. G. McQuinne, Harriston, on the occasion of his translaindicated its chain to be a toacher of his torical science. Referring briefly to his own to a charge in another Presbytery, researches in the field of early history, which will appear elsewhere.—Wil. Ports, Pres. Clerk.

Presbytery of Glengarry.

The Presbylery of Glengarry in connection with the Presbyterian Church in Canada, held its first meeting in St. John's Church, Cornwall, on the 4th August last. The Rev. W Ross, Kirkhill, was elected Moderator for the current year, and the Rev. Mr. Barnet, Martintown, Clerk. Deputations were appointed to visit the several congregations within the bounds. The Rev. J. McIntyre, Osnabruck, tendered his demission, which was ord red to lie on the table till next meeting. Parties were ordered to be cited in the meantime to appear for their interest. After trausacting a large amount of business in a line spirit of Christian affection and brotherly love, which augured well for the future, the Pro-byt-ry adjourned to me tin Alexandra on the 1st of Sept., at 8 o'clock p.m. Accordingly, on the 1st of Sept. it met in Alexandria. Mr. McIntyre sdemission was Presbytery proceeded with most reluctance to dissolve the tree between Osnabruck and a brother beloved, whose labours in Osnabruck they had cause to believe were not in vain in the Lord. The Rev. Messrs. Binnie and Lament were appointed to

visit end Hawle shary our a carly date and formally deplote the raisson stations, there raised into one. The Committee on Missions, appointed at the meeting in August, ners instructed to watch over the interests of the United Charetein Cots St. George and Delheaste Mills The deputation rp and Pelkeus in Mills. The deputation of pointed to visit the two congregations in adopted by these congregations, that they may be united and exceed into a partoral after knowing communications; from the convergations, the Tree bytery declared them, of solarly, and applying for ununual grant of solarly, and applying for ununual grant. as one congregation. Made departhing a mond dead of stoportant business the Press bytery adjourned to need in Mr. Paterson's Church, Mactintown, on the 3rd Nov. next, ut 12 o'clock noom.

Cours Posicine.

Presbylery of Hamilton

This Productory hold its color by quarter by meeting in St. Paul' Chovols, Bamilton, on the 12th Oct. There were present twenty-two ministers and two elders. on the 12th Oct. There were present twenty-two ministers and two clears, and two clears, Besides routine busines, a call from the Cagargation of Like field, to conform to Cagargation of Chitom to Rev. J. A. Marcay, formedly of Lindsey; a second from E. Samera and a second congregation of Productry, which was appointed to he held at Prorboro, and within Mr. the congregation of Beverly to Rev. D. D. McLeod, were reported and enganded. A petition from St. Audrews Church, Hamdton, for moderation in a call was not granted in the meanting, but it was resolved to obtain, if possible, the services of a ed to obtain, if possible, the services of a enitable minister continuously for some time. Leave was granted to moderate in a call at Sincoe. Mr. Hemicock reported that he had been requested by the Welland associated congregations to moderate in a call in favour of Rev. W. T. Clarke, but had not completed the work as he understood Mr. Clarke was not at present eligible. The Preabytery approved of Mr. Hemicook's conduct and instructed the Clerk to ascertain if Mr. Clarke could be obtained as permanent supply for the winter. Rev. Joshua Frasor, on application, received his Presbyterial certificate. The Home Mission grants were carefully revised, but it was found inexpedient to attempt the reduction of any at present made. A committee was appointed to mature a scheme for missionary deputations, who shall visit all the congregations and bring under notice of the people the original necessities of the Church | his partner in life may, through the tender-A special meeting was appointed to be held in Sincoe, on Monday, Nov. 21st, and an adjourned meeting on Tuesday, Nov. 2nd, in St. Paul's Church, Hamilton.

John Laing, Pres. Clerk.

Presbytery of Ottawa.

An adjourned meeting of the Presbytory of Ottawa was held at North Gower, on the 12th and 18th Oct. The following are the principal items of business transacted. A call from the congregation of Mauotic and Gloucester in favor of the Rov. James Whyte, was laid upon the table and sustained. The stipend promised is \$800 and a manse. The congregation of Osgoode were cited to appear for their interests at the next regular meeting. Mr. Knowles accepted of the call from the congregation of Ramsay, and his induction appointed to be held at Clayton, on Tuesday, the 26th inst., at 2.30 p.m. Mr. A. C. Stewart to preach; the Moderator, Mr. Mann, to preside, Mr. Bonnett to deliver the charge to the minister, and Mr. McKenzie the poo-ple. Mr. Carswell also accepted of the call tendered to him some time ago by the congregation of Aylmer, and his induction was fixed for the 11th Nov., at 11 o'clock a.m. Mr. Knowles to preach, the Moderator to preside, Mr. Gordon to address the pastor, and Mr. Moore the people. The Presbytery examined and heard the trial discourses of the R.-v. A. C. Stewart, pastorelect of the congregation of North Gower. These were sustained, and the ordination services were proceeded with according to previous arrangement. Mr Moore, in the absence of Mr. Smith, preached and presided, Mr. Armstrong addressed the Mr Moore, in pastor, and Mr. Farries the people.-J. CARSWELL, Pres. Clerk.

Presbytery of Peterboro.

This Presbytery hold its last quarterly meeting at Port Hope on the 28th Sept. The following were the principal items of business transacted. The committee on the systematic visitation of congregations by Presbytories having been musble to meet, was re-appointed. Mr. Patterson was appointed Moderator of the session of Bobenygeon and Dunsf rd. Mr. Me-Lennan was empowered to moderate in a call in those congregations, when called upon by the session to do so. The like power in reference to Millbrook and Centreville was conferred on Mr. Ewing. Mr. A. F. Tully was, on the recommendation of the Presbytery 8 Home Mission Committee, and in compliance with the carnest request of the people, appointed to labour during the next three months a Bobcay-Mr. Roger tendered his resignation of his pastoral charge at Peterbore', with the request that the Presbytery would take the stops usual in such cases. After lengthened deliberation, it was unanimously resolved to appoint a committee to confer at an early day with the officebeaters and members of the congregation at Poterboro', with respect to their paster's resignation, in the hope that arrangements may be made for the efficient maintenance of ordinances, whereby the acceptance of Mr. Loger's resignation may be rendered unnecessary. On motion of Mr. Douglas, a committee was appointed to watch over the interests of Sabbath Schools within the bounds. Mr. McLennan gave in a report of a visit paid to Warsaw, which had been a mission station in connection with the Canada Presbyterian Church, and to South Dummer, which had belonged to the other tranch of the Ch rch. A report of a joint meeting of these two congregations, at which a resolution to unite had been carried unanimously, was submitted. Commusioners from the congregations were also heard, tating, among other things, that the united congregation would agree to pay to a minister \$500 per aunum, with the use of a manse. The Fresbytery agreed to express great satisfaction with

tion Committee for a grant of 1200 per anima catelifonal on relificant. Mr. Andrew Brown appeared as a commissioner from the missionary congregations At Minden, Brown's Station, and Kuracount, of solicy, and appoint for all chiral from of \$500 food the Home Messon Fund. The prayer of the petition was cordinally ersoled. It was agreed that the grants to the other mission stations within the bounds should continue the cause \$2 last year. The Prechytery agreed to apply to the Home Messon Committee for a great \$200. grant of \$200 per annua to Boscaygeon and Duneford, conditional upon settlement; elso for a supplement of \$100 to Colborno and Brighton. Committees were appointed to visit the congregations last named, so lowing minute was prepared by a commit-tee of Presbytery in reference to Mr. Patterson: - "The Prosbytery in accepting the resignation of their father, the Rev. John Paterson, desire to put on record their sense of his prolonged, faithful and abundant lebors in the ministry of Jeuns Ohrist. They hear most willing testimony to the ability and faithfulness with which he has discharged his duties of the pastoral office, to his earnestness and ability as a preacher of the Gospel, to his regular and assidious attendance at church courts, and to his ready and cordial helpfulness towards his brethren. They most heartily desire for him the choicest blessings of that Muster in whose service he has spent so many laborious years. And now that the infirmities of ago necessitiate his retire-ment from the active duties of the ministry, they hope and pray that at evening-time it may be light with him, and that he and ress of their unforgetting Lord, find that their remaining years are bright with the tokens of infinite love and grace." following is the committee's minute in re-ference to Ar. Mitchell:—"In parting with their brother, the Rev. Wm. Mitchell, the Presbytery desire to express their estimate of the many admirable qualities which have secured for him as their possessor, a high place in the esteem and affection of the members of this court. They gladly record their sense of the habitual brotherliness and geniality through which he has become greatly endeared to the brethron of the Presbytery. They feel that they sustain a great loss in the removal from among them of one whose pulpit gifts won so much acceptance, and were so willingly exercised for the benefit of other congregations as well as his own. They wish for him and his household much comfort and happiness in their new home. They hope and pray that much success of the best kind may cheer their brother in his tabors in the new and important field to which he has been called.—W. DONALD, Pres. Clerk.

Knox College Students' Missionary Society.

The first regular monthly meeting of this. Society for the present year, was held in Knox College, on Wednesday evening, 18th There was a large attendance of members, and much interest was manifested in the workings of the Society. Reports were read from four of the missionaries sent out by the Society during the past summer months. These reports were from Muskoka, Blytheswood, and North Hactings, (two). They were of a very encouraging nature, and showed that the work had been carried on vigorously, and not without evident tokens of success. Soveral reports lie over to be read at next regular meeting. The Treasurer's report showed that the finances of the Society were in a satisfactory state.

The election of officers for the ensuing year then took place with the following result: President, A. M. Hamilton, M.A.; First Vice-President, R. P. McKay, B.A.; Second Vice-President, D. Beattie: Cor-Second Vice-President. D. Beattle; Observation of Secretary, R. Ballantyne, M.A.; F. R. Leattle, B.A.; Treasurer, J. H. Ratcuffe; Connoillors, A. Leslie, B.A., A. Baird, D. Tait, H. Mackay, and J. Wilkie, B.A.

Moody says he takes four or five years to prepare a sermon.

THE VOYAGE from Queenstown to Sandy Hock, was made by the City of Berlin, INMAN LINE, in 7 days, 18 hours, 2 minutes, actual time. She reached Sandy Hook on Saturday, the 2nd inst.

A PLOT of ground at the corner of Threaducedle Street, London, has been rented at the rate of £31,000 stg. per acre, making the value of the land at 25 years' purchase, £775,000 per acre.

THE LORD MAYOR of Dublin has issued a circular proposing the formation of a National O'Connell Committee, with the motto "Faith and Fatherland." He says O'Connell was Catholic first and Repealer afterwards.

Interesting Monuments have lately been discovered in Cambodia, with immense walls and innumerable towers carved as exquisitely as ivory is carved by the Japanese, and having inscriptions as mysterious as the cuneiform character.

The commission from the French Government to prosecute researches in Central Africa has just sailed from Bordeaux for Dakar, headed by M. do Brazza Savorgan, who is to cross Africa from the mouth of the Congo to the

Choice Literature.

Still and Deep.

BY F. M. F. SKEN', ACTUCK OF "ARED," "om: ered oner," ere.

CRAPTER V. (CONTINUED.)

"The tires excee at last when it was necessary tor us all to return to England; and Mrs. Tenyalyan especially was auxious that her clild should be born in her antive land. We embarked all four on the vessel that was to convey as home, and for a fow days we sailed in peace and nappinese, over pleasant seas and under emiling skies; it was on a lovely tranquil evening that the shock of destiny came to shatter all our joys, and fix upon my soul the load of guilt which it has borne in anguich ever since. Bertrand, that you may understand what I have now to tell you, I must explain that in spite of the close and ournest friendship which subsisted between Trevelyan and raysulf, there was one subject on which we had always differed-he was a strong liberal in politics, a demoerat and a republican, and 1, as you know, abhorred such principles, and deem them almost sacrilegious. We had, in our more youthful days, had so many disputes on these subjects that them had so many disputes on there subjects, that they had threatened almost to dissolve the tie which united us to one another, and by mutual consent we had agreed to abstain from ever touching on politics at all. It was I, however, who most dreaded a recurrence to these vexed questions, for I knew that it was the one theme which roused my fiery temper to a degree that was almost beyond my control; and only the unusual excitement of the times could have led me to break my resolution of keeping silence with Trovel-yan. But it was the year 1848, and a ship outward bound from England, with which we had spoken that day, had brought us nows of the revolutionary troubles which were at that time convulsing France and well-nigh the whole of Europe. I was violently excited by the tidings, and so in a lessor degree was Trevelyan; for, at least, his native country was in peace, while mine was distracted by the machinations of those whom I deemed her worst onemies. So long as the light lasted that day I pored over the newspaper accounts, working myself up into a state of furious indignation against the very theories which Trevelyan most affected, and when I could no longer see to read, I joined him on the poop of the vessel, where he was standing looking out over the darkling ocuan, and quite unable to restrain myrelf, I plunged into a violent discussion on the principles which seemed to me to be undermining the whole basis of society; of course, Trevelyan took a precisely opposite view, and we paced to and fro in hot and eager argument, which grew every moment more fiercely augry on both sides, but especially on mine; we were alone, for your mother and his had retired to rest, and the swift descending night of those latitudes had fallen upon us, so that we scarcely saw each other's faces. Some words which Trevelyan uttered suddenly enraged me beyond endurance; I turned round upon him with a burst of passion; I raised clonched fist! Bertrand, he thought I was going to strike him, but I was not! I call the justice of heaven to witness for me," continued the dying man, lifting up his clasped hands with a solemn gesture, that nover, in so much as a thought, did I seek to aim a blow at my dearest friend! No, I had but made the movement in support of my impassioned oratory; but he misunderstood it-alas for him! and, far more, alas for me, for all !—he started back, exclaiming, 'Lisle, do not kill me!' the words ring yet in my ear with their involuntary cry of terror, and then his foot struck against some obstacle unperceived in the dark, and he fell backwards over the side of the vessel, close to which he was standing at the moment. Bertrand, Bertrand, I heard the heavy plunge of his body into the deep dark sea; for one moment I was so appalled and thunderstruck that I seemed almost paralyzed, but the next I made my cries resound through the ship, and soon the terrible shout, 'A man overboard! was heard from one end of it another; in a second the captain's orders rung out clear and firm; the vessel was stopped, the boats were lowered; a search was organized over the surface of the shadowy heaving water within a given space, whose alone it was possible he might be struggling, in vain! Never was there cry or sound from out the depths of that untathomable ocean which could so much as tell us where he had gone down. As I hung over the side of the vessel in inexpressible agony, I saw the las return ing one by one, empty as they went. He was gone! he was lost! he was dead; my dearest friend; and I had killed him! the old man let his head fall back as he spoke, while tears—those saddest tears which fall from dying oyes-trickled slow-

"No, my dear father, no," said Bertrand, earnestly; "you did not kill him: it was quite an accident." ly down his wasted cheeks.

"An accident which would never have occurred if I had not turned on him with such fury in my locks of passion, that he believed I mosnt to hurl him to he ground; nay, more, his last words—oh, 18, at terrible to think that, being of such import, you. they were sudeed the last final ery floy were indeed the last in Greated me even with a murderous intent. He was a man of nervous temperament, my augry countenance, my menacing gesture, made him start back to escape me, and sent him straightway to his death. I did not kill him wilfully; but none the less surely was it down in all the strength and beauty of his early manhood, to lie une filted in his ocean grave. Bertrand, when the convic

"Do you think that wantl the will wrought in the ore usful moreant which bes rained all my life? You have yet to how the end of that night's tragedy. When the ederathest told of some entertothe resounded through the ship, they rough of the cars of Prevelyan's poor young wife, who was lying, not yet asteep, alone in her exhin; the nutating instinct of a true affection instantly told her that orillhed befullen the one object of her love. Suddenly, as no were watching with straining eyes for the zeturn of the boats, we sawa white-robed figure come flying along the deck with streaming hair and ghastly face, while Robert's name rang out with a despairing cry from her pulled lips; the silence from all ground told her than her fond heart had divined the truth; had not some of the men held her back by force she would have thing herself after him into the sea; and all the time we were waiting to know the result of the search she was struggling madly to free horself from their hold, knowing, as if her eyes had seen his hieless corpse, that he was to be sought only in the fathomiess depths which would nover yield him up till the dudg-ment Day. When at length the boats came back, and it was admitted by every one that all hope was over, she seemed to collapse like a senseless heap in the arms of those who held her; she was carried down into the cabin where my wife and the other women in the ship gathered round her. Before morning a poor fatherless child had been born into the world; and as little Mary's sweet life dawned into being, that of her mother sank away; they buried her next day in the same deep waters that had engulfed the treasure of her heart; and in death they were not divided; but, Bertraud, it was my passionate hand which had flung them both into their untimely grave."

CHAPTER VI.

Bertrand remained silent as Mr. Lislo lay back with his eyes closed and his lips moving, ovidently in secret prayer. know too well how sensitive was his father's nature, to have any hope of lessening the scrupulousness of conscience which made im judge himself so severely for the unortunate consequences of an act, that had a itself been almost blameless: he could vell remember how he had noticed, even n his childish days, that Mr. Lisle s whole life was shadowed by some unspoken sadness which never varied or left nim, and he could unlerstand easily enough how the highly-wrought temperament, which had made the Comte de L'Isle sacrifice all his worldly prospects to a sontiment of loyalty, had led him to surrender also the joy of his existence to an exaggerated sense of re morse; he felt that it was useless to combat the feeling at this supreme hour, when those events of life which touch on the region of conscience are projected on the soul, to the exclusion of all others, by the light that streams from the opening doors of the unseen world. Bertrand thought it better to try and lead his father's mind gently to contemplation of the one part connected with this sad history of which it must give him pleasure to think, so he said brightly, "Well, dear father, at least you have one great comfort in the thought of the happy home you have been able to give to your poor friend's daughter; I understand now why you have adopted Mary Trevelyan, and your having done so has been a blessing to herself as well as to

"Could anything make up to her for all of which I deprived her? Think of it, Bertrand—father and mother both slain on the very night of her birth; home, protection, fortun, all torn away, for her parents, and the income Trovelyan derived from his salary of course died with him. She was left, through my means, a helpless infant, uttorly alone in this world, without even a provision for her future mainten

"But you did all you could to supply her

ance.

loss."
"Yes, while I lived; but here, hovering as I am over the brink of the grave, my power of reparation ends, and it is for this cause, my son, that I felt such an urgent necessity to see you before I departed; so that my spirit already disengaged from earth had yet no power to go forth upon its unknown flight till I had spoken with you face to face. Bertrand, I dare not coerce you in such a matter, even if I had the power which, in the independence of your maturity al certainly have not, but let me tell you that the one hope which sustains me in the arms of death, is that I so long have cherished, that you would carry on the reparation for my evil deed when I have gone to give account for it before my

"You must tell me exactly what you mean, dear father, said Bortrand, fixing his fearless blue eyes upon the dying man's

"It will not be difficult," he answered, with a sad smile. "My son, when I die the poor imitation I tried to erect round Mary Trevelyan of the home, the love, the happiness, she lost through me, will all crumble away into the ashes of my grave. She will be once more a forlorn destitute orphan, for I cannot even leave her the means of fiving. I have nothing of my own, and your mother's fortune, such as it 18, and that is little enough, descends to

Mary shall have atl' exclaimed Ber-

trand, impetatively. "My salary from the Foreign Office will suffice for me." Mary Iroseiyan will never accept of charity term you, Bertrand," said Mr. Lisle, quietly, she would rather take it, it need were, from any one else in all the world. No, my son, there is but one way my hand and none other which drove him in which you can make reparation final and complete, for your fatuer a deadly act early manhood, to lie use flined in his ocean grave. Bertrand, when the conviction came apon me that it was so, that in deed and in truth my passion had slain my friend, and that never more, by my act, should I or his adoring wife, or any one who had toved him, behold on earth he conditioned him, behold on earth he conditioned, turning his dying eyes in his bright young face, the sharp arrow of process; on the young mans beautiful most heart, and there it has remained fixed, roon that day until now."

"Surely you blaze yourself too much," said Bertraud, soothingly.

"Sarely I love her," said Bertrand with a smile; "I see plainly snough what your wish is now, father, you would have me make her my wife."

The old man eleaped his wasted hands together with passionate energy.

"If only you can with a true heart, Bortrand. Not even that I may die in peace, not even that my dock deed may be blotted out in the sunshine of her happy life, would I ask you to marry a wom in you do not love, for that wore in itself a sin, and it could but work misery for you both; but if you love her as her husband should -and surely you must, charmous as she is, our encot white flower-you will lift away for over the lead that has crushed down these twenty yeras; then shall I feel that my expiation, vicariously wrought by you, has been indeed most perfect, covering over all her life, from the cradle to the grave, with a love and a joy as full and blissful as that of which she was through 100 beroft. All through these years, in the past, anticipating this my final honr, I have always felt that if I were destined to leave her at the last a lonely struggling poverty-stricken life, not only were the restitution I had striven to make to her hopelessly incomplete, but it would have been better for her if I had added to my own guilt by casting her an unconscious infant into the waves that engulfed her parents, that she might have joined them at least in the safety of their cet. But now the bitterness of death will all be past for me if I may know that Trevelyan's child will be your happy wife, my Bertrand."

"Then be at ease, so far as I am concerned, dear father, for I am very willing. I love Mary dearly. I am sure that my life in her hands will be surrounded with the tenderest care, and although I do not think that I have ever been roused to any passionate affection for her, perhaps because I have always known and cherished her, yet I think the steadfast sentiment with which she has inspired me will lay the foundation for a far more sure and lasting happiness than that which could spring from a more ardent fancy.

"Oh, Bertrand, if you know the blessed peace and comfort you have given me!" said the old man, raising his eyes, streaming with joyful tears, to heaven. oan I be thankful enough?'

"But, father," said his son, with a slight smile, "are you not taking too much for granted? It is not enough that I alone am willing to link my fate with Mary's; how do I know that she has any such feeling for me as would lead her to give her own con-If I know Mary Trovelyan at all, the is the very last person in the world who, for any reason whatever, would marry a man she did not love—no, not to escape death would she do it!"

" You are right in that conviction, Bertrand. Mary is a pure and high souled girl, if there ever was one, and I know—for she has told me-that not only would she rather die than wed where her heart was not already given, but that she would think it a desceration of the very name of love ever to give her deep affections to any but one upon the earth.'

"Then what reason have I to hope that I shall be the one ?" said Bertrand, rather anxiously.

"I do not think you need have any fear, my Bertrand," said the old man, turning to him with a tender smile; "it would not be easy to live with you for years and fail to lovo you."

"So you may think in your partiality, my dearest father; but Mary Trovelyan may take a very different view of the son to whom you have always been so indul-It is strange that intimate as we have been all our lives, I should not now have the remotest idea what the nature of Mary's feelings towards myself may really be, we have always been good friends, and the unobtrusive kindness she has shown me has been unceasing, but beyond that I have never penetrated her reserve in the very least; she is so exceeding still and quiet always, that it is hard to tell whether she has strong feelings lurking beneath

her unruffled calm of any kind at all." "Ah, Bertrand, believe me, there is depth in her stillness, and there is a power and intensity of affection in that reserved and quiet nature, which is far beyond what any more passionate temperament could feel; I can prove it to you if you will, and I think it could scarce be a breech of confidence to tell you you that which you will so soon learn for yourself."

"But surely it cannot be that quiet silent Mary has over spoken to you herself on such a theme," said Bertrand. "Not willingly, you may be very cer-

tain; nor could even I have wrong the avowel from her, but for the circumstances of the moment when I asked it. of the moment when I asked it. I will tell you now it was, Bertrand. Four days ago, as I sat with Mary on the lawn, under the starlight, I seemed to receive in some undefined manner a special summons for my speedy departure from this world, and a great fear seized me that I might not live to see you again, and learn f om your own lips whether it would be possible for you to give to Mary the home your heart which I so desired she should have. I resolved that if I were not allowed to live—as mercifully I have been tili I could look upon your face once more, I would leave a letter for you containing the substance of the sad history I have told you to night, and a statement of the strong desno I telt that you should in this way complete the reparation I had sought to make. But I felt as you did, that this, my che ished scheme, must fall completely to the ground if Mary horself could not give to you alone all the deep and singlehearted love I well know she could hestow but once or all, and I could not resist the temptation of trying to win the truth from her in the pathe in privilege of my dying I'ven thus it was I to drawing the life blood from her heart to wring the secret from her ten les delicate nature, but I did succeed. I told her how my de parting soul was hold back to earth by the overwhelming auxiety I felt that my one saproine desire would be fulfilled, and that she would be your wife. I could not bring myself to tell her that I, whom she cherished as the protector who had guarded her

mere moreovy sho was so tead a that sho never called no by the name, true daughtor as the was to me-but I did tell her that for a secret reason, the only hope I had of passing from this earth in peace was centred in the pos dhility of her union with toy son, and I implored her to tell per if on her side there would be no obstacle, for I reacce feared my upon yours. I had to tell her, Bortrand, that I felt sum you loved her, before I could win a syllable from her lips, and when at length she spoke, it was only to utter what she broken. lieved would be buried with me in the grave

"And what was it father? you will tell me, will you not?" said Bertrand, eager

ly.
"I will tell you the words the said," replied the old man, softig. "When I asked her, with the urgency of a dying man, 'Mary, do you love my son?' she answered, quite unfalteringly, 'Better than my life; he is, and ever will be, my one and only love.'"

only love'"
"She said that!" evolutined Bertrand, starting to his feet: "Dear, sweet Mary, if it be so we shall indeed be strangely

happy!"
"Yes; and I, dying, shall posess a joy which for twenty weary years my life has nover known."
"Dear father: n must drive away all

corrowful recollections now, and reposa our love for you and each other. Oh that these new hopes might draw you back to earth, and give you to us for a little longer!"
"That may not be, my Bortrand," said

he smiling sadly: "I feel the cold hand of death laid even now upon my heart; but you have brought a strange peace to my soul, and I feel at last that I can rest. Kiss me once again as you used to do long years ago, when you came, a little child, to give me your sweet 'Good night,' and then leave me to sleep a while, for I am

Bertrand bent down his handsome head, and pressed his lips warm with life and health upon the wasted pallid face, then, seeing that his father's eyes were already closing, he slipped softly from the room, and sent nurse Farry back to watch by Mr. Lisle till morning.

(Io be Continued.)

Some Scottish Proverbs.

For the illustration of my subject I have gone to that grand old storehouse of sontentious truisms and common sense, the Book of Scotch Proverbs.

And first, lot no take those which refer to the worst of all good things, money. "Baith weal and woe," says the proverb, "come aye wi' world's gear." And again, "There's a slippary stane afore the ha' door." And, again, "Muckle corn, muckle care." And, again, "Content is nae bairn o' wealth;" "He that has muckle would aye has mair." And again, "Money ayo hao mair." And again, mak's and money mars." An mak's and money mars." And again, "Poverty is the mother o' health"— "Mony ane's gear is mony ane's death." And yet again, "A penny in my purse will gao me drink when my frien's winna."

Then we have those which refer to fair

and fine things, such as: "Beauty is but skin deep."

"Bonnie birds are aye the warst singers."
"A fat housekeeper mak's lean exe-

cutors.'

"Fair folk are aye fusionless."

"Fno and water are gude servants, but bad masters." " Fat bens are ill-layers." "Bees that hae honey i' their mooths hae stangs i' their tails."

"Glib i' the tongue is aye glaiket at the hairt.'

" A green yule mak's a fat kirkyard." "Ripo fruit is sunest rotton." Nearest the king, nearest the waddy.

" Muckle pleasure, muckle pain." " A' are gude lasses, but where do the ill wives come frac?

"A dink maden aft mak's a dirty wife. "A braw thing needs twa to set it

"A new pair o' breeks will cast down an auld coat. "An iika-day braw mak's a Sabbathday's daw.

"Fair words winna mak' the pot boil."
"Love ower het soon cools." "A kiss and a tinnieful' o' cauld water mak's a goy worsh broakfast."

"The higher the hill, the laigher the gres. Another lot of wise saws deals with the

cardinal virtues: "Penny wise, pound foolish," for ex-

ampie. " Spare at the spigot, and le oot at the bung hole.

"He that coonts a' costs will no'er pit pleugh i' the grun'."
"He that lives on hope has a slim diet."

"He that's first up is nae aye first served." " A frien' ton' is a frien to name."

" Quick believers need broad shouthers." "A haddon tongue mak's a slobbored

" An inch o' gudo-luck is worth a fathom

"A man o' many trades may beg his bread on Sundays. "Them that gae jumpin' awa', aft come limpin' hame."

The willing horse is wrocht to death." "Help is gude at a things except the brosco g. - William Armour in London and Scottish Lievicio.

Servants in India-

Indian housekeeping is at once very enup e and paradoxically complex. The fact that all servants are on board wager, from the monshee, who takes a temporary engagement as accretary or tutor, down to the humblest punkah-wallah or grass-cutter, renders it comparatively easy for a throw the arms backward and forward marter to know his expenses. But then if possible, step only for a moment are valual there is comothing bowndering in the sub | desks or tables in a room are valuable for distance of later, having to harbor tailors; a student; one to stand at, the other to at and collisions made the student of th and cobblers, washermen and watchmen, at. and florists and sweepers.

from infancy, was in effect, the destroyer It is perplexing to find that every servant An attempt has been must of her father—that dead father, to whose so well knows his or her place, that a palkithe public school in Oshawa.

bearer would scorn to fetch a picture of Me. hearer would scorn to setch a picture of 50, ter; that hereditry poultry keepers attend the heas; hereditry grooms into homes; and not a meal can be cooked, or a coust spread, except by the agency of somebol, whose cast points hits out no the appropriate person to perform the duty. An English resident, also, is not to be puzzled by that bookst of the active democratics strains form habit of the native demonstrates strange to en notions, et collecting around them a the of relatives, old and young, more or by dependent for sustenance on the morths wages of the bread-winner. There are lowers," like others of their plastic ray are by no means obtruive, and are contact o be tucked away in sheds and huts, orti lio about the passages of some rambling villa, while a pipkin of grain and a spendal f ghee comprise, with a little cotton clots, their few wants.

But many a Briton unused to the country yet drawing high pay, must marvel at 1.3 number of mouths that he indirestly herte fill and must feel at times uncomfortally uncertain as to whether he has not made gigantic mistsko in supposing that the mouthly payment of a few pounds steriog expunges his liabilities towards his servent, and as to the prospect of a little bill being sert is for all the rice and currie, all the wheat and pulse, and clarified butter conenmed by the domestic army that salanna at his approach.

Servants in India have two merits to

counterbalance such faults as are inherent in a race remarkable for the subtle ingenuity with which on occasion it can cheat and he They are grateful, not merely for the excontional kindness, but for the bread and salt they they have caten; and any breach of trust is abhorrent to even the classic conscience of a Hindoo, so that the very man who takes the load in plundering the Sahe store-room, when pitting his wits against the duller fancy of his European employer, may be rendered honest by being appointed dragon in ordinary over the treasures that it contains.

Care of the Eyes.

In the August number of the Sanitarian we find a list of rules for the care of the eyes which are worth presers.

ing:
Whon writing, roading, drawing, sewing, etc., always take care that—
(a,) That the room is comfortably ceel,

and the feet warm. (b.) There is nothing tight about the

(c.) There is plenty of light without dazzling the eyes.

(d.) The sun does not shine directly or the object we are at work upon.

(e.) The light does not come from in front; it is best when it comes ever the left shoulder.

(f.) The head is not very much bent ever the work. (g.) The page is nearly perpendicular to the line of sight; that is that the eye

is nearly opposite the middle of the page, for an object hold slanting is not seen so

clearly.

(h.) That the page, or other object, is not less than lifteen inches from the

Near-sightedness is apt to increase rapid ly whon a person wears, in reading, the glasses intended to enable him to see ditant objects. In any case, when the eyes have any de-

feet, avoid fine needle-work, drawing of fine maps, and all such work, except for very short tasks, not exceeding half as hour each, and in the morning.

Never study or write before breakfast by

Do not lie down when reading. It your eyes are soling from fire-light,

from looking at the snow, from over work or other causes, a pair of colored glasss may be advised, to be used for a white Light blue or gravish blue is the best shale, but these glasses are likely to be abused, and, usually, are not to be worn except under medical advice. Almost all those persons who continue to wear colored glasses, having porhaps first received alwould be better without them. Travel ing vondors of spectacles are not to be trusted; their wares are apt to be recommouded as ignorantly and indeciminately as in the time of the "Vicar of Wakefield."

Liver have to hold the pages of Harp or's Magazine nearer than fifteen inches is order to read easily, it is probable that you are quite near sighted. If you have to hold it two or three feet away before you can are easily, you are probabably far-sighted. In orther case, it is very desirable to consult a physician before getting a pair of glasses, for a misfit may permanently is jure your eyes.

Never play tricks with the eyes, as squicking or rolling thom.

The eyes are often troublesome when the

stomach is out of order. Avoid reading or sowing by twilight of when debintated by recent illness, especial-

ly fever. Every seams ares ought to have a cutting out table, to place her work on such a plant with retorence to the line of vision and

make it possible to exercise a close scrut't without bending the head or the fig. much forward. Usually, except for agod persons or chronic

invalids, the winter temperature in work-rooms ought not to exceed sixty or sixty. five degrees. To sit with impunity in room at a lower temperature some added clothing will be necessary. The feet of a student or seamstress should be kept comfortably earm while tasks are being done. Slippers are bad. In winter the tempers ture of the lower part of the room is all to be ten or fifteen degrees lower than that

of the upper.

It is indispensable in all forms of labour requiring the exercise of victor of misalt objects, that the worker should rise from his tasks now and then, take a few inspir ations with closed month, stretch the frame out into the most creek posture, throw the arms backward and forward, and

AN ATTEMPT has been made to burn

CLOTHING THAT WILL NOT BURN.

It is well known that cortain substances notably phosphate of ammonia, incorporated in the fibres of discuss render the same ed in the fibres of lisaues render the samo scrombustible, or rather, admit of their huming very slowly and carbonizing with the production of fluore. M. l'Abba Manian, says La Natura, has receptly discovered that a mixture of borax, sulphate effects, and boracio soid, in suitable proposition, while rendering cloth uninflamable, vill sless prevent any alteration of clor, flexibility, or lasting qualities through the effect of combustion. the effect of corabustion.

MARING LUATIUM PAST TO METAL.

A mothed of offixing leather to metal so that it will split before it our be torn off, conclete in digreting a quantity of nut-galls, educed to powder, in eight parts of dis-ight water for six hours, and filtering it through a cloth, then dissolving one part through actors, then dissolving one part by weight of glue, in the same quantity of water, and allowing it to remain twenty. The leather is to be overlaid with the decection of nut-gall, and the glation of glue applied to the metal, previously roughened and heated. The leather is then laid upon it and deied world. ther is then laid upon it, and dried under

BUNDLIGIAL INFLUENCE OF TEA.

The honeficial results of the introduction of tea and coffee have been singularly overlooked or underrated. It has been, however, well described as leading "to the most wonderful change that ever took place in the diet of modern civilized nations—a change highly important both in a moral and physical point of view. Those baverages have the admirable advantage of affording stimulus without producing intoxication or any of its evil consequences. Lovers of tea and coffee are, in fact rarely drinkers; and honce the use c. these bev erages has bouefitted both manners and mortals. Raynal observes that the use of tea has contributed more to the sobriety of the has contributed into to the souriety of the Chinese than the soverest laws, the most elequent discourses, or the best treatises on morality." Ten is so little drunk a Germany that it acts like medideduce a cup of good Bohea with "No, I thank you, I am quite well at present."

VENTILATION OF CUPBOARDS.

In the sanitary arrangements of houses, eren for the richer classes, the ventilation of cupboards is neglected. In places let as tenements, closets are receptacles for bread and the fragments of various other kinds of food. Often the dirty clothes are put away in these places, waiting for washing. It is therefore important that washing. It is therefore important that air should be plentifully passed through such corners; generally, however, there is but little arrangement made for this purpose. The doors are kept closed, without any perforation. There are no ventilators in the wells, and in consequence there in the walls, and, in consequence, those places become cases of polluted air, which, when the doors are opened, escapes over the apartments. This defect is visible in nearly all houses of old date; and while looking at some dwellings of recent construction, we observe, although care has been taken to ventilate stair cases and rooms, the cupbeards are in this respect reglected.—Dot, in Ohio Farmer.

IMITATION OF PRECIOUS STONES.

There is in Paris a vast establishmentthe most extensive of its kind in the world -where the imitation of pearls, diamonds, and precious stones generally, is carried on and precious stones generally, is carried on with all the skill which modern ingenuity renders possible, and these productions are sent to the shops of all lands. Here the whole process of transforming a few grains of dirty, heavy looking saud into diamonds of sparkling hue is constantly going on. The sand thus employed, and upon which the whole art depends, is found in the forests of Fontainbleau; if found in the forests of Fontainbleau; it appears to possess some peculiar qualities of adaptation to this purpose. The color ing matter for imitating emeralds, rubies, and sappliers, is entirely mineral, and has been brought to high perfection. Hundreds of operatives are employed in polishing the colored stones, and in lining the false not be imitated. These Paris pearls have been of late years so perfected that Roman pearl has to a great extent been superseded. The setting is always of real gold, and the feshion of the newest kind.

THE PROPAGATION OF CELERY.

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Color, is a native of Norway and Swe-Celer, is a native of Norway and Sweden, where it grows near the edger of swamps. This 1 at is rarely cultivated as it should be, hence the stunted specimens which appear in our markets. A deep treuch should be first dug, at the bottom of which a layer of sticks of wood, say six inches thick, should be placed, a drain nine being placed endwise upon one or both pipe being placed endwise upon one or both ends of the layer. The sticks should then be covered with about a foot or rich mold, wherein the plants should be set in a row, and about five inches apart. The plants should be kept well watered, the water thing supplied through the drain pipes, so that, pasing through the layer of sticks, which sorres as a conduit, the water is supplied to the roots of the plant. In earthing up, care should be exercised to close the stems of the plant well together with the with the hand, so that no mold can get bewith the hand, so that no mold can get between them. The earthing process should
be performed sufficiently frequently to
keep the mold nearly level with the leaves
of the cutside styms. If these directions
are carefully observed, the plant may grow
at least four foot in length, and this withoutimpairing the flavor, which deterioration
is commonly noticed in evergrown vegetis commonly noticed in overgrown vegetables and fruita .-- Scientific American.

THE FISHING SEASON in the Bay of Fundy is over. The catch is much below that of last year; but the prices are exportionately higher. The fishing elect arrived at Sidney, C.B., report the inckerel fishery a failure.

"FACTS ARE STUBBORN TRINGS."

Thousands of button beings are yearly forme on the swift current of disease down to the green, just because they do not pos-cess a cufficient knowledge of themseless. A man meets his neighbor, and the first ealitation is, "How are you?" or "Flow is your health?" The raply frequently is, "Oh, I san well, with the exception of a cold." Mose persons lightly regard a cold. Reader, coyot know that a cold is one of the react dependence of and clice." the most dangerous of maladies? A cold not only close up the peres of the entire system, and retards oncollation, but it is productive of Catarch, which is quite apt to lead to Consumption. "Oh," you say, "it is nothing but a cold in ray head." True; but that cold is really a mild form of Catarrh, and if not acrested in its course will become chronic. Catarrh is one of the most disagreeable, offensive affections in the cytologue of diseases. The passage to to the nose is obstructed, the sense of smell is impaired, and there is a disagree able sensation of pressure in the head. In the more advanced stages, there is a lis-charge having an offensive odor. If the disease be allowed to continue in its course, thick, hard incrustations will form in the head, the bones of which sometimes be come softened and break away in pieces Why will persons continue to suffer from such an annoying, disgurting disease, when they can just as well be cured of it? Dr. Sage's Catarrh Remedy will cure the worst forms of Catarrh; in fact, it is the worst forms of Catarrn; in 1807, it is the only sure and safe remedy which has yet been offered to the public. Yany harsh, irritating preparations may, for a time, relieve the urgency of the symptoms, but they do not cure the disease. Dr Sage's Catarrh Remedy it soothing and healing in its effects, and when used with Dr. Bienest Need Lytteles accordant to direct Pierce's Nasal Douche, according to directione, does not fail to effect a cure. Sold by all Druggists.

Special Astices.

ELECTRICITY! THOMAS' EXCELSION EC-LECTRIC OIL !- WORTH TEN TIMES ITS WEIGHT IN GOLD.—Pain cannot stay where it is used. It is the cheapest medicine ever made. One dose cures common sore throat. One bottle has cured bronchitis. fifty cont's worth has cured an old standing cough. It positively cures catarrh, asthma, and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Conaid of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas Eelectric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguire, of Frankliu, writes, "I have sold all the agent left, it acts like a charm—it was slow at first, but takes splendidly now." H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eelectric Oil. 1 am nearly doz. Thomas Eclectric Uil, I am nearly out, nothing equals it. It is highly rocommended by those who have used it." J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I have only 1 bettle left. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Sendme some more Eclectric Oil. I have sold ontirely out. Nothing takes writes—"Send me some more Eclectric Oil.
I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton. P. Q., writes—"The Eclectric Oil is getting a great reputation here, and is daily called for. Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclectric Oil. We find it to take well."
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GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my followbeings, to make known the wonderful effect of your Indian Rheumatic Cure has bed in my case. I enforced from rhouma of the reach and dace are chiefly employed for this purpose; they have to be stripped from the fish while living, or the glistening line so much addired in the real pearl will not be imitated. These Paris nearly hard the real pearl will not be imitated. These Paris nearly hard the real pearl will not be imitated. rolief, and I come to the conclusion to try nothing more; but my husband hearing of your modicine wished me to try it, and with a doubting heart I tried one bottle, and I was so much relieved by it that I tried another, which completed the cure. I hope you will publish this, for these are facts, as many in this neighbourhood can testify. Hoping your medicine will reach every one afflected, I remain, yours turly, Mrs. Wit Scott.

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Sold by all Medicine dealers, Price, pint bottles, \$1.50. Manufactured only by W. G. Chute & Co. Hamistea, Ont. [ADVI.]

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LIVER PILLS.

Hepatitis or Liver Complaint, DYSPETSIA AND SIGN HEADACHE

Symptoms of a Diseased Liver.

DAIN in the right side, under the edge of the ribs, increases on presure; sometimes the pain is in the left side; the patie is rarely able to he on the left side; sometimes the pain is felt under the houlder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy insation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely ummon up fortitude enough to try it. In fact, he distrusts every remedy. Scveral of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Li-VER to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A PAIR

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Sold by all respectable Druggests and Country Store-keepers generally.

Dr. C. M'Lane's Vermifuge

Should be kept in every nursery. If you would have our children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMIN, give them a few doses of

M'LANE'S VERMIFUGE, 10 LAPLE THE WORMS.

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Children's and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Baibricgan Hose, Children, and Ladios' Liste L. road Hosel Ladios' Scotch and English &c . no Undercloth. Cents' Scotch and Englie. Mer 3 Underelet ling

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HAGYARD'S Family Medicines.

HAGYARD'S YELLOW OIL.

This valuable preparation is admirably adapted to the envo of all those diseases for which a counterirritant or external rem-

edy is required.

In the burgan family it is guaranteed to cure Rheumstism, Sprains, Brubes, Prest Bites, Chilblains, Scalds, Itch, &c., &c., and can be taken internally for Croup, India enze, Asthma, in connection with Had-verb's Pectoral Balery, when used ac-cording to directions on circular accompanying each bottle.

No Horsciaan should be without it always in the stable in case they should require a reliable Liniment for the cure of Sprains, Bruisce, Scratches, Wind galls, or Lameness from any cause; and when given internally, will cure Cramps, Colic, Infla-

There is no preparation offered to suffer ing humanity that has made so many permanent cures as Hagyard's Yerlow On..

We guarantco it to give satisfaction or refund the money.

Price 25 cents per bottle

HAGYARD'S Pectoral Balsam

Has been thoroughly tested since first introduced for Bronchitis, Asthma, Catarrh, CONSUMPTION, and all diseases of the throat and lungs.

We mention all these affections because HAGYARD'S PECTORAL BALSAN is intended, in all respects, to meet them.

There are innumerable cases of Consump tron, Catarrh, Asthma, Bronchitis, &c., which might have be prevented if a useful and tunely remedy had been used. Where irritation exists, it seathes twhere cough occurs, it mitigates the symptoms and establishes a healthy action where there is a large collection of phlegm or mucus to remove, it will be found invalu-

We would caution parties wishing to use our PECTORAL BALSAM that owing to the large sale our madicines has attained there are many small dealers getting up Balsams under other names which do not contain one particle of Balsam in their composition. Ask for HAYGARD'S PECTORAL BALSAM

MILBURN, BENTLEY & PEARSON,

and take no other.



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CUIRE OF EPILEPNY; OR, FALLING FITS, BY HANCE'S EPILEPTIO PILLS.

Torsons laboring under this distressing malady, will find Hance's Epileptic Fills to be the only remedy over discovered for curing Epilepty of the only remedy over discovered for curing Epilepty of the only remedy over discovered for curing Epilepty of the only remedy by the Epilepty in the year. The cury respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

ITH HASCE, Baltimore, Md — Dear Sir. Seeing your
critement, I was induced to try Your Epileptic Pills
is attacked with Epilepty in July, 1833. Immediately
physician was rummoned but no could give in cofee worse. Then tried the treatment of modest but
tout any good effect. I again tetuned to my family
signar, was cupped and blid several direct a times
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to be a first tried to the premorting the falls. is to have the beacht of them. As y person wishing fusion information can obtain it by calling at my resistance. No. 500 North Third St., Philadelphia, Pa. WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY?

IS THERE A CURE FOR EPILEPSY?

The subjected Series I have: Dear Sir:
You will be deaclesed his dellars, which I send you for
two between your Engineer Pais. I was not his species
who had your Pills in this part of the constry. My so
was builty sufficied with the fact two years. I wrote for
and received two between Jour Pills, which he took as
had to directions. He has useer had a fit since
we by any permanent that Mr. Ly in trad your Pills.
He can was a very bad once, he had the nurry all had
the Tersons have written to no from Alabania and
is subject on the subject, for the purpose of according
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the Common ded them, and in no fastical which I have
falled to cure. Your, e.e., "He fill the fall of the falled to cure. Your, e.e.,"

ANOTHER REMARKABLE CURE OF EPILIPSY; OR, FALLING FITS. BY HAMCE'S EPILEPTIC PILLS.

BY HANCES EPHLEPTIC PILLS.

MONTHOMENT, Texas, Jude 20th, 1877.

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At the manse, hiploss, on the 11th east, the wife of the Roy, A. G. Porbes, of a son. At Waterdown on the 16th October, the wife of the Rev. E. W. Waits, of ason MARRIAGES

At the mance, Knolog, on others by Rev A () Forbes, Alex, Houstin, Esq., to Mey Isabella Dompsoy, all of Kinl 8s.
On the 11th Oct., at the residence of the bride's father, by the Rev. Matthew Harr, essisted by Rev Mark Danby, Thomas Wolls, farmer, of Nolaway County, Missouri, US., and Miss Stargard Sects, Second daughter of Robert Scots, Esq., of McKillop.

DEATHS. At Wallacoburg, on the 6th September last. Katte oldest daughter of W. D. Wobster, aged three years and six mouths.

Official Announcements.

ARRANGEMENT OF PRESBYTERIES APPOINTMENTS OF MEETINGS

Chathau-In Webington Street Church Chatham, on Thosday, 28th Dec., at 11 a.m. Own Sound—hanz Church, Owen Sound, on the 8rd Tuesday of December, at 10 a m.

Satuern. - Next ordinary functing of Prosbytery at Mount Forest, know Church, on the 2nd Tues day of December, at 20 clock.

HAMILTON—An adjourned meeting will be beld in 5t. Paul's Church, Hamilton on Tuesday, Nov. 2nd., rox, at 11.8.m. A special meeting talso, in Norfolk Sir. vt. Church, Simcos, on Monday, Nov. 1st, at 2 o'clock p.m.

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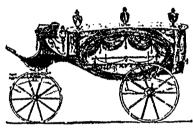
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