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Pastor and People.

Turning Points of Life.

The switch-tender was weary, and, as he sat at his post his eyes were heavy, and he fell asleep.

It was only a little switch. A bar of iron a few feet in length, which opened at one end only an inch to allow the flange of the wheels to pass through the narrow way.

A young man was once under a state of deep inquiry about his eternal interests. Two or three of his companions learned that he was going to prayer-meeting, and they determined to change his purpose.

A young man had appointed to meet some friends to go to one of the public gardens in London on Sunday evening. While waiting at the place assigned for rendezvous in one of the streets, a Christian friend, a lady, passed by, and asked him where he was going.

A young man went to visit his friends on New Year's day, according to the custom of New York. He had abandoned the intoxicating cup. He had suffered from its evils and was a sworn total abstinent.

A young man who had been prayerfully trained, came to the city to enter a place of business. His fellow clerks invited him to join in their pleasures and pleasures.

Two young men were walking one evening toward a prayer-meeting when they were accosted by several acquaintances, who were on their way to a place of usual resort.

Our life is full of these turning points of fortune and of ill, of peace and of woe, of life eternal, or of despair and death. The track we travel has a switch at almost every step.

The Riches of His Mercy.

The only conception the vast majority of professors have of "growth in grace," is the gradual sanctification or purification of the entire man from all the impurity connected with the fall.

But how different is the case with the truly enlightened and believing mind. Being "renewed in the spirit of his mind," and led to seek healing by the balmy blood of Immanuel, and justification in His righteousness, he also longs for freedom from the very in-being of sin.

the depression succeeding is felt to be. And when again in the vale, amid the occupations of life, the inward workings of the devil, and the baits or fiery darts of the devil, the believer finds himself to be no better than he was before the sweet indulgence granted to him.

We see this truth illustrated in the example of Elijah. Favoured with the presence of his God, he had boldly confronted an idolatrous, powerful monarch, and bearded all the priests of Baal. Suddenly the Lord withdrew, and Jezebel's threat was sufficient to make him flee for his life, and when in Beorshoba's wilderness, to wish he might die, feeling no better than his fathers.

And it is thus the riches of His mercy become so highly prized by all the Lord's people. They do not go into fires and floods, the horrible pit and the miry clay, for nothing. The fires discover the power; the floods the inability for creature-dross to swim or to stand, and the pit and the miry clay is insufficient to extricate and deliver the soul.

If, then, we were asked to define, in a few words, a growth in grace and in the knowledge of God, we would say, it consists in an increasing experimental acquaintance with the great plan of salvation by God, in Christ; the Holy Spirit continually unfolding self in its hideousness before our eyes, causing us to cease from all confidence in the flesh, and to look with a single eye, and an undivided heart, to the perfect merits of the Son of God.

To trust in Him alone, By thousand dangers scared, And lightousness have none

that is, none of our own. And thus the Saviour's blood and righteousness become everything to us in the way of justification, and the Holy Spirit's power is alone relied upon to work in us, "both to will and to do," of the Lord's good pleasure.

Why do You Drink?

"Why, really, I never had that question put to me before!" Then it is time it was put to you. We ought to be able to give a good reason for everything we do; and surely, when we reflect on what drinking has done for this country, we should ask ourselves why we drink?

1. I believe many persons drink simply from habit. They have been brought up to drink, liquor is part of their regular diet, and they take it as a matter of course. Now, I would ask you, is it right to drink merely because you are in the habit of doing so? When you remember that the liquor is capable of depriving you of your senses, and that it is a snare to vast numbers who are not considered as drunkards, you ought to have a better reason for taking it than merely that you have been brought up to do so.

are certainly not to follow the multitude to do evil, and we should not be afraid of appearing singular when we know that we are doing right. Christians are declared in the Bible to be a peculiar people; they should be better than their neighbours; and if we will not uphold a great principle—a principle of inalienable importance—merely because we do not like to differ from others, we are destitute of that moral courage which is an essential part of the Christian character.

* * * * * Now as to moderation. On this important point I must state my opinion, however displeasing it may be to some; and it is an opinion derived from personal observation: it is this, that really moderate drinkers are very few. How often have I been in company where the wine has passed freely, and every person present has taken many glasses—I will not say how many, but too many by far! And yet every one would say he was a moderate drinker. A moderate drinker, forsooth! Are we to affirm that anything short of downright drunkenness is moderation? Yet this is what some seem to hold.

4. But many will stoutly deny that they drink these liquors merely because they like them, and allege that they drink only for health's sake. No doubt many believe that fermented liquors are not only beneficial, but that they are indispensable to health. Now it is this notion which you should, I think, most carefully enquire into. It is true that medical men often recommend these drinks; but consider what an amount of evidence there is on the other side. How many practitioners of eminence declare that alcoholic liquors are highly injurious! And look at facts. Are not some of your relatives, or friends, or acquaintances total abstainers? Cannot they do without ever tasting of the delectful draught? Are there not tens of thousands who are strong and hearty, and are yet strictly water-drinkers? You may be sure you would be perfectly well without your glass, and even better. The plea of health is not sufficient; and the idea that you could not live without your beer, or wine, or spirits, is simply a foolish mistake.

5. Lastly, you may say that you drink because intoxicating liquor is one of the bounties of Providence, and ought to be enjoyed by all. This plea I have often heard advanced in justification of the practice. But let me remind you that there is no such thing as intoxicating liquor in nature, and not a single animal in creation will even so much as taste it, unless trained and forced to do so by man. It is an artificial beverage. It is made by man. It is manufactured on purpose to enrich those who sell it, and it does enrich them, to the great impoverishment of all other classes of the community. The wines mentioned in Scripture are not for one moment to be compared with the wine, rum, gin, brandy, whiskey, porter, ale, beer, cider, and other liquors, the consumption of which is so vast at the present day. Who can tell the deleterious ingredients of which these spirituous drinks are more or less composed? They are not the good creatures of God which we are to enjoy at pleasure.—Tract

Pernicious Literature.

The following from the N.Y. Intelligencer will repay a careful perusal:

On a former occasion we adverted to the injurious effect of a certain class of our popular publications upon the minds of our young lads. We would now remind our readers that boys are not the only ones who are exposed to the dangers attendant upon unwholesome reading, or who suffer deplorable mental and moral injury from an indulgence in it. Of course, in using the term "unwholesome," we do not refer to books which are palpably and grossly indecent; but to that much larger and more unsuspected class of publications which are allowed free ingress to our families, and which, without sinking to the level of positive pollution, are yet extremely pernicious in their influences, and are the more dangerous because the poison is dangerous and unobserved.

The publications to which we more especially refer usually take the form of a sentimental love story or a highly colored tale of unrestrained or ill-regulated passion; or they assume the guise of a novel descriptive of inconceivable, or incomprehensible, or some other obliquity, whose repulsive features are softened down and made attractive and perhaps triumphant; or they refer for their interest upon the doubtful, and as nearly as may be without incurring overt guilt, unlawful relations sustained by the characters to each other and to society; or they dwell upon the dark side of human nature, ministering to sordid sensibilities, and creating a sympathy for that which is hard, unlovely, or evil, at the expense of that which is lawful, and honorable, and pure. There is too large a currency of literature of this kind, in which great art is exerted to make the line between virtue and vice, purity and impurity, good and evil, almost indistinguishable; and we regret to add that they too often emanate from publishers in whom the public are wont to repose unlimited confidence.

Young girls, and girls approaching womanhood, are the ones who are the most exposed to these dangerously seductive publications. It is almost impossible that they shall read them and escape with the tender and delicate bloom of their natures unharmed. Innocent, ingenuous, immature, inexperienced and unwarmed, they are unable to discriminate between that which is salutary and that which is poisonous even in things material, much less in things moral or intellectual; and the result is that after feeding habitually upon such ailment as these publications furnish they become the victims of false sentimentality and morbid fancies; they contract enervating

ideas of life and duty and not unfrequently they imbibe impressions which result in prurient feelings and tainted susceptibilities. They are poisoned insensibly to themselves, and before we are able to apply the remedy—too often before we are forewarned of their danger.

We cannot err in our effort to arouse the solicitude of parents to their insidious evil; nor is it possible for them to exercise too much care in order to avert this great and increasing danger. In its very unprotected innocence and inexperience consists the weakness, as well as the strength of growing and undeveloped womanhood; and in the quiet retirement from the strife and struggle of the world, danger lurks as certainly as safety blossoms. We therefore earnestly warn fathers and mothers to jealously watch over the books—especially the whole brood of tales, novels, romances, and the like—that come into their households, and to rigorously exclude all such as flatter vice or daub iniquity, even by implication.

Household Altars.

In the olden time the father of the household was its prophet and priest. The father of the present fast age can hardly find time to make the acquaintance of his own children, to say nothing of decent and devout attention to the proprieties and sanctities of family religion.

It is a sad fact that, in many households, nominally Christian, there is no family altar and no household recognition of God. The Bible is an unopened book, and there is no open acknowledgment of allegiance to God, the Father in heaven. A godless, prayerless household is a terrible spectacle, especially when there is an outward profession of better things. The evils are magnified many fold where there are young children. What can compensate for the sweet and tender influences of well conducted family worship on the minds and hearts of the little ones? Parents who omit it not only provoke the wrath of the Lord, but neglect the best and most natural means of religious education, and thus put in fearful jeopardy the souls of their children. It was not an idle superstition that bade the simple-minded, devout Norwegian girl flee from the house where she had engaged service, because there was no "prayers in the house." A prayerless soul is a fearful anomaly. But a home where children are born and nurtured and reared, where loved ones sicken, and suffer and die, where in the eyes of the children the father should be the type of the "Our Father in heaven," and the mother the ideal of all that is tender and affectionate and devout, where all precious memories should be garnered like hidden treasures, and where all holy and pure influences and associations should pervade the very air—with no open Bible and no voice of song, prayer or praise—what shall we say of that home! One can hardly conceive it possible that such a home could exist in a Christian land. No wonder that the curse of the Lord hangs in dark relief over the families that call not on His name.

No Proxy Work.

Are not the laity forgetful of their royal priesthood? Apparently they think that the whole burden of preaching Christ and His Gospel lies on the clergy, their part of the Christian's duty being simply to contribute to a more or less inadequate support of a clergyman. But the Christian's work can never be done by proxy. No man, and no set of men, even though it be called a parish, can ever throw his or its Christian duty upon the shoulders of any man. The members of the church are all alike, kings and priests unto God. Each alike is required to make known the unsearchable riches of Christ. It is the baptismal and not the ordination vow that makes the man not only a servant but a soldier of Christ, bound not only to keep himself safe within the citadel of the church, but also to engage heartily in the church's warfare against sin.

It is a miserable fallacy having too great credence at this time, that the support of the church means the support of the parish of which one is a member. But that is a still more miserable fallacy which teaches that the parish is to be maintained and built up, and made to flourish by the unaided effort of the rector, the laity meanwhile critical, peevish, fault-finding, because larger numbers are not brought in to share the parochial expense. The Churchman.

Wilt Thou be made Whole.

Is it our health that we bring to the physician? Nay, not our health, but our sickness. In so far as we are healthy we do not need him; but only so far as we are sick.

Yet how many reverse this in spiritual things! The amount of disease about them seems to be discourage and disqualify; and they labour to find or to make some symptom of returning health in order to qualify them for the physician.

They say, "Alas I have no convictions, of sin, how can I come?" Why, if you have no convictions, you have all the more need to come, for that proves that you have more disease about you. They say, "I have no love; how can I come? Surely I am disqualified." Why, if you have no love, you have more need to come, and are the more qualified for the Physician by being more sick. Each disease is a claim upon the Physician's skill and power, an appeal to the Physician's tenderness and care. Doubting, troubled spirit, hear this and be encouraged; yea, be confident and glad. The evils of which you complain are evils which come but the Saviour can remove. Can you, then, bring them too soon? Can you bring too many of them? Are they beyond His power to relieve? And is this your reason of keeping them to yourself, and trying to get rid of them before you come? O, the folly, as well as the wickedness of unbelief!—H. Bonar, D.D.

YANG-HOK CHING-TO-MI is the title of a Chinese Young Men's Christian Association in San Francisco, with a membership of 250.

Random Readings.

It is no little mercy to see a hell deserved, and a heaven given.

How it seems to brace up a man, and to give him dignity—I live for God!

The righteousness that clothes you is made up of the merits of an incarnate God.

RECOVERING Christ, and one with Christ, the believer receives all that Christ is, all that He has done.

EVIDENCES of being a believer! All evidences are so linked that, if one in certainty is possessed, all are there.

REMEMBER, my brother, thou never pleasest thy Lord more than when thou leanest thy whole weight upon Him.

"LET us love one another out of a pure heart fervently," bearing and forbearing, dealing tenderly with one another

SELF-CONFIDENCE is the offspring of pride, presumption and self-ignorance. Self-distrust is the child of Divine teaching.

It is one of the greatest blessings this side of heaven to feel—"Well, God is no intruder," to have a captivating view of God.

BLESSED is he who learns to profit by his wants and infirmities, and who, in all the privation he endures, is still submissive to the will of God.

The path of the believer is always new. Among the thousands and millions who have gone before, not one treads in the path of another.

It is an unspeakable mercy when the soul seems to see all those perfections, once a brazen wall to keep him out, now a brazen wall to keep him safe.

THERE is no inconsistency in being "called," as were the disciples, to follow Christ, and being "called" to a marriage feast. One may follow Jesus into such lawful enjoyments. Shun feasts to which the Master would not be bidden, and to which He would not go.

LAMB is sweet, for Thou hast tolled, And care is sweet, for Thou hast cared; Ah, never let our works be spoiled With strife, or by deceit ensnared. Through life's long day, and death's dark night, O gentle Jesus, be our Light. —Faber.

PETER committed what, at first, appeared to be a very little sin. It did no one any harm, yet we do not see it now in that light. So with all sin. In the future, especially in the immediate future, sins look very small. In the past, at least after we have begun to repent them, they look large and terrible. This is Satan's trick; he knows well how to employ them.—Cheerful Words.

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

I WAS once wont to meditate most on my own heart, and to dwell at home and look a little higher; I was still poring either on my sins or wants; but now, though I am greatly convinced of the need of heart-acquaintance and employment, yet I see more need of a higher work. At home I find distempers to trouble me, and some evidence of grace; but it is above that I must find matters of delight, and joy, and love, and praise. Therefore I would have one thought on myself and my sins, and many thoughts upon Christ, and God, and heaven.—Baxter.

THERE was a great master among the Jews, who bid his scholars consider and tell him what was the best way wherein a man should always keep. One came and said that there was nothing better than to have a good eye; which is, in their language, a liberal and contented disposition. Another said a good companion is the best thing in the world. A third said a good neighbour was the best thing he could desire; and a fourth professed a man who could foresee things; that is, a wise person. But at last there came in one Eleazar, and he said a good heart was better than them all. "True," said the master; "thou hast comprehended in two words all that the rest have said; for he that hath a good heart will be both contented and a good companion, a good neighbour, and easily see what is fit to be done by him."

ESOP was once ordered by his master, Xanthus, who was about to entertain a large party, to go and purchase for him the best thing he could find in the market. He went accordingly and bought a large supply of tongues, which he desired the cook to serve up with different sauces. When dinner came, the first and second course, the last service, and all the made-dishes were tongues. "Did I not order you," said Xanthus, in a violent passion, "to buy the best provisions that the market afforded?" "And have I not obeyed your orders? Is there anything better than tongues? Is not the tongue the bond of civil society, the key of science, and the organ of truth and reason? By means of the tongue cities are built, and government established and administered; with that men instruct, persuade, and preside in assemblies. It is the instrument by which we discharge the chief of all our duties, praising and adoring the gods." "Well, then," replied Xanthus, thinking to catch him, "go to market again to-morrow, and buy me the worst things you can find. This same company will dine with me, and I have a mind to divorce my entertainment." "Esop the next day provided nothing but the very same dishes, telling his master that the tongue was the worst thing in the world. "It is," said he, "the instrument of all strife and contention, the inventor of law-suits, and the source of division and wars; it is the organ of error, of lies, calumny, and blasphemous."

THE largest Swiss Sunday-school is at Borne, and has 600 scholars and 150 teachers.

Our Young Folks.

The Good King and His Ungrateful Subjects.

Once there was a very wise, just, and generous prince, who was greatly loved by his people. He owned very many houses and farms, and pitying the sufferings of the helpless poor, he gave them houses to live in, and his farms to raise their food on, asking nothing in pay. He required, however, that they should acknowledge him as their ruler, and obey him in all reasonable matters. In order that he might know constantly of their welfare, and give them such help and comfort and advice as they needed, he asked them to come to him every week.

The people were very glad to get good homes, and to have plenty of good food on such easy terms, and they felt very grateful to their prince, and thought it only a reasonable service which he asked of them. So, for a long time, the king was regularly visited by the head of each household. They all had a great deal to tell their master, who always received them with great kindness, and listened attentively and even eagerly to all they had to say. They always found him waiting for them, and they were never kept outside one moment while he was getting ready to see them.

He was in everything so kind and so ready to help his people, that it was a pleasure to them to visit him, and they soon got into the habit of telling him about all their trials and troubles and sorrows and their joys and their comforts, their gains and their losses. None ever left him disappointed. If one had lost a wife, a parent, or a child, the king would speak such comforting words to him, and make him such promises as seemed to almost take away his great sorrow. Those who had lost their crops or their money, and were suffering, received aid; others who were in trouble and knew not what to do, were advised; and all were aided, guided, reproved or encouraged according to their needs. And when any became sick and he was asked to help them, he sent his physician and cured them.

You may be sure, however, that these people did not always ask wisely; nor did the king grant every request. They could not always know that what they desired was not good for them; but although the king sometimes refused them what they had set their hearts on, and caused them some disappointment, they bore it cheerfully. They remembered that the king had always been kind to them, that he had done much more for them than any one else in the world had, and they knew that he loved them. So they would say, "It is best as the king has decided;" and thanked him as heartily for denying as for granting their requests.

It is easy to see that these people could not be so often with the king and receive so much kindness from him without loving him. Instead of a simple duty they owed to a kind friend, they came to regard their visits to the prince as the greatest pleasure they enjoyed. They looked for the appointed time to come, and they never thought of putting off their visit till another day, but in storm or sun, warm or cold, they were faithful. Sometimes, however, sickness would prevent them from under taking the journey, but they never failed to have communication with the king. They would write, or cause others to write for them, a message to him, which they would send by those who were able to go.

Strange to say, there were some who came to feel it a troublesome duty to go to the king, and whenever they could find any excuse they stayed at home. The next visit they made would be unpleasant to them because of the shame they felt for the neglect and deception they had been guilty of. They would say but little to the king and hurry away from his presence to their homes. They soon came to regard him as over-strict, and even complained that he was a hard master, and finally they quit going to see him. At this neglect he was much grieved. But he always inquired about those who were absent, and sent kind messages to them, telling them that they would come to him again he would gladly receive and help them. A few were cut to the heart when they heard the kind words, were sorry that they had been so ungrateful, and returned to their duty; but many had become so interested in their own affairs that they cared nothing about the king and refused to visit him. They said it was only time wasted; the king could do them no good, and their visits would surely not add to his comfort. When told that all they had belonged to the king, who had raised them from poverty to their present condition, they replied that it was only what he was bound to do; they were his subjects, and it was his duty to help them. And these men could not be made to see that they were ungrateful, and that they ought to obey and love the king.

After he had used every kind means to bring his ungrateful subjects back to their duty, he warned them that he would turn them out of his houses and off his farms if they continued to sulk him. The king, prince now became a stern master, and he ordered his servants to drive all the rebels off his lands, and to put in their places others more worthy. And those who were driven out became outcasts, and wandered all over the earth and found none to befriend and help them.

The little folks who read this will all agree that these people whom the king drove away were very foolish to refuse his friendship and his offers to help, comfort and advice. And so they were. How small a task it was to go to the king, tell him all they had done, ask him for everything they wanted, and confer with him as with a brother. They surely deserved to be driven out of his houses. The Lord has promised to do more for his children than the king could possibly do for his people, if they will only pray to him. We owe everything to the Lord, and it is best to go to him, thank him for what he has given us and done for us, tell him all our joys, sorrows, troubles, trials and wants, and ask him for aid, comfort and guidance. Those who do this will please him, and he will bless them.

Is it Pleasant to do Nothing?

Mr. Berryer, who was one of the greatest French statesmen of the present century, in his youth was very lazy. His masters had great trouble in making him submit to school discipline, the under-masters quite despaired of him, and went one day to tell the head-master that this boy would never do anything, and that they could not rank anything of him. He sent for him into his study, and said to him— "My boy, work is disagreeable to you, and you think that happiness consists in doing nothing. Well, come into my study; you can look at me while I am at work; that won't fatigue you, and you will do nothing. But let us well understand each other—nothing of any kind, remember."

The boy was delighted. The first hour passed away to the great pleasure of the scholar. He congratulated himself on neither having to open his dictionary, nor learn his rudiments by heart. At the end of an hour and a half, however he had enjoyed the delights of fancy. He put out his arm to take a book. The master stopped him at once.

"You forgot your agreement; you are to do nothing. To read is to do something. Enjoy the permission I have given you; do nothing."

The boy began to discover that the pleasure of doing nothing soon became monotonous. He hazarded some questions; the master did not reply. Then, when he had come to the end of the page he was writing, he said:

"My boy, each has his taste; you have that of doing nothing, I have that of working. I do not trouble you, so do not disturb me."

Young Berryer could scarcely help saying that it would be difficult for him to find happiness much longer in such patience. At the end of three hours the master got up, and went to take a walk under the shade of the trees in the park. As soon as he came into the garden he wished to leave his master and go with the schoolfellows, who were having a merry game. The master held him by the arm.

"You are not thinking of our agreement. Playing is doing something. Remain by my side; we will walk up and down the avenue, or you can sit down, if you like it better."

But the boy had had enough of doing nothing. He was very willing to promise to learn his lessons, in order to escape to his playmates.

Chopping and Swearing.

A late distinguished president of one of our Western colleges was one day walking near the college with his slow and noiseless step, when a youth who had not heard his approach while engaged in cutting wood, began to swear profanely to his vexation. The doctor stepped up and said, "Give me the axe; and then very quietly chopped the stick up himself. Returning the axe to the young man he said in his peculiar manner, "You see now the wood may be chopped without swearing."

The reproof was effectual, and led, we have reason to believe, to an entire abandonment of that impious habit.

A good many other things besides chopping can be done without swearing quite as well as with it; and the breath wasted in blasphemy and impiety might better be spent in prayer and praise to Him who gives us every blessing, and who spares from a thousand ill.—American Exchange.

The Anger of the Lord.

God's anger is holy. It is not unkind. It does not arise from any defect of love. It is the feeling in view of wrong doing which a holy being ought to have. It is a feeling which exactly suits the fact. It is a feeling which relates to the sinner as well as to his sin. Sin is unreasonable. It is immeasurably injurious. Sin, if it is sin at all, is utterly unexcusable. Justice sin at all, it love loathes it. Mercy itself abhors it, love loathes it. Morey itself burns with infinite anger towards it. The "wrath of the Lamb" is the holy anger of spurned mercy. One who can look on and see a fiendish crime committed, and not feel a fierce anger burning in his heart, has not a good heart. It is his either dead or blind, or else bad. Holy anger is not revenge. It has in it no touch of selfishness. It is rather the indignation of benevolence at that which does harm.—Illustrated Bible Studies.

Good news comes from Mexico, through the *Austrian Advocate*. Strong forward movements are seen all along the line, perhaps not so much in an increase of numbers, though that is a marked feature, as in a most decided improvement in spirit. There is more heart and soul in songs, prayers, and sermons than ever before. The very means used by Romanism—persecution, mobs, and assassinations—only serve to deepen conviction and strengthen the Gospel. Rev. Drs. Butler, Reilly, and Hutchinson, respectively of the Northern Methodist, Protestant Episcopal, and Northern Presbyterian Churches, are pushing forward their work with zeal and energy. They are gradually, but surely, making their way out into the regions beyond.

An English religious paper, the *Christianian*, says: "Egypt is opening in a most remarkable manner to the Gospel. Oaths for missionary labor come from all directions, and the missionaries are greatly overworked. The Coptic converts are exceedingly active and successful. Eight candidates from the Theological Seminary recently became monks, and one native was recently appointed. A new and more literal version of the Gospels is passing through the press. The schools are doing a great work. They have, in all, 1,170 pupils, of whom 642 are males and 528 females. It is expected that these successful labours among the Copts will produce a powerful effect on the Mohammedans, who are not altogether inaccessible, and some of whom are already feeling the influence of the Gospel."

Sabbath School Teacher.

LESSON II.

JESUS AND PETER.

Dec. 13. } {John 1:1-27. }
1876. }
COMMIT TO MEMORY, vs. 16, 17.
PARALLEL PASSAGES.—1 Peter ii. 27; Acts xx. 28; 2 Peter i. 14.

SCRIPTURE READINGS.—With v. 15, read Matt. xxvi. 33; with v. 16, read Heb. xiii. 10; with v. 17, read Matt. xxvi. 75; with v. 18, compare John xiii. 36; with v. 19, read Matt. x. 83; with vs. 20 and 21, compare John xiii. 23-25; and with v. 22, Acts i. 7.

GOLDEN TEXT.—Lovest thou me?—John xxi. 17.
CENTRAL TRUTH.—The good shepherd restores our souls.

The first meal of the day being over ("dined" supper was the other), and the love of Jesus being already shown in the interview, he proceeds to replace Peter where he was before his fall, making the mode of his restoration a lesson for life, which Peter, as we may gather from his epistles, truly learned.

This was the third recorded appearance of the risen Lord to his disciples, the two previous appearances were noted in our former lesson. Seven of the disciples were fishing on the Sea of Galilee, and recognized Jesus from the miraculous draught of fishes.

"Simon, son of Jonas, lovest thou me more than these?" Some have supposed that "these" referred to the fishing implements lying around—Peter had just been drawing in the net full of great fishes—but the whole weight of opinion is, that our Lord was alluding to the former boastful profession made by Peter, "Though all men should forsake thee yet will not I" (Matt. xxvi. 33); to his putting himself in the forefront of the disciples; and our Lord's question was a very delicate though faithful lesson to his boastful disciple: "Simon (his old name), dost thou indeed love me more than these thy brethren? Dost thou think of thyself now as thou? Though all should now forsake me, wouldst not thou?" Here is the judicial quantity in God's dealings with his children. He has forgiven our sins, yet for our good he may take many occasions to remind us of our failures, that we may be humble before him, and be on our guard for all time to come.

Peter answers with great earnestness, "Yea, Lord, thou knowest that I love thee." And yet he does not use the same word that our Lord uses. There are two words for "love" in this passage, and Peter uses one of them while the Lord uses another. The Lord's question is, "Dost thou love me with that appreciation, that reverence, that intelligence, with which a superior being ought to be loved?" The best words we have for it would be, "Dost thou love me ethically?" Peter does not dare to make use of that word, but says, "Yea, Lord, thou knowest that I love thee," meaning the love, the personal attachment, that a man has for his friend; as though he had said, "Lord, after what has taken place, I dare not say that I love thee with an intelligent appreciation of thee as my Lord and Saviour; but thou knowest my heart, and thou knowest that I have a true attachment to thee as a friend." And the Lord says to him in reply, "Feed my lambs." It is a diminutive he uses, a word of tenderness, "my little lambs."

(V. 16.) "He saith to him again the second time, Simon, son of Jonas, lovest thou me?" and he uses the stronger word for "love" again; and Peter replies, "Yea, Lord, thou knowest that I love thee." And again Peter uses the weaker word, descriptive of personal affection rather than of ethical devout, loving, adoration. "He saith unto him, 'Feed my sheep.'" And it is a different word here, again. A matured, full grown sheep is the word that our Lord here uses.

(V. 17.) "He saith unto him the third time, Lovest thou me?" "Peter was grieved." And that which grieved him was that now, instead of using the stronger word for "love," as in the two previous instances, the Lord takes Peter's own word, and he says, "Dost thou love me with thy whole heart as a personal friend?" He himself did not quite dare to say that he had the right love to him as his Lord and Master, but he did feel sure of his personal affection for him as a friend; and now he makes his reply very emphatic: "Lord, thou knowest that I love thee with this deep personal love." Jesus says, "Feed my sheep." Now again it is a different Greek word from both the others. In the first instance it was, "Feed my little lambs;" in the next, "Feed my grown up, matured sheep;" and now it is a peculiar word, differing from each of those, a sort of diminutive from sheep; "Feed my sheeplings," if we may have that word in the English, the weak of the flock that need special treatment and peculiar care; "Feed them, if thou hast this real, strong personal love for me. Feed, not only the little lambs, not only the matured and strong among the flock, but those among the flock that by reason of special circumstances need special treatment and peculiar care. Thou, Peter, that has found out thy weakness, and knowest on what side men can be so easily assailed, have a thought now for the weak ones that need this peculiar care; feed my sheeplings." Even the word that is rendered "feed" all through in our version stands for two words in the Greek. In the first and the last instance it means literally give them pasture, provide them with food; but in the second instance, where it is the matured, grown sheep that the Greek word implies, it is not give them food, but "act the shepherd over them," keep them, control them, have them under authority. There are extremely delicate shades of meaning in these verses, and that which might seem to us to be a trivial repetition has a really deep meaning, is founded on the nature of things, and is worthy of our most particular attention.

Notice the peculiarly delicate suggestions of our Lord to his repentant disciple. He was soon to depart, and was speaking to the man that had denied him, and was very sorry for it, and might well be expect-

ed to show by a double zeal how sorry he was. But there would be no chance now to show redoubled zeal to the person of Christ. His opportunity had passed for ever. His heart was longing for something to do by which he could show the estimate he had of the Master; and the Master gives him that something in this passage. It is like the woman who went with her spices to the sepulchre to anoint the dead body of Jesus, and he was not there, and it might seem as if love's labors were lost. They never are lost. We have the body of Christ with us still—the living, mystical, spiritual body—the church; and we can carry our spices to it; we can bring to it with its many wounds, and so much of it that seems dead, the spices of all goodly qualities of heart, of genial, kindly love, of broad-minded liberality and charity, of tenderness and patience and affection, of words of cheer and encouragement and hope. So the Lord said to Peter in so many words, "Thy loyal and subdued heart would fain make up in some degree thy lack of attachment and fidelity to me. That cannot be done to me in person any more. I shall leave my sheep in the world. Tend them. Feed them. Lead them. Cover, protect, defend them. Be a true under-shepherd to them. So shalt thou prove the depth and sincerity of thy penitence for the wrong that thou hast done to me."

V. 18 contains a further lesson to Peter, on the subject of mere natural strength. The meaning of it is often missed, sometimes made too refined. Peter's tendency was to trust in his natural qualities, such as he had in youth, when the body is strong, its movements free; but "even the youths shall faint away and be weary." This strength decays, men become dependent upon others, even to be carried, regardless of their own will. How foolish then to rely on such strength! In Peter's case this weakness would be specially plain, from the manner in which he was to glorify God in dying, as John states, now that the event had interpreted the word. It would never do in that hour of weakness to rely on his own force. Whether Peter was crucified, and head downward, not daring to die like his Lord, as tradition says, we cannot be sure. It is of more importance to see that his commission (Matt. iv. 19) was renewed, "Follow me," in labor, in service, if need be, even to death itself.

(V. 20.) Peter's curiosity, and we may believe his love for John, prompted him to ask how it would be with him. But Jesus gives no information, beyond a hint that his career would close in a different way from Peter's. His duty did not depend on the fate of John.

SUGGESTIVE TOPICS.

Time—meaning of "dined"—object of the interview—effect of it—form of question—meaning of "Simon" here—reference of "these"—God's dealing with believers—the fault of Peter—how reminded of it—the threshold question—the different meanings of "lovest"—the meanings of "feed"—of "sheep" and "lambs"—Peter's peculiar danger—the warning—the meaning of its words—the traditional account of Peter's death—natural curiosity—unsatisfied—Peter's duty—his commission renewed—where given at the beginning, and the Master's way with disciples.

MISSIONARY NOTES.

The outlook of foreign missionary labor was never more cheering, promising greater and more glorious results.

The missions in Burmah, under the direction of the Baptist Missionary Union, are a great success. What has God wrought there since Judson rejoiced over the conversion of the first convert? During the past year the number of baptisms was 994, and the total number of converts 19,662. The number of Churches is 896, and the native contributions for the support of religious work amounted to about \$29,150 for the year. Schools, to the number of 163, with 5,964 pupils, are reported. The amount of American funds appropriated and actually expended in the Burmese and Karen missions in Burmah during the year was \$68,150.

HEATHEN NATIONS OPENING TO THE GOSPEL.—Wonderfully are they doing this. Look at Japan, China, and India—what changes are taking place in Christianizing the nations! What movements in Japan which are leading to this! The national calendar has been conformed to that of Christian nations; national institutions where Christian professors are employed are closed on the Sabbath, as are custom houses and other public offices! The government endorsement of our civilization is regarded as a presumptive recommendation of the Christian religion. All China and India are moving toward Christianity as never before. Africa, already stretching out her hands to God, must soon yield to Christianity, as must all Mohammedan and Catholic countries. Glorious day for the Church—a grand movement all along the line. Ye friends of Jesus, fall into the ranks, and hasten the general triumph!

FAITH IN THE MISSIONARY ENTERPRISE.—That is now what is wanting in the Church—faith in missions. How little of it is seen, if we may judge it by its works? What multitudes in the Church regard the foreign missionary work with little or no interest, and see nothing in it of any special importance to the Church or the world? After all that has been done in converting the heathen world to Christ, they neither appreciate the past success and triumphs of this cause, nor see anything in its future that should command their attention, or call forth a hearty, generous support. Why this lack of faith in a cause dear to the Saviour's heart, and to the hearts of all in sympathy with Him? Want of information on the subject is one cause. How little is known of what God is doing in the great mission field? Is not the pulpit and religious press at fault here? Do they speak out with that clearness, fullness and earnestness they should? O, ye ministers of Jesus, speak out on the subject—not in an occasional missionary sermon, but keep the world's conversion before the people, as the great mission of the Church for which the Saviour died.

Miscellaneous.

Mr. ROBERT BROWN'S new Poem, the "Linn Album," will be published in a days.

PAYAL, GIBNEY & Co., coal dealers in Watertown, Mass., have failed for \$250,000.

THE CENTENNIAL EXHIBITION will be opened May 10th, and will remain open till Nov. 10th.

THE VICE PRESIDENT of the United States, Mr. Wilson, died suddenly on the 21st inst.

THE REBUILDING of the Hotel de Ville at Paris will require four millions of dollars.

A TUNNEL is projected through Mont Blanc to unite France and Italy by way of Geneva.

A NATIONAL GALLERY is to be formed in Calcutta. The Prince of Wales is to preside at the opening ceremony.

THE CONScription for the German Navy next year has been fixed at 3,600 men instead of 2,500, as formerly.

IT IS SAID the Ex Queen of Spain, Isabella, will enter Madrid on the Feast of the Epiphany, 1876.

MR. WARD, the British Minister to China, who brought negotiations to a successful termination, has been knighted.

THE HON. AND REV. E. V. BIRCH, the Prayer Book reviser, has resigned his Vicarage of Birling, near Maidstone.

AMONG the destitute poor of Milan is a genuine monarch, Leo the 7th of Armoonia, whose father was dispossessed by the Russians.

THE ESTIMATED DAMAGE done in London and its vicinity by the high tides, Nov. 15th, is more than five million dollars.

THE SUPERINTENDENT at Topeka, Kansas, and the agent at Osages, have been removed for defrauding the Indians of \$20,000.

BISHOP WHIPPLE of Minnesota informs President Grant that his peace policy towards the Indians has been eminently successful.

IN THE SCOTTISH EPISCOPAL Church there are 7 Bishops, 7 Deans, 8 Provosts, a number of Canons, 200 Clergy, and 70,000 members.

DISASTROUS GALEs off the coast of Fishery have caused the loss of sixteen fishermen by drowning, and fourteen more are missing.

ONE of the most disastrous fires that ever occurred in Perthshire took place on the 26th ult., by the burning of Trinity College.

A FEW DAYS ago, a vessel called the *Charles Dickens* sunk across the mouth of Boulogne harbor, completely blocking up the entrance.

MR. GLADSTONE says he is so thoroughly resolved to keep from public affairs that he considers himself a mere spectator of passing events.

MR. EDWARD JENKINS is writing a Temperance story, resembling "Ginx's Baby." The title is expected to be "The Devil's Chain."

A FAMINE caused by a plague of rats has befallen the Karens, on the hills of the east side of the Tonghoo District, British Burmah.

THE TRIAL of Macdougall v. The Globe Printing and Publishing Company has resulted in a verdict for the plaintiff. Damages, one shilling.

SIMON BOUFFARD, banker of Paris, has died at the age of eighty. He amassed several thousand pounds by lending money at 15 per cent to rag-pickers, taking rags as security.

THE MERCANTILE BANK at Leeds has suspended for \$350,000.

FOUR VESSELS bound for the Magdalen Islands with supplies, are lost. Many lives are also lost, and it is feared the rest of the fleet have met with the same fate.

A MEMORIAL to the late Bishop of Brechin is projected in the shape of an episcopal residence with a chapel attached, and a suitable memorial in St. Paul's Church, Dundee.

A COAL OIL lamp exploded in the bedroom of Mrs. Chow, at Camden, N. J. Her daughter, aged eighteen, rushed to the window, fell out, and died soon afterwards.

The genius of the Chinese people is practical and material. Confucius taught them twenty-five centuries ago not to trouble themselves about anything they could not perceive with their senses. He anticipated by two millenniums and a half the scientific sage of Belfast; and after him the "celestial" race encamped inside of the five senses. No soil could be found more uncongenial or inhospitable for speculative idealism. Yet Buddhism, a foreign religion of the most transcendental character, was not only transplanted from across the impassable Himalayas, but actually incorporated Confucianism into itself, and has become the prevailing religion of the Chinese. From this fact Rev. Dr. Schereschewsky draws the encouraging inference that another foreign religion, one of a spiritual character, will not find it impracticable to invade again the gross materialism of the "celestial" mind. We write this for the cheering of certain weak brethren who cannot reason from the Cross to the Chinese, and are unable to believe that, as Christ died for all mankind, so the religion of Christ must be adapted to all.

It is an organ of which the Presbyterian Church has no reason to feel ashamed.—Church Beacon.

THE BRITISH AMERICAN PRESBYTERIAN FOR 1876.

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Applicants would do well, in order to save time, to forward the nominal sum of \$1.00, with a copy of the Picture and specimen copies of the paper will be returned without delay.

NOW IS THE TIME to make a vigorous and successful effort to give

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a widely extended circulation. If the next six weeks are properly utilized we shall be placed in possession of a paying subscription list, and improvements, looking to the increased usefulness of the paper to the Church, will speedily follow.

Subscribers in arrears must remit amount due up to the 1st of January, along with \$2.50 for 1876, to entitle them to the Premium. This must not be forgotten. The PRESBYTERIAN will be sent free of the balance of this year to all new subscribers.

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THE SABBATH SCHOOL PRESBYTERIAN is published monthly. TERMS.—Single copies, 25 cents per vol.; 20 copies, 40 cents per vol.; 10 quantities over 20 copies, 15 cents per vol. Postage prepaid by Publisher.—The paper is bound, and both printing and illustrations are well executed.—London Advertiser for 1876 is "very much needed" by the Presbyterian Schools of our country.—J. E. Hunt, North Pelham.—"It should certainly meet with a wide circulation."—Rev. W. Ross, Kirkhill.—"The children of the Church should have a Sabbath School paper of their own."—H. & F. Records.

THE PRESBYTERIAN YEAR BOOK AND ALMANAC for 1876, edited by Rev. Jas. Cameron, Chatsworth, Ont. Price, 25 cents. Table of contents, see advertising columns of the BRITISH AMERICAN PRESBYTERIAN. THE YEAR BOOK for 1875, first issue, was received with much interest. The Montreal Advertiser said of it:—"The Year Book for 1875 is a very much needed and correct." The Record of the C. P. Church remarked:—"Should have a piece in all our Presbyterian homes." The edition for the coming year will be still more complete in all its details, and should have a large sale. Mailed to the undersigned, free of postage, on receipt of price. Usual discount to the Trade.

Communications, having reference to any of the above publications, should be addressed to: C. BECKETT ROBINSON, P. O. Drawer 2484, Publisher, Toronto, Ont.

NOTES TO CORRESPONDENTS.

ONE INTERESTED IN MONTREAL AFFAIRS.—Your communication is not an answer to the question made by "A Missionary," supposing them to be correct. It shows a lack of information upon the question, and contains an insinuation which had better be left out. Upon the whole, therefore, notwithstanding the evil which you mention, it will be better to wait a reply from those most nearly affected by "A Missionary's" statements, should they see fit to make one.

We would again remind our readers that we cannot hold ourselves responsible for the opinions expressed by our correspondents. We are to publish nothing but what we can ourselves agree with, or what every one of our readers can agree with, and should be compelled to give up forthwith. By publishing everything fairly within bounds, an opportunity is given for the exposure and refutation of what anyone may consider wrong, and fair play can ask no more.

BRITISH AMERICAN PRESBYTERIAN, FRIDAY, DECEMBER 10, 1876.

CHURCH ARCHITECTURE.

Very interesting and largely attended services were held last week in Toronto in connection with the opening of the new Jarvis Street Baptist Church. This Church is one of the most elegant, commodious and perfect in its arrangements to be found within the city. It cost \$97,000, and probably before this reaches our readers every dollar of this large sum will have been provided for. This is the right way.

It is not our intention to give a description of this building. The mere mention of some of its conveniences will be suggestive, and we hope useful to some who may be contemplating building. We have the auditorium, or room for the regular Sabbath services, school room, Church parlor, class, rooms, vestry, library, basement, kitchen, room to serve tea, luncheon, an organ, etc.; how many more conveniences etc., it may include, we cannot say.

We have forgotten to say, but we shall add now, that this Church is architectural in form, so that all can see and hear the preacher without difficulty, while

it is exceedingly well adapted for ease in speaking. How many elaborate and costly Church edifices are built in utter contempt of these most important ends. Even in hearing and in speaking should surely be cardinal points in every well-constructed Church.

A fastful appearance is also, we would suppose, worthy of consideration. It would scarcely be too severe to say that Presbyterians have, in the past, in a great many instances, carried off the palm for the utter want of taste displayed in many of their Churches. Sometimes this has been owing to a pure absence of what is called taste, very often to save an outlay of a few dollars in procuring a plan from an architect. It is true there is observable within a few years past an improvement in this respect. But much progress yet needs to be made to bring us to an equality with some other bodies. We would suggest that this is a subject worthy of the attention of the General Assembly, or of the various synods. Could not a committee be formed in each Synod to procure at a moderate amount a collection of plans suitable for Churches, according to different localities, and amounts to be expended?

Congregational religious life assumes quite a different phase now in many respects from what it did a quarter of a century ago, or even less. Then there was little more than the usual Lord's day services, and the one room was all that was really needed for Church life. Now we have in addition almost universally the weekly prayer-meeting. That must and always will be much smaller than the gathering on the Sabbath. Why should it not be felt to be an important thing by every Church duly alive to the value of a good, earnest, social, home like prayer meeting, to have a room suitable for such a purpose. Many a meeting for prayer is lingering out a miserable existence in a kind of living death for the want of a suitable place of meeting, and many have died out altogether for the same reason. Can anything be more chilling than from twenty to a hundred people meeting in a place intended to hold five or six or ten times the number, with the added disadvantages of being very often poorly lighted, and in winter not sufficiently heated. It is impossible for any prayer meeting almost to maintain its existence against such odds. Economy itself might teach the saving a better plan. If the room is not sufficiently heated and lighted you kill the meeting, if it is the expense of doing so above what is really necessary for a small gathering would soon build a room suitable for the purpose.

There is also the Sabbath school, now a universal institution, with in almost every case a Bible and infant class, which should each have a room separate from the mass of the school to be taught effectively. As churches are ordinarily arranged, and must be to be suitable for their special object, they can never be convenient for teaching in the most improved method. If any part of Church architecture must be deficient it ought surely not to be that which affects the instruction of the young, especially when there is such good reason to believe so little is done to impart religious instruction at home. Yet we venture to say that, even in the majority of cases of church-building going on at the present moment throughout the country, no adequate provision is being made for this all-important part of Christian work. The church of the future depends upon the young, and is it wise, is it rational to neglect, to impair even, the efficiency of this most important department of Christian labour.

Every church now also feels it desirable to have during the course of the year one or more meetings for more or less purely social purposes. Perhaps in no particular has so great a change taken place in congregational life as in this. And where wisely regulated this will be universally allowed to be a desirable change.

It is of very great consequence to show that religion in its best manifestations is not only compatible with, but is favourable to the best kinds of social enjoyment. How many of the young might have truer ideas of religion instilled into their minds, and be saved from ruin in the haunts of dissipation if proper attention were bestowed upon providing for the cultivation of this side of religious congregational life! Yet many of our congregations that could well afford the expense are content to have nothing more than the space enclosed by the four walls, the pews, the pulpit, and the barest and most absolute necessities.

Such congregations are behind the times; they must suffer themselves, and the whole body suffers with them. We hope the hints thrown out may be taken, or at least thought worthy of consideration by congregations about to build, and meanwhile we promise to return to this subject at some future time.

THE INDIAN CHIEF, Matlabow, of the Hasquitos, shot a Roman priest, Father Drabant, in British Columbia, Oct. 31st, because he endeavored to prevent a war.

SABBATH OBSERVANCE.

In our issue of Nov. 20th, we published a form of petition to be used by Presbyteries, to be presented to the Dominion Parliament, praying for such legislation as shall tend to secure the better observance of the Sabbath, especially in connection with public works and railways. It is no secret that a very large amount of work is thus done on the Lord's Day, which could be dispensed with to the advantage, we believe, of the public service, and certainly to the moral and physical well-being of all who are compelled to labor on Sabbath. It is to be hoped that every Presbytery in our body will take prompt action in this matter, and this petition made as effective as possible, so far as our Presbyteries at least are concerned. If every congregation too, would take up the subject, there could be no difficulty in presenting very largely signed petitions to the Legislature. We are aware that one honorable member of the House, also a member of our church, intends to devote some special attention to this matter, and we feel sure that if he once take it up, he will not let it drop until something is done in the direction indicated by this petition. Let every one then in earnest on this subject, do what he can to strengthen his hands. But much may be done, and very much needs to be done in this direction which we can do for ourselves. The address of the Kingston Sabbath Reformation Society to the citizens of Kingston, which we publish in another column, points out where reformation in Sabbath observance should begin. The custom of paying working men their wages late on Saturday, and consequently of late dealing on Saturday evenings, keeps thousands of shop-keepers, laborer boys, and families out of their beds later on Saturday night than any other in all the week, and at the same time, of sending them to it utterly worn out in body and distracted in mind, so that where Sabbath morning is not devoted to a long sleep to rest exhausted nature, both body and mind are often so utterly fagged out that intelligent, hearty, and earnest worship on Sabbath is a simple impossibility. And all this is simply due to the force of custom. There is nothing in the nature of things that makes it a necessity to do all this on Saturday evening and not on any other. Custom is, indeed, very hard to change, but if the persons appealed to in this address, would only act upon its suggestions, a very great advance would be made in the direction of the right observance of the Sabbath. Thousands of Christian people to whom and to their families the Sabbath is very dear, and by them highly prized, thoughtlessly lend their example to support the evils complained of in this address. If ministers from their pulpits and in other ways, would draw attention to, and seek to correct this evil, it might, at the least, be very greatly abated, and that in a short time; and there is no reason why by keeping the matter before the Christian public, and urging the general adoption of the few and simple measures recommended in this address, the evils it seeks to remedy should not be altogether removed. When this is done a very great step indeed will have been taken towards the proper observance of the Sabbath, and when people begin and do what lies within their own power, there will be more hope of securing the intervention of the Parliament, and of the law to secure the Sabbath as a day of rest for those employed on public works and railways.

SATURDAY NIGHT.

THE SHOP-KEEPER'S COMPLAINT AND PETITION.

Don't wonder if we go to sleep in sermon-time to-morrow; 'Tis vain to try awake to keep, We own it to our sorrow. Your visits are so late at night We cannot but be weary; When Sunday comes we can't be bright, Nor wake up gay and cheery. We pray you dames and neighbors strive To come at better hours, We think this matter you'll contrive If you put forth your powers. 'Tis masters help us' wages pay 'Tis early that wives may carry 'Tis their cash to market while 'tis day Nor until nightfall tarry. The Sabbath is a blessed day, We long to spend it better; But oh! 'tis weary work to pray When sleep blinds like a fetter. Help us to shut up shop betimes, Then when the Sunday's dawning; With pleasure we shall hear the chiming 'T' at usher in the morning. Our hearts will be in time to greet The best day of the seven, In God's house we shall joyful meet And learn the way to heaven.

THE DAVIS COMMUTATION.

The particulars of the horrible crime known as the Davis case, must be now familiar to all our readers. It is scarcely possible to imagine a more atrocious case of the kind, one that could meet more loud and universal condemnation, or deserve more richly the full penalty of the law. This subject is one that affects most deeply the state of public morals, and the offence could not but excite the indignation and loathing of every right-minded person. The

suspicion becoming general that the crime of abortion is growing more common amongst us than it once was, the necessity of marking it with the strongest reprobation, and the desire felt by all right thinking people that it should, as far as possible, be strangled out, led to the general expectation, nay, wish, we might say in this instance, that the law would be allowed to take its course against the offenders. It has, therefore, taken nearly all by surprise that the sentence of death, deserved and passed upon the criminals, has been commuted to imprisonment for life. Justice, and the protection of society against a class such as the guilty parties belong to—abortionists—whose profession and occupation is murder, would have amply justified the carrying out of the sentence to its end upon the gal lows. Had commutation been granted at the demand of any weak sentimentality, it would have met with all but universal condemnation, and it would have been our duty to enter our most energetic protest against such misguided, we might almost say, criminal lenity. If, however, the ends of justice can be better served by commutation even in this most aggravated case, and the vile seducer who began and is the principal cause of this dark chapter of crime, shame, and misery, be brought to justice, and have visited upon him the punishment he merits, the steps taken by the executive will probably in the end be justified. The suspected seducer has been arrested, and is now in jail. Evidence against him is gradually accumulating, part of it being the confessions or admissions of Davis and his wife. It is to be hoped that the prospect of bringing home guilt to the seducer, which has led to a mitigation of their sentence, will prove to have been so well founded, that justice will not be defeated. The issue will be closely watched by the whole country, and should it turn out otherwise, commutation in this case must be condemned as something worse than a blunder. Only the hope of inflicting justice upon all the perpetrators of this crime, and the necessity in law of revoking the death sentence against the two who have been condemned, in order to their testimony being admissible in a court of justice, could vindicate the step which has been taken.

FRENCH EVANGELIZATION.

We would ask the special attention of our readers to a long and most interesting letter in this week's issue from Dr. MacVicar, of Montreal, upon French Evangelization. It should need no apology to the members of our church for its length. A more interesting, instructive, and encouraging report upon the Home Mission work of our church has never, we venture to say, appeared in our columns. It is a report of the right kind, bristling with facts, and more to follow, with a true ring of work and earnestness in it. We trust all to whom it comes will read it, and that it may effect the end so much desired and deserved.

Romanists do not shrink from publicity with regard to the converts they make from Protestants, then why should we? It is no use, as Dr. MacVicar says, to try to keep this work secret, and why should we, if we could? The sooner all Protestants recognize it is a fact that we are engaged in a war with Rome, in which there can be no quarter given, the better will it be. This is a time of much spurious, plausible, meaty-mouthed liberality, and miscalled charity. We cannot be too well informed of the real character and weapons of the foe we have to meet. This letter shows us what kind of work our brethren in the Lower Provinces are doing in the name of and by the sanction of our church, and the formidable obstacles they have to contend with. We shall greatly mistake if it does not open the eyes of a good many of our readers to the kind of foes we have at our doors, and to what is being done and suffered for Christ's sake in connection with our own church. These men are, indeed, hazarding their lives in defence of the gospel. Admiration for their zeal and constancy, sympathy with them in their trials and losses, concern for our liberties, above all, for the salvation of souls; the fact that these men are doing the work we have asked them to do, their most encouraging successes should all command our willing and grateful support at once.

We trust the appeal made by Dr. MacVicar, manly, rousing, and touching, as it is, will meet with a prompt and liberal response, so that this work may be prosecuted with ever increasing energy and success, and our brethren feel that they have the sympathy and support of the whole church.

Presbytery of Hamilton.

At a pro re nata meeting of the Presbytery of Hamilton, held on the 26th inst., the Rev. D. D. McLeod, of Ancaster and Barton, accepted the call from Dumfries St. Church, Paris, Ont. The congregation have reason to rejoice in having obtained the services of so able and earnest a minister, and we congratulate Mr. McLeod on finding a larger sphere of usefulness than that which he has occupied for the last three years so successfully.

Ministers and Churches.

REV. W. DONALD, of Port Hope, has decided to decline the call to Knox Church, Montreal.

St. Andrew's Church, Montreal, on Monday night voted against Presbyterian Union.

The Rev. David Allen, Shakespeare, has returned to Goderich to reside.

Rev. W. P. Blair, late of Woodstock, was inducted to the pastoral charge of the Presbyterian Church at St. Stephen, N. B., on the 20th of November.

Rev. Dr. Jenkin's sailed for Great Britain in the Sardinian from Father Point, on the 27th ult. He has been presented with a purse of \$1000 from the members of his Church.

The Synod, consisting of those ministers and a few elders who declined entering into the union, met in Montreal on Wednesday, the 1st inst., in St. Andrew's Church. It would not do to enquire too closely into the composition of this synod. Its proceedings are of no public importance, being confined chiefly to preparatory measures in anticipation of a meeting to be held next fall.

AFTER a very strong meeting, a majority of St. Andrew's Church, Montreal, have voted themselves out of the union. In consequence of this action a large number of elders, other office-bearers and members have left the Church, and it is said intend to build and form another Church in connection with the united body.

SAYS the Presbyterian: One of our esteemed correspondents makes the following reference to the work of grace going on in this section of country:—"I have just returned from Lanark, from assisting Mr. Wilson for a few days. There are a. the appearances of a work of grace among this people—may it prove the earnest of a plentiful rain! Would it not be a most welcome sign of God's approval of the work of last June were He to grant us a special season of revival during the present winter? Let us plead for it, and prepare for it, and it will doubtless come."

The session of the Theological Hall, Halifax, was inaugurated with great eclat on the 3rd of November, Rev. Dr. Burns presiding. After devotional exercises, conducted by Rev. R. J. Cameron of St. John, and Rev. R. Sedgewick, the Chairman introduced the new Prof. of Church History, the Rev. Allan Pollok, who read "a thoughtful, clear, comprehensive and suggestive lecture on Presbyterianism in Canada." The addition of Mr. Pollok to the Professorial staff is admitted by all to be invaluable, and the Church in Canada has good reason to be grateful to the good old Mother Church of Scotland for the liberal provision it has made for meeting the expenses of the chair in the meantime, until other arrangements can be made.

PERYTON CHURCH is again in difficulty. For some time Deacon West has ceased attending Church and sacrament because of a diversity of opinion existing within the Church respecting the innocence of Mr. Beecher, whereupon Deacon West's name was dropped from the roll of members without his request or consent. He protests against this action, and asks the church to unite with him in calling a council, according to Congregational practice, to investigate the charges against the pastor. He threatens if the Church will not call a mutual council to call an ex parte council to vindicate his rights as against the action of the Church.

THE Presbyterian congregation at Perytown recently met at the residence of their pastor, Rev. Mr. Hodnett, and presented him with a goodly supply of provisions for the winter, and fifty dollars in money. While returning thanks Mr. Hodnett very truly said that there is nothing in the ministry, as a mere profession, to impart inspiration, but when the people strive to surround it with sunlight and affection, then it becomes a power that must react happily on the Church. It is in many instances the Church that makes the minister rather than the minister making the Church. There is a reciprocity in the relations of pastor and people too often lost sight of on both sides.

THE Rev. A. Finalay having been recently appointed to the charge of the mission field in the Muskoka district, his departure from Granton, the scene of his former labours, was marked by numerous tokens of the esteem and good will of the many friends there. On the evening previous to his departure, a company of about thirty having assembled to say farewell, Mr. Jno. Stewart, elder, in the name of those present and others, presented Mr. Finalay with a purse containing about \$80. On the previous evening a number of the young people of the congregation called and presented Mrs. Finalay and the children with very handsome gifts—both being accompanied with sincere regrets at parting, and heartiest wishes for the success of their late pastor, and for the welfare of himself and family in their new home.

The following paragraph announces the issue of the petition of Rev. Gavin Laing and others with respect to the Temporalities Fund. It may be added that the Governor-General in Council is to be petitioned for a disallowance of the Union Bills. There can hardly be any doubt but that the result of this step will not be more fortunate for the petitioners than the attempts they have already made to get the control of the Temporalities.—Quite an audience was assembled in court this morning, when Mr. Justice Baudry delivered judgment in the case of the Rev. Gavin Laing vs. the Temporalities Fund of the Presbyterian Church in Canada. The judgment of the Court was that the petition, in which plaintiff prayed for the issuing of a writ of mandamus, in the nature of a writ of injunction to stay proceedings of those holding the money, cannot be granted, inasmuch as no such writ is allowable or known under the Code of Procedure of Lower Canada, and as the order of Mr. Justice Mackay was given improvidently and could not legally restrain the defendants from performing the acts which plaintiff alleged were being contemplated by them, defendants' motion was granted, and plaintiff's petition quashed with costs. The same decision was rendered in the case of Rev. Mr. Simpson vs. the Widows' and Orphan's Fund.

We see by the Presbyterian Witness that a very pleasant conference of the Kirk-Sessions of the Presbyterian congregations in Halifax and Dartmouth was recently held in the Fort Massey Church. The ladies of the congregation served the company with a bountiful repast, to which there sat down about fifty pastors, professors, elders, and students of theology, who, after tea, adjourned to the large basement room. Dr. Burns presided, and, after the preliminary services, called attention to several subjects that would be profitable to consider and discuss. Several parties present gave reminiscences of the olden time. Strong expression was also given to the gratification felt because of the happy union of the Churches; Mr. Grant, Mr. McGregor and others said that every day they felt more and more the value and importance of it. Professor Pollok endorsed what was said in that regard, and hoped the work would soon be complete, and that no obstacle to its completion would be raised by controversy or otherwise. Professor McKnight spoke of the Eldership of the Primitive Churches. Particular attention was given to the necessity for a new building for the Theological Hall, and there seems to be a general disposition to move in this matter with the least delay possible. The Rev. John Campbell, on behalf of the ladies and session of his congregation, invited all present to a similar conference in St. Andrew's Church on the first Thursday of February. It is intended to continue these meetings quarterly.

Correspondence.

French Evangelization.

EDITOR BRITISH AMERICAN PRESBYTERIAN.
 SIR,—Thanks for your urgent appeals in behalf of this work in recent issues. Will you be so good as to publish some very instructive facts, and they are only a selection from the mass of a similar nature in my possession, touching the triumphs of the Gospel among the followers of the Pope, the dangers and sufferings of our missionaries and converts, and their need of the prayers and sympathy of God's people.
 I know that some say, "Don't publish what you are doing, for the priests will then know it, and hinder and destroy your work. No wise general discloses his tactics to the enemy." I answer, such counsel is folly. "The weapons of our warfare are not carnal." We rely not upon cunning, or skill, but upon God and His Truth in this battle. We cannot conceal our efforts from the priests. They are too numerous and too vigilant for this; and we know them too well to fancy that they are so simple as to allow the country to be evangelized without their knowledge. The Reformers of other days did not go from house to house hiding themselves or disguising the truth of God which they preached; and we are doing nothing of which we are ashamed, or which requires concealment.
 Besides, we have to deal with Protestants who, unless we publish and authenticate our facts, refuse to believe that we are doing anything; and who, in some instances after we have done so, by their apathy and inactivity help the priests to keep the Gospel from the people. We have to try to rouse, if possible, those who are unconsciously but rapidly falling under the stupefying spell of Romanism.

THE WORK IN MONTREAL.

Father Chiniquy preaches every Sunday to large assemblies of Roman Catholics. Last week he sent to Bishop Bourget the names of 167 recent converts. On Monday morning after hearing his fearless exposure of the inquisition, fifteen renounced Romanism. His house is daily visited by many persons seeking guidance and instruction in the Word of God. Ten days ago I presided over a meeting of converts which filled Russell Hall to its utmost ca-

acity. They exhibited as much intelligence and Christian decorum as assemblies in any of our Presbyterian Churches. I wish all who are sceptical and holding back their prayers and their money could have seen this meeting. The Kirk Session is about to be strengthened by the addition of elders; and the Sabbath School is thoroughly organized under the superintendence of Professor Campbell, with Mr. O. E. Amaron, student, as assistant superintendent. There are long to see more than a hundred children in attendance. Our French students, with very commendable zeal and earnestness, under the direction of Professor Campbell, do a large amount of pastoral work in visiting converts and Sunday School pupils in their homes. A day school, with an attendance of over fifty pupils, is taught in one of the class-rooms of Russell Hall. This is carried on now at the expense of the City School Commissioners, who have another French school in the east of the city, while many Roman Catholic children in other parts avail themselves of the round education given by the Commissioners. This is a very hopeful indication of the growth of independence among the people.

The ladies of our several congregations have entered into our work with much spirit and hope. They have organized themselves as "The Ladies French Evangelization Society of the Presbyterian Church in Canada."

This organization is destined to do much for the work of Christian education, and to extend needed sympathy and aid to the poor and the persecuted among the people. Similar societies will, in due time, be established throughout the Dominion. We have in contemplation the opening of other preaching stations in addition to Russell Hall in the city.

THE WORK IN NOVA SCOTIA AND NEW BRUNSWICK.

Some time we published a notice sent us by the Presbytery of Pictou of the very great success attending the labours of Mr. E. D. Pelletier. He laid on the table of the Presbytery the names of 125 converts, representing some sixty families. His work has continued to progress; and I have been assured that a visit from Father Chiniquy would bring over the entire people of that district. But we cannot spare him from headquarters just now. His work here is too large and prosperous to be abandoned, and it is hoped that we shall not be forced to ask him to go out to collect money. This, however, is in the hands of our people, and specially our ministers.

Last summer Mr. A. F. Rivard, French student, enjoyed remarkable success in a field on the border of New Brunswick and the State of Maine. Fifteen heads of families were brought to the knowledge of the truth, and more than fifty families received copies of the Word of God, in whole or in part, from his hands. Many other families were visited and instructed, and a wide-spread desire kindled among old and young to enjoy the benefits of a Christian education.

ST. PAUL DE CHESTER, P. Q.

This station is worthy of special notice, and must always, as will be presently seen, possess peculiar interest in the history of our Church. The summer before last Mr. Mousseau, student, broke ground among the French Papists of this district. He followed the usual method, distributing the Word of God and teaching the people from house to house. So deeply were they impressed by the truth that they petitioned to have Mr. Mousseau return to them last summer. He did so, accompanied by Mr. Philip Blouin, missionary-teacher. A mission school was established in a room given for the purpose by Mr. Laprise, one of the converts, and religious service conducted every Sabbath. The names of the converts are as heads of families, are, Noise St. Cyr, Benjamin R. Berge, Regis Laprise, Xavier Fortier, and Octave Dupuis. Other families are well disposed towards the truth, and are reading the Word of God; but the people have no Church and no school house, and are subject to the most cruel and barbarous treatment on account of their attachment to the Gospel. They are not, however, without faith and courage. One of their number has offered a gift of a large lot on which to place a school house and chapel. Who will send us money to aid them in building it?

PERSECUTION OF MISSIONARIES AND CONVERTS.

On the 9th of October last, Mr. A. F. Rivard arrived at Pointe Lévis in charge of seven children, on their way to the mission schools at Pointe aux Trembles. He left them in the waiting-room of the railway while he crossed the river to Quebec on business. On his return he found them greatly alarmed, through false representations made to them by Romanists. A mob of about one hundred persons speedily assembled, took possession of two of the children, threatened Mr. Rivard with violence, tore his coat, heaped abusive epithets upon him, and tried to get him out of the car, into which he and five of the children had with difficulty escaped. He was subjected to this sort of treatment for more than an hour, and appealed in vain for protection to two policemen. Some of the roughs came on the train with him all the way to Richmond, openly expressing a desire to throw him through a high bridge upon the railway. The two children who were detained, Paul Michaud and his sister, were promptly sent to Popish schools at Quebec, and are there still. Mr. Rivard made two journeys to Quebec to rescue them. The mother forwarded an affidavit declaring that they had been placed under his care, and the matter was brought before two judges with the issue just stated. The judges will see that to come from New Brunswick to have her children released from the Jesuits' school and nunnery, and there they must remain in spite of all we can do. Do we enjoy British freedom in this Province, or are we practically in the hands of the Pope?

Messrs. Mousseau and Blouin, two other missionaries, about the same time, on their way with fourteen children from St. Paul de Chester, were insulted and abused

at Three Rivers, and on the steamer between the and Montreal. The priest of the place nursed himself in the matter, and efforts were made to intimidate the missionaries and retain the pupils. The Rev. Jas. McNeil, our minister at Three Rivers, being apprised by telegraph that danger was anticipated, promptly interposed, and by his presence dispersed the followers of the priest, and thus prevented a repetition of the scene at Quebec.

HOUSE-BREAKING WITH MURDEROUS INTENT.

Enraged by the success of the work of God at St. Paul de Chester, Romanists resorted to violence of the most dangerous and disgraceful sort.

On the night of October 29th, the house of Regis Laprise was surrounded by a mob from eleven to one o'clock. The night was unusually dark. Mr. Laprise, who had retired before ten, was roused by shouts of execration against himself and his family, and attempts to force in the door. Failing in this, the mob sent showers of stones through the windows, smashing all the sashes as well as the glass. A bucket full of stones gathered in the house was afterwards produced in court, and one stone weighing two pounds, found in the cradle close by the head of an infant a few months old. Several gunshots were fired through the windows, and the most abominable epithets addressed to Mr. Laprise and his wife, who could do nothing to protect themselves but keep the house dark, and avoid appearing before the windows. This continued nearly two hours, when the mob dispersed. In the morning the house was found to be unfit for occupation, and the terror-stricken family took refuge with another of our converts.

Mr. Laprise had warrants taken out, and a number of arrests were made. The matter was brought before Stipendiary Magistrate E. J. Hornig, Esq., on the 11th, 12th, and 13th Nov. Eight witnesses were examined. It was clearly shown in evidence, that the talk in the parish all last summer was to the effect that the Protestant school master must be driven out; and thus Mr. Laprise and his family were assaulted in the manner described because they had become Protestants, and had given a room in their house for the obnoxious school. Four persons were convicted of having been implicated in the matter, viz., Pierre Cantin, Missotin Mandart, Phileas Fournier, and Edmund Poisson, and were bound in one thousand dollars each to appear for trial at Arthabaska on the 19th Feb. next. All these facts, which are now made public for the first time, I have from our zealous and energetic secretary, Chas. A. Tanner, who was requested by the Assembly's Board to attend and watch the trial. The case is suggestive of several reflections: First—It may show some Protestants who affect to see very much good in Popery, its true spirit. The papers of the Dominion have of late treated us to very full accounts of the vengeance of Bishop Bourget against the bones of Guibord, the good printer. He has isolated them perpetually from the whole cemetery, and placed it under the guardian care of the Virgin Mary. He has cursed them in full ecclesiastical form to his heart's content, and doomed the printer's soul to eternal perdition for the crime of thinking for himself and differing from the church! We could laugh at the old man's vengeance thus directed against the dead who are beyond his reach, were not the very same spirit ever cherished, and when occasion appears, exhibited towards the living.

Human freedom and human rights, except as accorded by haughty ecclesiastics, are things unknown to Romanism, especially to the Ultramontane type, which is now the ruling one in this Province.

Second—This case proves beyond doubt the correctness of the opinion expressed at the outset, as to the folly of concealing our work of truth and mercy among this people.

We published nothing hitherto respecting St. Paul de Chester, but this silence did not shield our converts and missionaries from the grossest violence. It is vain to fancy that the priests of Rome will quietly sleep like good children, and not meddle with us while we are teaching all their people the gospel, unless we indiscreetly wake them up with our noise!

Third—This case may show some who think it a sore trial to contribute a few cents or dollars per annum to give the gospel to this people, how much more they have to endure for its sake when they accept it. Giving, and giving very much more than many are accustomed to do, is the easiest part in the battle of human freedom, in the work of reformation, and of saving souls. It would be easier for Laprise, had he the money, to give thousands of dollars than to spend that one dark night exposed to stones, and gunshots, and unmeasured abuse from his countrymen, and to be driven, in this inclement season, from his home with his wife and children. Easier for our heroic missionary teacher, Philip Blouin, to do the same, than to have his life threatened, and to be driven from house to house, "having no certain dwelling place," like the first apostles of our religion, and having no house or chapel in which to instruct the people. Still, he does not complain. At the bidding of the Church he continues there cheering and comforting his converts in this struggle, trusting in the God of truth for protection, and willing to risk his own life, as all our missionaries have to do, that he may be the means of saving souls.

Reader, you cannot in person go among this people teaching them the gospel. Thou show your gratitude and obedience to the God who has saved you by sustaining others who are willing and able to do this work, and send your contributions to our Treasurer, Mr. A. B. Stewart, Montreal.

I apologize, Mr. Editor, for the length of this communication, and yet I have only touched upon a few points of our work. Yours, very truly,
 D. H. MACVICAR,
 Chairman of the General Assembly's Board of French Evangelization.
 Presbyterian College, Montreal, Nov. 30th, 1876.

The American Bible Society has received for its library a copy of the Gospel of Luke in Japanese, printed at Yokohama.

Our Work at Sault Ste Marie.

FURTHER BRITISH AMERICAN PRESBYTERIAN.

SIR,—As no recognition has ever appeared of the many kind contributions made towards the Building Fund of the Sault Ste Marie Presbyterian Church, and as it is unlikely that such will now emanate from the quarter whence it ought, our last boat for the season being expected tomorrow, permit the undersigned, through the medium of your columns, to acknowledge the amount received on behalf of the above object, from friends called upon during the early months of the current year.

The sum total collected amounted to \$30.25, (six hundred and thirty-six dollars and twenty-five cents,) which includes the generous gift of a sewing machine, valued at \$10, presented by the firm of R. M. Wanzer & Co., Hamilton, Ont. Donations were promised by many leading merchants in Toronto, Hamilton, and the large towns visited westwards, who did not then feel at liberty to give, and also a collection from Knox Church, Galt, (which we understand has been taken up, from the congregation of the Rev. Dr. Cochran, Brantford; from each of the three Presbyterian congregations in Guelph, or more strictly, from but two, that of the Rev. Messrs. Ball and, Torrance, those gentlemen undertaking to recommend the object to the Rev. Mr. Wardrop, whom I was unable to see. The Rev. Mr. McAlpine's congregation, St. Mary, pledged itself to assist; the mode of raising a sum, either by canvass or collection, however, to be left to the discretion of its session. Knox Church, Hamilton, agreed to appropriate a certain sum on the above behalf from their aggregate annual contributions in aid of missions. I have much pleasure in acknowledging the sum of eighteen dollars (\$18) received from the congregation of Motherwell, and kindly forwarded by their pastor, the Rev. Robt. Hamilton.

The subscription list circulated among the congregations here shows some \$800, though at first it amounted to over \$1,000, the diminution arising from certain parties having withdrawn from the project on account of a change of the church site, or rather, because a majority of the congregation decided to accept a site in preference to paying for one. However, the amount yet remaining will abundantly prove, considering the meagre proportions of the town as yet, and how sparsely the surrounding townships are settled, that the congregations have made really generous efforts, and in the main heartily co-operate in the object.

A site for the church has been received from Henry Pilgrim, Esq., whose large-hearted liberality is otherwise well known in the district. The site was, however, primarily given upon condition that the church would be at least begun this year, but as this would entail difficulties upon individual members of the congregation, the lowest tender being equivalent to \$8,500, and the funds in hand being at the same time limited, the Building Committee thought themselves justified in not commencing the work. It was hoped the church could be erected for \$2,500, but this fell short by \$500, the party tendering allowing no offset or consideration for the building stone, which cost over \$400, and amounted to one hundred cords, which had been conveyed from the American shore, over the ice during the months of March and April last, to the "site," where it now lies, as also a large quantity of sand drawn during the past summer. I may remark that the difficulty as to shortness of time allowed before beginning to build has been removed, last mail informing us that the donor has kindly extended the time until the 30th September, 1877.

There can be no question that the amount collected would have been much larger, but for the great financial depression seemingly so prevalent throughout the whole Province. Although that sum fell far short of the amount anticipated, still we cannot see that any grounds exist for disappointment, and to evidence this we need only mention that prior to our entering the field it was occupied by two others, similarly engaged, and who had to abandon their undertaking through sheer want of success. The monetary stringency caused business men to be particularly guarded as to their disbursements, and in view of this, as well as our total isolation from the outside world throughout a winter of almost six months' duration, having only postal communication by means of dog-trains, we think the response is encouraging, and promises well for any future appeal. Judging from the past, we feel warranted in expressing the conviction, that when times improve, and our cause here requires aid in maintaining its ground, the necessity of extending help will be cheerfully recognized and liberally met.

Presbyterianism was, I may say, first planted here some six years ago, the importance of maintaining this as a station being then for the first time acknowledged—the church sending a missionary. The matter had, however, been frequently represented before, but no steps had been taken to make provision for a supply. From that time till the present, worship has been conducted in an old rickety building, formerly used as a school-house, but considered as unfit for that purpose even in summer time. It has, however, been made tolerably habitable by some outlay, and is well supplied with "forms" purchased some years ago by the congregation. As a contrast, I may mention that our Roman Catholic friends are just finishing a magnificent stone structure, truly an ornament to the town, and of the four denominations represented among us, ours is the only one without a suitable church edifice. We earnestly hope that at any rate, some time in the ensuing summer, building operations will be commenced and vigorously carried forward, so that Presbyterianism may have something more than a mere nominal existence.

In the adjacent townships of Korah, which, thanks to the liberal policy pursued by our Ontario Government, is fast settling up, the people are principally Presbyterians. However, services have been discontinued, at any rate for some time, as the minister does not consider his health, which is not very robust, in a state to

justify his holding services at the station, which is in the middle of the township, and five miles distant. This is much to be regretted, as the people are really anxious for services, but the lack is somewhat supplied, as either the English or Methodist minister have for some time constantly held Sabbath services.

In town we have the beginning of a nice Sunday School, originated last winter through the Christian zeal and enterprise of the wife of our respected judge, the Hon. Walter McCrea, assisted by the Misses Inouise, whose indefatigable exertions in behalf of the church merit the highest praise. The school is held on Sunday afternoon, and is opened by the pastor.

Trusting I have not encroached too long upon your patience, I am, truly yours,
 CHARLES P. BROWN.

Sault Ste. Marie, Dist. of Algoma, Nov. 21st, 1876.

The Westminster Confession of Faith

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—While your correspondent, "A Lay Presbyterian," expresses his dissatisfaction with the Westminster Confession of Faith, he does not condescend to specify any of its useless and doubtful statements. He cannot surely expect us to bring in a verdict of guilty against "the Confession" on such vague and general charges as he has made. His communication reminds one of the Jews when they delivered Christ up to Pontius Pilate on the charge of stirring up the people against the Roman authority, but refused to enter the judgment hall to give evidence in the case. After some communication with the accused, Pilate, prompted by a sense of justice, went out to them and said that he would not condemn a man against whom no crime was legally found. "I find in him no fault at all." For all your correspondent has said, we find in "the Confession of Faith" no fault at all.

To me the moral perceptions of "A Lay Presbyterian" appear somewhat peculiar, seeing that he believes the Presbyterian Church "to be a Scriptural and living branch of the Christian Church," and yet it demands "that every candidate for the ministry" shall "pledge his adherence to the whole of a series of theological, metaphysical propositions, some of which . . . to say the very least, are "exceedingly doubtful." "The Westminster Confession undoubtedly dogmatizes and draws conclusions in regard to points on which it would be far better reverently to accept the similar (sic) words of Scripture than to attempt to build dogmatic conclusions on premises so little understood. Some of the conclusions it thus draws, "I cannot but regard, in common with a great majority of Christians, and even of Presbyterians, as unwarranted by Scripture, and conveying dishonouring conceptions of God." If the last statement is true I cannot understand how a Church exacting from candidates to the ministry a "pledge of adherence" to such monstrous propositions can be "a Scriptural and living branch of the Christian Church." Really your correspondent and those worthy men whom "the Confession of Faith" prevents from entering its ministry had better withdraw from its communion, and form a Church for themselves which shall have no Confession of Faith, or at least have one to suit their own taste; for I fear "the Westminster Confession" will not be modified or abandoned in their life time.

To attribute the deposition of the semi-Pelagian, Dr. John McLeod Campbell to Moderatism, is not strictly correct. I believe that the Evangelical party who were led by Chalmers and Cunningham had as much to do with it as those led by Cook and Robertson. But Mr. Campbell was presented with the degree of Doctor of Divinity by one of the Scottish Universities, and your correspondent seems to think that a proof of his Evangelical character and soundness in the Faith. It may be so, but many will hardly rely upon it in every case as a sufficient testimonial of Gospel soundness. I am,
 A PRESBYTERIAN.

Presbytery of Glengarry.

At an adjourned meeting of the Presbytery of Glengarry, held in St. Andrew's Church, Martintown, Rev. Mr. McDonald, of Alexandria, intimated his acceptance of the call from Indian Lands. The Presbytery unanimously agreed to concur in Mr. McDonald's translation, and fixed Tuesday, the 7th of December, as the day of his induction. The Moderator, Rev. Mr. Ross, was appointed to preach and preside, Mr. Barnett to address the minister, and Mr. Binnie the people. Mr. Patterson was appointed to preach in Alexandria on the 12th prox., and declare the charge vacant. The Home Mission Committee were instructed to make arrangements for a series of missionary meetings within the bounds. Mr. Binnie, in behalf of the Committee, appointed at a former meeting, handed in the following draft minute in reference to Mr. McIntyre's removal from the Presbytery, which was unanimously adopted:—"The Presbytery, in accepting the resignation of their brother, Rev. J. M. McIntyre, desire to record their sense of his earnest and devoted services in the ministry of Jesus Christ. They bear willing testimony to the faithful discharge of pulpit and pastoral duty, to his regular attendance on the business of the church courts, and to the brotherly spirit manifested on all occasions. They express regret in parting with him. They follow him with their best wishes for his future welfare and his household, and pray that God in his good providence may soon open up another field of labor, where he may exercise his gifts in winning souls to Jesus.—JOHN S. BURNETT, Pres. Clerk.

Eight thousand tons of copper ore have been shipped this year to Swansea from Bell's Cove, Newfoundland.

The carriage of the Roman Catholic Bishop of St. John, N. B., has been seized for a school tax he refused to pay.

Choice Literature.

Still and Deep.

BY F. M. F. SELNE, AUTHOR OF "TRIED," "ONE LIFE ONLY," ETC.

CHAPTER XV.

Charles Davenant walked on in silence for a few minutes, and then looked round at Mary with a quiet unshrinking gaze.

"You may trust me, certainly, Miss Trevelyan; my wish is to do you a service, and some day I may be able to explain it to you, but not now. I shall tell you nothing of Lurline which she has not herself made patent to all who know her, and which most persons inhabiting Chiverley Rectory could hardly fail to learn; but I do not think you will." He respected Mary too much to add what indeed was his thought, that he believed her to be too pure and high-minded to be able even to console such a character as Laura's.

"You have," he continued, "felt the Lorelei's fascination in some slight degree, but you have very little idea of the power she really possesses in that respect, or with what consummate and unscrupulous art she uses it. She is perfectly aware of her gifts and of the wonderful charm she can exercise over her fellow-creatures, and she is absolutely selfish in the manner in which she avails herself of it to gain her own ends. To minister to her own self-love is the sole object of all her actions; but she clothes her intense egotism and real coldness of heart with the alluring semblance of a disposition so loving and tender, that she deceives the most astute, and wins from them a sort of compassionate affection which she knows how to foster into an ungenerable passion. Lurline's proceedings are never the result of impulse or untoward temperament, though they always appear to be so, because she is so exceedingly outspoken and free in her speech and manners. She establishes it as a settled fact that she is thoroughgoingly unconventional, and does not choose to be bound by the customs of society, and this, of course, gives her great facility in her dealings with men; but, as a matter of fact, all she does is done with perfect consciousness of its import and results. She has two very distinct motives, which, however, work admirably together in the exercise of her great gift of fascination. The first is the intense self-love which makes her wish to draw to herself and entirely engross the affection of every person she meets; and the second, which is by far the strongest, is her imperious desire to make some marriage which shall carry her away out of this dull life and bring her into a sphere where she can enjoy the world and its attractions."

"I have often wondered that she has not married already," said Mary. "She is, outwardly at least, so very charming that I should have thought many would have sought her long before this time."

"And so, more or less, they have," said Charlie; "but there have been many causes for this failure, the chief of which has undoubtedly been that she has so frequently overshot her mark. She has led men on to a certain point, and then, in her eagerness to secure them, she has made her purpose so plain, that she has completely disgusted them, and they have backed out as ignominiously for themselves as for her. Then—although I think now when she is verging on thirty, she would marry almost any one—in her earlier days she was disposed to fly too high, and aimed at those who could give her wealth and station. She has more than once come to grief, moreover, by trying to have too many strings to her bow, and has played off two or three individuals upon each other, till she has lost them all."

"How is that possible?" said Mary; "how could more than one stand on such ground of intimacy with her, at least at the same time as to lead to the probability of marriage?"

"Oh, Lurline has a capital device for holding them all on an unequal footing of familiarity with her," answered Charlie, laughing; "she elects them to be her adopted brothers, and treats them with the familiar tenderness of an affectionate sister, till such time as she thinks a revolution may be made that their mutual affection has passed the fraternal limits, and ought to be otherwise consolidated."

"But she calls you and Mr. Pemberton her brothers," said Mary turning upon him a look of innocent bewilderment.

"Precisely," laughed Charlie; "and I think if I were simply to tell you the history of her proceedings with us two, you would better understand what the siren Lorelei of Chiverley is, than by any amount of general descriptions."

"But ought I to hear all this, Mr. Davenant?" said Mary, shrinkingly; "it is very painful to me"—and in truth her pure crystalline nature was cruelly jarred by these revelations of a scheming worldliness, which she had never before so much as dreamt of, and which was utterly distasteful to her.

"Oh Lurline is certain to tell you all about it herself some day she can spare time from more important matters to give you her confidence; there is nothing she likes so much as talking of her various adopted relationships; besides Miss Trevelyan, as I said before, I have a reason for speaking to you on this subject, and you have promised to trust me."

Gentle Mary said no more, and he went on.

"To begin with myself. When I came here two years ago, I was but a boy. I believe, and you think I am not much more now, and any idea of marriage for me would have been preposterous, especially with a woman nearly ten years older than myself; moreover, I am the youngest son of a certain country gentleman who has a small property and a large family, so that he has often told me he can do no more for me than give me a good education, and then leave me to shift for myself and make a living as best I can. I have some thoughts of trying my luck in the Australian bush, if anybody can be found to pay my passage out, but as I am seldom possessed of any capital, an amount higher than three-and-sixpence; and I came to read with Mr. Wynham because he takes us on very low terms, and

my father could not afford to send me to the University; well, all this being made known to Lurline, she decided at once, of course, that I was not worth powder and shot so far as marriage was concerned, but at the same time it was quite impossible for her not to try to make me like her better than any one else in the world, and she succeeded. I was as much fascinated by her as every one else, and adopting arrived at a mutual explanation, she adopted me as her brother, and I adored her as a species of goddess. A few months after my advent, John Pemberton came. Now, his position was in all respects different from mine; he was the only child of a man who had been very extravagant, and who had mortgaged his property to such an extent that it was quite certain his son would inherit nothing at his death but heavy pecuniary obligations; he has, however, an immensely rich uncle, and it is generally supposed that he will succeed to his great wealth. Lurline was under the impression that this was certain when he first came, and she marked him at once as her own; her enchantments took effect on him with much greater power than on me; he is two or three years older than I am, and far deeper and more solid in his natural qualities. When John Pemberton, on whom Lurline put forth the utmost power of her fascination, finally delivered up his heart and soul to love her, he did it for his life, and he will never more love any one on earth but her, be the end what it may."

"I can understand that," said Mary, quietly.

"This being the case, you can see how fearfully hard upon him is his present position. Of course, when she had brought him to this pass he asked her to marry him; then the fact came into it, which, poor fellow, had never any intention of concealing, that his chances of succeeding to his uncle's property were extremely problematical; the old gentleman was very eccentric, he distinctly told John not to count on his inheritance, and many persons thought he would build a church or a hospital with his great wealth. It became necessary, therefore, that Lurline should make an ingenious little arrangement, by which she could save herself from any risk of losing John if he ever should become wealthy, and yet which should enable her to escape from him if any better marriage was offered to her or if he remained poor. She persuaded him that she loved him as tenderly as he loved her but that it was impossible that they could be united, at least not at present; they would adopt each other as brother and sister, only in a far deeper sense than in her similar arrangements with me. John and she would be all in all to each other; they would enjoy the fullest confidence and friendship in the meantime, and if ever marriage became possible for them their bliss would be supreme; at the same time it was best they should both consider themselves free, simply to continue the fraternal relation always, and to ally themselves matrimonially (otherwise, if it should be desirable. Poor John told me all this himself, and it was with the saddest smile that he spoke of his dearest Laura's generous thoughtfulness in having wished to leave him free, while he knew well, and never dreamt that she did too, that he had bound himself to her with an adamant chain which he would drag with him to the grave. Poor dear, honest fellow! it is a most cruel fate for him in every way; ruin and destruction to all his hopes and prospects. He looks upon it simply as an engagement, and whether she married him or not, he could never give a thought to any other woman to the end of his days; while she is prepared to throw him over the very first moment she can meet with any person who will marry her, and can afford it."

"Oh, impossible!" exclaimed Mary.

"It is perfectly certain, Miss Trevelyan, for she says so herself. She would tell you that dearest John would wish her to be happy with some one else if she cannot be his wife, and that she will make it a condition with any one she marries that the fraternal attachment between John and herself is to be continued."

"But no one would marry her under the circumstances, on such conditions."

"No; and therefore she will drop all mention of it the moment there is any question of another marriage; in the meantime it satisfies poor John that in no case will he be altogether separated from her, and, as a matter of fact, he does not realise the possibility of her marrying any one but himself, or of her failing to be as faithful to him, as he will be to her if their union is never possible. He believes that her affection for him is as true as his own; and how he is deceived—for his is the noble unchanging love of a loyal heart!"

"But there is a chance that they may be married some day," said Mary, "and if so, all will be well for him, no less than for her."

"I cannot think that; her conduct with regard to John Pemberton, whom I love and reverence with all my heart, has opened my eyes to what Lurline really is; she is in no sense worthy of him, and we have the proof of it in the fact that good and in some respects even saintly, as John still is, he has experienced a certain amount of spiritual deterioration by his intercourse with her. He has always been a man of strong religious principles, but the death of his mother, and other circumstances, so deepened his devotional feelings, that he determined to devote himself entirely to the service of God, and to take holy orders as soon as he was able to pass the necessary examinations; he has not abandoned this intention, because Lurline has not in so many words asked him to do so. But she said plainly that nothing would induce her to be a clergyman's wife, and he has agreed to postpone any step which would finally bind him to that profession. I much fear if it were a choice between Lurline and the holy calling to which he so ardently aspired, there is little doubt which would carry the day. Am I cruelly wrong in saying that she is fearfully cruel thus to drive him from a high and worthy aim, to lower his standard and weaken his principle, and then when it suits her to desert him, leave him stranded in a wretched existence?"

"But, Mr. Davenant," exclaimed Mary, earnestly, why should you blame her for what she may never deserve; surely, you

are especially hard judging to-night, you always seem to like her very much yourself."

"I like her society because she is in every way attractive, and very good-timed in a general way, but she is essentially dangerous, Miss Trevelyan, and so you will find."

(To be continued.)

Russia, Prussia, Austria.

There is no love lost between Germany and Russia. Any one at all acquainted with the state of opinion in the reflecting circles of St. Petersburg knows well that the German Empire is there regarded with the most profound distrust. It is not for the purpose of carrying out ambitious designs upon the East that Russia, like France, is straining every nerve to complete her military organization; the embraces and kisses with which the German and Russian Emperors so frequently and so gushingly saluted each other had, it is to be feared, something of the Judas in them, and the kisses may not impossibly prove to be the preface to treachery and bites. If Germany choose to disarm France completely, how could Russia interfere? In a war with France in her present exhausted state, Germany could easily spare one hundred thousand soldiers and experienced officers to restore the temporary independence of Poland; and the occupation of the Baltic Provinces would be a feat by no means impossible to Moltke. Any intervention on the part of Austria is out of the question. The Austrian Empire exists only by sufferance, and a finger lifted in menace to united Germany would provoke a punishment which would amount to complete annihilation. Besides, Austria cannot forget that it was France that substantially assisted to drive her out of Italy, and that if France had been her friend she might have prevented the catastrophe of Sadova. Austria wants years of peace to recuperate her forces, she has absolutely nothing to gain from a war with the German Empire, and her statesmen can scarcely conceal from themselves the fact that her interests are really one with those of Prussia, however much national vanity may be wounded by the reflection.—London Society.

The High Sense of Honor.

The Duke of Wellington had a high sense of honor in all money dealings, and would suffer none of his agents to do a mean thing in his name. His steward once bought some land adjoining his country estate, and was boasting of having made a very fine bargain, from the seller being in straightened circumstances.

"What did you pay for it?" asked the Duke.

"Eight hundred pounds," was the answer.

"And how much was it worth?"

"Eleven hundred pounds," said the steward, rubbing his hands in glee at the thought of the good bargain.

"Then take three hundred pounds, and carry them to the seller, with my compliments, and don't ever venture to talk to me of cheap land again."

The Duke was right, and could scarcely credit his own ears. The idea that any one could refuse to profit by a sharp bargain, and throw money away in paying more than was agreed on, was hard for him to comprehend.

Care of Daughters.

Would you show yourself really good to your daughters? Then be generous to them in a truer sense than that of heaping trinkets on their necks. Train them for independence first, and then labor to give it to them. Let them as soon as ever they have grown have some little money, or means of making money, to be their own, and teach them how to deal with it without needing every moment somebody to help them. Calculate what you give them or will bequeath to them, not as is usually done, on the chances of their making a rich marriage, but on the probability of their remaining single, and according to the scale of living to which you have accustomed them. Suppress their luxury now, if need be, but do not leave them with scarcely bare necessities hereafter, in striking contrast to their present home. Above all, help them to help to themselves. Fit them to be able to add to their own means rather than to be forever pinching and economizing till their minds are narrowed and their hearts are sick. Give all the culture you can to every power which they may possess. If they should remain among the million of the unmarried, they will bless you in your grave, and say of you, what cannot be said of many a doting parent by his surviving child.—

"My father cared that I should be happy after his death as well as while I was his pet and his toy."

Frankness.

Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you do just what is right. If a friend asks you a favor you should grant it if reasonable; if it is not tell him plainly why you cannot. You will wrong him

and wrong yourself by equivocation of any kind.

Never do a wrong thing to make a friend or keep one; the man who requires you to do so, is dearly purchased, and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to do one thing to a man's face and another behind his back. We should live, act, and speak out of doors, as the phrase is, and say and do what we are willing should be known and read by all men. It is not only best as a matter of principle, but as a matter of policy.

No such thing as stand still.

Moss grown pladders are dreadful thorns in the side of achievement. They never believe it possible for a new idea to become practicable and a universal success. They attach themselves to old customs, old usages, old habits of life, old weapons of warfare, old machinery and old clothes, forgetting that the old was once new. Innovations upon common ideas they pronounce fad, nonsense, too fast for the peace of virtue and honesty. Yet despite their daily protests, the new is continually thrust in their faces, and they are obliged to grow out of their bound antiquarianism even at a snail's pace.

People who are firmly decided to a stand still ought not to have children. Boys and girls coming up inch by inch to manhood and womanhood, are sure to mop up many of the old-fashioned ways of father and mother. They may fret and scold as much as they will, and hold the reins in their own hands as tenaciously as possible, there comes a time when age admonishes them to relinquish the plough and the churning-dasher, and they must sit down and allow the young ones to endure the heat and carry the burden.

There is no such thing as stand-still. When one ceases to improve and to advance toward that perfection which is the ultimate result of all, one degenerates and loses much that has been gained. While there is wisdom in content and stability to hold to one idea long enough to test its possibilities, a successful man or woman must be equal to the changes that are constantly transpiring, and capable of grasping and utilizing a good thing even though it be new.

Historical Items.

Gough gets \$150 for a lecture, Wendell Phillips \$100, Henry Ward Beecher \$200—how small the compensation when compared to the platform men of antiquity? Herodotus, for example, when an old man, read his history to an Athenian audience at the Panathenæan festival, and so enchanted them that they gave him ten talents, or \$12,600, as a recompense. Isocrates received a sum equivalent to \$19,375 for one oration, and Vergil for his famous lines on Marcellus was rewarded by a gift of \$8,500; and according to Suetonius, Tiberius presented to Asellius Sabinus 100,000 sesterces (about \$18,700) for a dialogue he wrote about a mushroom, a cabbage, an oyster, and a thrush, in which they disputed among themselves.

The mark which persons who are unable to write are required to make instead of their signatures, is in the form of a cross; but this signature is not invariably a proof of such ignorance. Anciently, the use of the mark was not confined to illiterate persons. Among the Saxons the mark of the cross, as an attestation of the good faith of the person signing, was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not write. It was, indeed, the symbol of an oath, from its sacred associations, as well as the mark generally adopted. Hence the origin of the expression, "God save the mark," as a form of ejaculation approaching the character of an oath.

The construction of the great Chinese Wall only occupied ten years, but during that time millions of men were employed upon it. The wall is 1,500 miles long, from 20 to 25 feet high, and so thick that six horsemen can ride upon it abreast. It is in many parts built in the most substantial manner, especially at the eastern extremity, where it extends by a massive levee into the sea. In this portion, it is said, the workmen were required, on pain of death, to fit the stones so exactly that a nail could not be driven between them. In some parts the wall is of earth only. This wall does not surround the empire, but is built on its north and north-east boundary. It was built to keep out the Tartar. Subsequently by the accession to the throne of an emperor of Tartar descent, the wall became useless. It is now, in many places, a ruin. It has been said that the materials used in building this would construct a wall six feet high and two feet thick twice around the world.

The Home of Cowper.

MISS ANN FARRINGTON thus writes to the London Christian World of a visit to the home of the poet Cowper: "Olney is a small quiet town, with one long street. The houses are most wedged closely together. Cowper's house is still standing in the market-place; it is the little room at the bottom of the garden where many of his poems were composed. "I write in a nook I call 'houchoir,'" he said in one of his letters; "it is a summer-house, not bigger than a sedan-chair; the door of it opens into the garden, that is now crowded with pick-roses, and honeysuckles, and the wind is sent into my neighbor's orchard. It formerly served an apothecary as a smoking-room at present, however, it is dedicated to a simpler use; here I write all that I write in summer time, whether to my friends or the public. It is secure from all noise and a refuge from all intrusion. The summer-house is shown to visitors by Mr. T. Osborne, who is proud of his place and pleased to welcome most kindly his friends and admirers. He conducts the visitors past some little tenements of which Cowper's eye often rested. At the doors are almost certainly seated women with lace pillows in their laps; we see the picture which he described:

"You cottager who weaved at her door
Pillow and bobbins all her little store."

The "houchoir," so sacred to the memory of Cowper, is looked and protected; but no sooner is the door unlocked for us to enter, than we feel a thrill of interest. Here he sat and beguiled the hours away at our feet, in the floor, is a little place where, when suddenly interrupted, he hastily deposited and jealously guarded his papers. The walls are so covered with visitors' names that there is scarcely a space for another; Lord Macaulay, Mrs. Norton Macleod, Baptist Noel, Eliza Burritt, and other celebrities, having pencilled their names with the rest. Still we are at liberty to write another or two, what may be termed the graves of other names; and not only that, but the obliging owner will give us a sprig of ivy from Cowper's summer-house, to plant in our own garden. He also shows us "Guinea Field," so called because the poet and Mr. Newton paid a guinea a year for the privilege of passing through it, so as to get to each other's house without going to the street. From Olney we must pass to Weston Underwood, where relics of the poet are numerous. His house is shown to visitors, and in the room said to be his bedroom is a pencilled couplet on the window shutter, carefully preserved which, we are told, remains as it was written by Cowper's own hand. From this house it is not far to walk to the Alceve and the Rustic Bridge, so well described in the "Task." The visitors are informed that if they write or deface the building they will be prosecuted, but names are written just the same as they used to be in the poet's time.

One of the present wants of the Church is a few less in religious speakers. We have not half enough of men and women who have something useful to say. But speaking bores have become an affliction in some of our Eastern churches. They are our Eastern every green thing. They are a grass hopper devastation. Many of them proffer Sunday-schools for regular beverage, and the way they hop about whenever there is a chance to annoy the little ones is amazing. They are dying for a chance to make a speech. Others of these rhetorical nuisances prefer a diet of prayer-meetings. While you are to hold the meeting tightly in your grasp, they crawl in with something they think must be said. All the time they are speaking, we are studying the most Christian way of checking them off.—Christian at Work.

DRESSING FOR CHURCH.—There was a time when good taste demanded the use of the plainest clothes in the sanctuary when the wealthiest were distinguished for their conspicuous absence of personal adornment, and sartorial display was a mark of vulgarity, at such times and places. But now it would almost appear as if, whatever might be thought of a modest garb in other places, the proper costume for the house of God, where, theoretically, we all go to be reminded of our common origin and destiny, were an agglomeration of all the jewelry and the chignons, of all the panniers, and all the feathers and furbelows in one's wardrobe. The wearer is to carry all this piled agony to the sanctuary as so much a fair—as if her errand were not so much to pray as to be appraised—and there employ the sacred time in envious comparison of her Himalayan triumphs of her neighbor.

Wretched gossip—a scandal's twin sister—yet it is a fault easily committed. We begin by a gentle deprecatory reference to somebody's infirmity of temper, and we end ourselves specifying a particular time and scene, which straightway the one who hears tells again to some one else with additions, slight, perhaps, but material. Before we know it we have stirred up a hornet's nest. This may be done without any more potent motive than a mere love of fun—and half the gossip of the world is of the unthinking kind, indulged in merely from a spirit of drollery. Far worse is that other sort of talk which ends in slander and begins in malice, and which separates friends and sunder the ties of years of intercourse with its sharp and jarring discords. The only way to avoid the evil is to refrain from making the affairs of friends a staple article of conversation in the household. There are plenty of subjects at hand—let us avoid personalities.

Scientific and Useful.

DOUGHNUTS.
Half cup of butter, two cups of flour, three eggs, one pint of buttermilk, small teaspoons of soda, and flour to roll.

PLAIN GINGER CAKES.
Two cups of lard, two cups of molasses, one cup of flour, three tablespoons of ginger, one teaspoon of salt, one teaspoon of soda, let this heat until the lard melts.

POTATO PUFF.
Two cupsful of cold mashed potatoes, two cups of sweet cream, two spoonfuls of melted butter, two well-beaten eggs, a little salt; mix thoroughly, put in a tin and bake in a quick oven.

SPONGE GINGERBREAD.
Mr. L. A. Price sends the following:
A cup of molasses, one tablespoonful of lard, and stir in as much flour as you can, then add a cup of boiling water. Dissolve a teaspoonful of soda in a tablespoonful of boiling water, add ginger and a little salt, beat it briskly and bake in a moderately quick oven.

CURING HAMS.
A good receipt is to rub the hams with regular and lay them in a dry place. For five or six days rub again, putting on new salt, as the old penetrates. At the end of eight or nine days apply the salt again. Use sugar only at the first rubbing. Keep the salt on them until the hams look white and the skin draws up tight; when this is the appearance hams are ready to smoke.

CURING CORN FODDER.
A method of curing partly dried corn fodder is to cut it with a fodder cutter into small pieces, and mix it with straw cut in the same manner, then pack it away in a mow, keeping it down closely. A little salt is preferred amongst the layers as they are laid in. When thus put up, fermentation takes place and a gentle heat is produced, which improves the straw, making it whole even and equal in flavor, so that it is readily eaten by cattle or horses. For a horse-power straw-cutter, might well prepare a quantity of fodder in this way as an experiment.

RESTORING CARPETS.
A tablespoonful of ammonia in one gallon warm water will often restore the color of carpets, even if dissolved by acid or alkali. If a ceiling has been whitewashed and the carpet down, and a few drops of ammonia fall, this will remove it. Or, after the carpet is well beaten and brushed, mix with oxgall which will not only ex- tinguish but freshen the colors. One gallon of gall in three gallons of warm water will do a large carpet. Table and floor cloths may be thus washed. The suds, after a wash, when ammonia is used, if almost cold, cleanses these new cloths well.

BLOOD GLOBULES.
Blood globules are of two kinds, viz., red and white; of those, the red are by far the most abundant. The red globules present under the microscope a perfectly circular form and smooth exterior. Their size is somewhat in human blood; the number of them have a transverse diameter of 1-8000 of an inch, but there are many smaller ones to be seen which are not more than 1-8500, or even 1-4000 of an inch in diameter; their form is that of a spheroid very much flattened on its opposite surfaces, somewhat like a biscuit, a thick piece of money with rounded edges.

HYACINTHS.
The Garden says: "Hyacinths may be potted from September to Christmas to secure a succession of bloom." October, perhaps, generally the best time for sowing. If new pots be used they should be soaked in water before placing the soil them. Five and six inch pots are the most ordinarily used. In potting one-third of the bulb should be left above the surface of the soil, and the pots should be placed on the level ground out of doors, and previously taken precautions to prevent the ingress of worms through the holes at the bottom of the pots. Cover the surface of each bulb with a small pot, and the whole with six inches of cinder ashes, or sand or any porous material, leaving the pots covered for at least a month, then remove them at intervals, as required, to see if the frame or forcing-house. As the plants expand, place the pots close to the wall; give plenty of air and water, and protect from frost.

SCHOOL-ROOM HINTS.
For a school-room for twenty pupils, fifty-six feet square and twelve feet high about the right size. The entire air of such a room should be warmed and changed five times an hour to keep the carbonic acid down to the proper amount; nothing better than this will keep the air sufficiently sweet. At the end of every hour the room should be flushed from every direction to bring further purify it. The bodies of young children are soft and tender, and made to grow in either a normal or abnormal shape. Now to grow normally, requires constant change of position and freedom of limb. It also requires exercise to make the blood flow and load it with fresh air. Now, confinement in a school-room, unless strict attention is given to air and exercise, prevents their free development, and causes deformity. The only way to make physical culture as prominent as mental—a thing not yet done by any means in even the best schools.—Bald of Health.

The American and Foreign Bible Society is appointing Bible-reading colporteurs and distributors for the Island of San Domingo, in Mexico, and among the freedmen of the Southern States.
The Basel German Evangelical Mission South India is doing a great work. It employs 68 European missionaries, besides 86 females; there are 8 native preachers and 84 catechists; there are 100 teachers; 2,423 children under instruction; 5,057 persons claim to be Christians, and 2,714 are communicants.

WHERE DOES IT ALL COME FROM?

Pints and quarts of filthy Catarrhal discharges, Who does it all come from? The mucous membrane which lines the chambers of the nose, and its little glands, are diseased, so that they draw from the blood its liquid, and expose to the air changes it into corruption. This life-liquid is needed to build up the system, but it is extracted, and the system is weakened by the loss. To cure, gain flesh and strength by using Dr. Piro's Golden Medical Discovery, which also acts directly upon these glands, correcting them, and apply Dr. Sage's Catarrh Remedy with Dr. Piro's Nasal Doucho, the only method of reaching the upper cavities, where the discharge accumulates and comes from. The instrument and both medicines sold by druggists and dealers in medicines.

A DOCTOR'S OPINION.
Messrs. Craddock & Co., 1032 Race Street, Philadelphia.
You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into CONSUMPTION, especially as my physician told me I could never get well. After taking your medicine I found myself cured. Lately I have not been feeling well, and, having good faith in the Cannabis Indica from what it did ten years ago, I again order three bottles.

Respectfully,
HENRY B. SPANGLER.
MONTROSEVILLE, Locomotive Co., Pa.,
Sept. 20, 1875.
N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Sent at our risk. Address Craddock & Co., 1032 Race Street, Philadelphia.

Special Notices.

READ THIS TWICE.—Five to thirty drops of THOMAS' ELECTRIC OIL, will cure common Sore Throat. It never fails in Croup. It will cure a Cold or Cough in twenty-four to forty-eight hours. One bottle has cured Bronchitis of eight years standing; recent cases are cured in three to six days. It has restored the voice where the person had not spoken above a whisper in five years. As an outward application in all cases of pain or lameness, nothing like it has ever been known. One bottle will cure any case of Lame Back or Crick in the Back. For diseases of the Spine and Contraction of the Muscles it is unequalled. In Rheumatic or any other pain the first application does you good. It stops Ear Ache and the pain of a Burn in three minutes, and is altogether the best and cheapest medicine ever offered to the people—the cheapest, because it takes so little to do you good. It is composed of six of the best oils known, and nothing but oils. Its worth its weight in gold. Why not buy it to-day?—A. B. Des Rochers, assistant postmaster, Arthabaskville, P.Q., writes:—"Thirteen years ago I was seized by a severe attack of rheumatism in the head, from which I have nearly constantly suffered. After having used 'Thomas' Electric Oil' for nine days, bathing the forehead, I have been completely cured, and have only used half a bottle. This I can certify under oath if you wish."—Rev. J. Mallory, of Wyoming, N.Y., writes:—"Dr. Thomas' Electric Oil cured me of Bronchitis in ONE WEEK." Dealers all over the country say, "We have never sold a medicine that has given such complete satisfaction as this."

Sold by all medicine dealers. Price 25 cents. S. N. THOMAS, PHILDS, N.Y.
And NORTROP & LYMAN, Toronto, Ont., Sole Agents for the Dominion.
NOTE—Electric—Selected and Electrized.

MAPLE GROVE, ANCASTER.
Messrs. W. G. Chute & Co.
GENTLEMEN.—I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful effect of your Indian Rheumatic Cure has had in my case. I suffered from rheumatism for six years, and tried everything said to be beneficial without obtaining relief, and I came to the conclusion to try nothing more, but my husband hearing of your medicine wished me to try it, and with a doubting heart I tried one bottle, and I was so much relieved by it that I tried another, which completed the cure. I hope you will publish this, for these are facts, as many in this neighbourhood can testify. Hoping your medicine will reach every one afflicted, I remain, yours truly, Mrs. Wm. Scott.

Sold by All Medicine Dealers, Price, pint bottles, \$1.50. Manufactured only by W. G. Chute & Co. Hamilton, Ont. [ADVT.]
HOSIERY!
CRAWFORD & SMITH
Write special attention to their New Stock of MERINO AND COTTON HOSIERY.
Children's and Ladies' Scotch Merino Hosiery, Children's and Ladies' English Merino Hosiery, Children's Coloured and White Cotton Hosiery, Ladies' Coloured and White Cotton Hosiery, Children's and Ladies' Bathing Hosiery, Children's and Ladies' Lisle & Broad Hosiery, Ladies' Scotch and English Hosiery Underclothing, Cante' Scotch and English Hosiery Underclothing.

49 KING STREET EAST.
DECALOMANIE.
To the public notice, that I have just published a book of 100 pictures, etc. It is a very interesting and useful work, and is sold by all the booksellers in the city. The price is 25 cents per copy. It is a very good book, and is well worth the price. It is a very good book, and is well worth the price. It is a very good book, and is well worth the price.

FITTS! FITTS! FITTS!
CURE OF EPILEPSY; OR, FALLING FITS.
Persons laboring under this distressing malady, will find Hanco's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend or relative who will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.
PITH APRIL 18, June 25, 1875.
Dear Sir, I have the honor to acknowledge the receipt of your advertisement, I was induced to try your Epileptic Pills. I was afflicted with Epilepsy in July, 1863. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician, who cupped and bled several different times. I was generally attacked without any preliminary symptoms, and would continue to do so for two or three weeks. I was often obliged to give up my business, and I was often obliged to give up my business, and I was often obliged to give up my business. I was often obliged to give up my business, and I was often obliged to give up my business. I was often obliged to give up my business, and I was often obliged to give up my business.

IS THERE A CURE FOR EPILEPSY?
The subjoined will answer.
GRENADA, West India, June 23, 1875.—Dear Sir: You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who had Epilepsy in this part of the country. My son was afflicted with Epilepsy for two years. I tried every remedy and received two boxes of your Pills, which he took according to directions. He has never had a fit since. It was by my persuasion that he took your Pills, and he has since been a healthy man, and he has since been a healthy man, and he has since been a healthy man.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS.
BY HANCO'S EPILEPTIC PILLS.
To SETH B. HANCO, Esq., Grenada, West India, June 25, 1875.
I have the honor to acknowledge the receipt of your advertisement, and I have the honor to acknowledge the receipt of your advertisement, and I have the honor to acknowledge the receipt of your advertisement. I have the honor to acknowledge the receipt of your advertisement, and I have the honor to acknowledge the receipt of your advertisement. I have the honor to acknowledge the receipt of your advertisement, and I have the honor to acknowledge the receipt of your advertisement.

STILL ANOTHER CURE.
Read the following testimonial from a respectable citizen of Grenada, Mississippi.
SETH B. HANCO, Esq., Grenada, West India, June 25, 1875.
I have the honor to acknowledge the receipt of your advertisement, and I have the honor to acknowledge the receipt of your advertisement, and I have the honor to acknowledge the receipt of your advertisement. I have the honor to acknowledge the receipt of your advertisement, and I have the honor to acknowledge the receipt of your advertisement. I have the honor to acknowledge the receipt of your advertisement, and I have the honor to acknowledge the receipt of your advertisement.

Ayer's Hair Vigor,
For restoring Gray Hair to its natural Vitality and Color.
A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth.
Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume. Prepared by Dr. J. C. Ayer & Co., PRACTICAL AND ANALYTICAL CHEMISTS, LOWELL, MASS. PRICE \$1.00.

THE TOLEDO BLADE
OF NATIONAL REPUTATION AS A FAMILY PAPER.
The Largest and Best Weekly in the country. Contains every desirable feature of news, POLITICAL, SCIENCE, LITERATURE, AGRICULTURE, AND TRAVEL. Sent by mail, one year, \$2.00; six months, \$1.25. Single copies, 5 cents. Sent by mail, one year, \$2.00; six months, \$1.25. Single copies, 5 cents. Sent by mail, one year, \$2.00; six months, \$1.25. Single copies, 5 cents.

LIVE AGENTS WANTED
To sell Dr. J. C. Ayer's Remedies; or information for every body, in every county, in the United States and Canada, by the publisher to 648 Broadway, New York. It contains over 200 household recipes, and is suited to all classes and all conditions of a wonderful book, and a household necessity. It sells everywhere, and is a household necessity. It sells everywhere, and is a household necessity. It sells everywhere, and is a household necessity.

DR. C. McLANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE

SYMPTOMS OF WORMS.
THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is itched, swells, and sometimes bleeds; a swelling of the upper lip; occasional salivation; with humming or throbbing of the ear; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c. Whenever the above symptoms are found to exist, Dr. C. McLANE'S VERMIFUGE Will certainly effect a cure.

RETURN THE MONEY
in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS. We pledge ourselves to the public, that Dr. C. McLane's Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant. Address all orders to FLEMING BROS., PITTSBURGH, PA. P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and to send them to Fleming Bros., Pittsburgh, Pa. To those who give their orders by mail, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one of Vermifuge for fourteen three-cent stamps. Orders for Vermifuge must be accompanied by twenty cents extra. For sale by Druggists and Country Store Keepers generally.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.
The reputation of this excellent medicine enjoys a high and deservedly deserved position. It is a most valuable remedy in all cases of Scrophulous disease, where the system is deranged, and the humors are accumulated. It has been purified and cured by it. Scrophulous affections and disorders, which were aggravated by the scrophulous humors, are cured by it. Scrophulous affections and disorders, which were aggravated by the scrophulous humors, are cured by it.

Illustration of a balance scale and a mortar and pestle, used in the Ayer's Sarsaparilla advertisement.

Scrophulous poison is one of the most destructive enemies our race has, and it is the most difficult to get rid of. It attacks the system, and invades the constitution, and invites the attack of enfeebling or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develops into one or other of its hideous forms, either on the surface or among the vitals. In the latter, ulcers may be suddenly deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by eruptions on the skin, or by eruptions on some part of the body. Hence the occasional use of a bottle of this Sarsaparilla is advisable, even when no active symptoms of disease appear. Persons afflicted with the following complaints generally find immediate relief, and, at length, cure in the use of this Sarsaparilla: Pimples, Itch, St. Anthony's Fire, Rose or Erysipelas, Tetter, Salt Rheum, Scald Head, Ringworm, Sore Eyes, Sore Throat, and other eruptions or visible forms of Scrophulous disease. Also in the more concealed forms, as Dyspepsia, Dropsy, Rheumatism, Gout, Gravel, Neuralgia, and the various Ulcerous affections of the muscular and nervous systems. Syphilis or Venereal and Mercurial Diseases are cured by it, though a long time is required for subduing these obdurate maladies by any medicine. But long continued use of this medicine will cure the complaint. Leucorrhoea or Whites, Uterine Ulcerations, and Female Diseases, are commonly soon relieved and ultimately cured by its purifying and invigorating effect. Minute Directions for each case are given in our Almanac, supplied gratis. Rheumatism and Gout, when caused by accumulation of extraneous matters in the blood, yield quickly to it, as also Liver Complaints, Torpidity, Constipation or Inflammation of the Liver, and Jaundice, when arising, as they often do, from the rankling poisons in the blood. This SARSAPARILLA is a great restorer for the strength and vigor of the system. Those who are Languid and listless, Depressed, Sleepless, and troubled with Nervous Affections, Headaches, or any of the above symptoms, will find immediate relief and convincing evidence of its restorative power upon trial.

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS EVERYWHERE. NORTROP & LYMAN, Toronto, Sole Agents. \$2,500 A YEAR MADE WITH OUR GRANS COMBINATION PROSPECTUS. Represents 50 different books. Agents say this is the BEST THING EVER TRIED. The books sell themselves in every family, and good men can make a business for life in one county. Agents Wanted on these and our magnificent Editions of Family Bibles. Full particulars free on Application. Address JOHN E. POTTER & CO., Publishers, Philadelphia. \$200 a month to agents everywhere. Address EXETERMAN MFG. CO., 151 Mich. Ave., Chicago, Ill.

W. ALEXANDER, JOHN STARK, Alexander & Stark, STOCK BROKERS, AND ESTATE AGENTS, 10 KING ST. EAST, (Members of the Stock Exchange.) Buy and sell Stocks, Debentures, &c. Mortgages and Loans negotiated. ORDERS PROMPTLY EXECUTED.

JUST RECEIVED AT WILLIAM GORDON'S, 134 YONGE STREET, A quantity of the new Patent FLOOR CLOTH COVERING CALLED CORTICINE! Suitable for Offices, Dining and Billiard Rooms. It is known to be of great durability. Also a large assortment of BRUSSEL AND TAPESTRY CARPETS.

A Fine Art Magazine for the Young. St. Nicholas, 1876.

After two years of prospective, unexampled in the annals of juvenile literature, during which St. Nicholas has commended with itself all the strongest competitors, the publishers find themselves in a position to promise that the Third Volume, beginning with the number for November, 1875, shall, in its unusual attractions for Girls and Boys, surpass even the preceding volumes. In addition to contributions from THE BEST WRITERS OF AMERICA, there will be Stories, Poems, and Sketches by some of the most prominent English Authors. Arrangements have been made for a very interesting series of papers on WINDSOR CASTLE, By Mrs. OLIPHANT, Treating of its History and the Child-Life of successive Royal Genealogists. CHRISTINA G. ROSETTI Will contribute to the new volume LOUISA M. ALCOCK Will write "MARION'S BIRTHDAY GIRLS," and other short stories. Some articles on ASTRONOMY FOR YOUNG PEOPLE have been promised by the popular English Astronomer. RICHARD PROCTOR. There will be a continued story of LIFE IN ICELAND BY HAYWARD TAYLOR. In the November number, the opening of the new volume will begin an AMERICAN SERIAL STORY, "THE BOY EMIGRANTS," By NOAH BLOOM, Giving the adventures of a party of boys in the California Gold Mines, in the early days of the Gold Fever. J. T. THORNBURGH, Author of the "Jack Hazard" stories, will contribute some highly interesting sketches of adventure at "Bass Cove."

"TALKS WITH GIRLS," By leading authors will be a prominent feature of the new volume. Especial attention will also be given TO INCIDENTS IN AMERICAN HISTORY, With spirited pictorial illustrations. The various departments, "JACK-IN-THE-BUTTERFLY," "THE IRON BOX," and "TERRIBLE FOLKS" are to be more attractive than ever. The French, Latin and German stories, for translation, which have proved so popular, will be frequent in the new volume. Some of the finest works of the Greatest Authors of the Century have been engraved expressly for St. Nicholas, and the first artists of the day will contribute fresh and original drawings for this Fine Art Magazine for the Young. Don't miss the opportunity of many interesting and novel features will be made in the December number. St. Nicholas will continue under the successful editorship of MARY NAPES DODGE.

And no efforts will be spared by editor and publishers to maintain and increase the attractions and value of the magazine. Subscription Prices, \$3 a year; Single Numbers, 25 cents; Bound Volumes, \$4 each. These volumes begin with November. The two new volumes for 1874 and 1875 are elegantly bound in red and gold, and form the HANDSOMEST GIFT BOOKS FOR CHILDREN EVER ISSUED. We will send the Magazine one year, beginning November, 1875, and either of the volumes bound as above, post-paid, for \$7.00; or a subscription one year, and the two volumes, for \$10.00. All new dealers and booksellers will receive subscriptions and supply volumes at the above rates. SCRIBNER & CO., 743 & 745 Broadway, N.Y.

"A Repository of Fashion, Pleasure, and Instruction." Harper's Bazar. Illustrated. Notices of the Press. The Bazar is edited with a combination of taste and talent that we seldom find in any journal, and the journal itself is the ornament of the great world of fashion.—Boston Traveller. The Bazar commends itself to every member of the household—to the children by droll and pretty pictures; to the young ladies by its fashion-plates in endless variety; to the prudent matron by its hints for the children's clothes; to the paternalist by its tasteful designs for embroidered slippers and luxurious dressing gowns. But the reading matter of the Bazar is uniformly of great excellence. The paper has secured a wide popularity by the freedom of its enjoyment it affords.—N.Y. Evening Post. In its way there is nothing like it. Fresh and trustworthy as a fashion guide, its stories and essays, its poetry and epigrams, are all inviting to the mind.—Chicago Evening Journal.

TERMS. Postage free to all Subscribers in Canada. HARPER'S BAZAR, one year, \$4.00 \$4.00 includes prepayment of postage by the publishers. Subscriptions to Harper's Magazine, Weekly, and Bazar, to one address for one year, \$10.00; or two of Harper's Periodicals, to one address for one year, \$7.00; postage free. An Extra Copy of either the Magazine, Weekly, or Bazar will be supplied gratis for every Club of Five Subscribers at \$4.00 each; to one remittance; or, Six Copies for \$20.00, without extra copy; postage free. The annual volumes can be supplied at any time. The Annual Volumes of Harper's Bazar, in neat cloth binding, will be sent by express, free of expense, for \$7.00 each. A complete set, comprising Eight Volumes, sent on the receipt of cash at the rate of \$2.25 per vol., freight at the expense of purchaser. Prompt attention will be given in Harper's Bazar to such illustrations of the Centennial International Exposition as may be particularly appropriate to its columns. Agents are not to copy this advertisement without the express order of Harper & Brothers. Address HARPER & BROTHERS New York.

It is often denied that Roman Catholics really pray to the Virgin Mary. It is said they only pray to God through her. A Roman Bishop should be good authority for the practice of his church in this respect. An illustration of this subject we give the following extract from the late pastoral issued by Bishop Bourget, of Montreal, on the day of the burial of Guibord. If it is not a prayer to the Virgin, and therefore, blasphemy, we should like to know what to call it: "O holy Mary, bring your powerful succor to your unfortunate children. Help those who are timorous and inconstant. Invigorate those who are feeble and languishing. Pray for the people who place all their trust in you. Intervene in favor of the clergy who labor to make you known, loved and served. Intercede for all the religious communities, and for all the righteous women who are consecrated to you. May all those who honor and pray to you feel the wonderful effects of your powerful aid."

Deaths, Marriages and Deaths.
MARRIAGE.
 At Monk, on the 30th ult., by the Rev. A. Finalay, Mr. John Biggar of Medora, to Miss Margaret Jackson of Monk.

THE PRODUCE MARKETS.
 Toronto, Dec. 8th, 1876.
 The Liverpool quotations show a decline of 6d. per quarter for wheat but are otherwise unchanged. The United States wheat markets are generally easier, with a decline of about 1c. and all kinds of produce are dull.

TORONTO.

Wheat, fall, per bushel	\$1 02	\$1 05
Wheat, spring, do	1 00	1 01
Barley, do	0 85	0 85
Oats, do	0 35	0 37
Peas, do	0 78	0 74
Beans, do	0 90	0 90
Butter, do	7 00	7 25
Dressed Hogs per 100 lbs	0 00	0 00
Side beef quarters	3 50	4 00
Eggs, per dozen	0 17	0 18
Chickens, per pair	0 50	0 50
Ducks, per pair	0 55	0 75
Geese, per pair	0 50	0 75
Turkeys, do	0 70	1 00
Butter, 1b rolls	0 20	0 23
Butter, large rolls	0 17	0 19
Butter, tub dairy	0 21	0 22
Eggs, fresh, per doz	0 17	0 18
Eggs, hatched, do	0 17	0 25
Apples, per bushel	0 45	0 50
Potatoes, do	14 00	15 00
Hay, new	9 00	11 00
Straw	0 00	0 00

LONDON.

White Wheat Delhi 1/2 100 lbs	\$1 60	\$1 70
Red do	1 50	1 60
Red Winter	1 50	1 60
Spring Wheat	1 50	1 65
Flour	3 00	3 65
Oats	0 30	0 30
Peas	0 20	0 20
Corn	1 10	1 15
Barley	1 15	1 07
Beans	1 00	1 00
Buckwheat	0 20	0 20
Eggs, Store lots, per doz	0 23	0 23
Farmers' do	0 18	0 20
Butter, rolls	0 20	0 23
do	0 18	0 20
do	0 18	0 20
Cheddar, dairy 1/2 lb	0 03	0 10
do factory	0 12	0 14
Lard, 1 lb	0 12	0 11
Sheep Skins, green, 1/2 lb	0 02	0 10
do dry	0 15	0 18
Hides, green, 1/2 lb	0 04	0 08
do dry	0 30	0 31
Wool	0 07	0 08
Beef, 1/2 lb	0 05	0 07
Live Hogs, 1/2 cwt	6 00	6 00
Dressed Hogs	0 75	0 70
Chickens, per pair	0 40	0 50
Ducks, per pair	0 45	0 55
Turkeys, per pair	0 50	0 75
Apples, green, per bushel	0 50	1 00
Hay, per ton	12 00	14 00
Straw, per load	3 00	4 00
Potatoes, per bushel	0 30	0 30
Cordwood, No. 1 dry, per cord	4 50	5 00

OTTAWA.

Wheat, fall	\$1 10	\$1 15
Wheat, spring	1 05	1 10
Barley	0 80	0 80
Oats	0 33	0 35
Peas	0 65	0 60
Buckwheat	0 45	0 50
Potatoes	0 25	0 25
Turnips	0 55	0 60
Fowls, per pair	0 75	1 00
Turkeys, per pair	0 80	1 00
Apples, per bushel	0 50	0 50
Butter, tub, per lb	0 17	0 20
Butter, in 1b rolls	0 24	0 25
Eggs, per doz	0 14	0 15
Hay	14 00	16 00
Straw	0 00	0 00

Official Announcements.
ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS.
 LINDSAY - Next regular meeting in Woodville on the last Tuesday of Feb. 18th, at 11 a.m.
 CHATHAM - In Wellington street Church, Chatham, on Tuesday, 28th Dec, at 11 a.m.
 OWEN SOUND - Knox Church Owen Sound on the 3rd Tuesday of December, at 11 a.m.
 BARRIE - Next ordinary meeting of Presbytery at Mount Forest, Knox Church, on the 2nd Tuesday of December, at 3 o'clock.
 BARRIE - The Presbytery of Barrie will meet at Barrie, on Tuesday, 7th Dec, at 11 a.m.
 KINGSTON - Next meeting to be held in St Andrew's Hall, Kingston, on the second Tuesday of January, 1877, at three o'clock p.m.
 TORONTO - Next ordinary meeting in the lecture room of Knox Church, Toronto, the first Tuesday of December, at 11 a.m.
 PARIS - Presbytery of Paris meets in Knox Church, Ingersoll, on the second Tuesday of December, at 3 o'clock p.m.
 BROCKVILLE - The next meetings of the Brockville Presbytery will be held in St Andrew's Church, on Tuesday, 21st December, in Paris Presbyterian Church, at 3 p.m.
 PETERBORO - The next meeting of the Presbytery of Peterboro will be held in St James' Church, Peterboro, on the third Tuesday of January, 1877, at 11 a.m.
 WINDSOR - The next regular meeting of the Presbytery of Windsor will be held in St Andrew's Church, Windsor, on the second Wednesday of December, and at the hour of ten o'clock in the forenoon.
 OTTAWA - The next regular meeting of Presbytery was appointed to be held in St Andrew's Church, Carleton Place, on the Tuesday after the first Sabbath of Feb. at 2 o'clock.
 HAMILTON - The next ordinary meeting will be held in St Paul's Church, Hamilton, on the second Tuesday of January 1877, at 11 o'clock.

NOW READY.
CHURCH MEMBERSHIP OF CHILDREN,
 By REV. JOHN MUNRO, WALKER.
 Three cents each, or 22 per 100. James Bain & Son, Toronto.

A GRAPHIC DESCRIPTION OF THE DOMINION OF CANADA AND ITS PROVINCES.
 ALSO, NEWFOUNDLAND, THE NORTH-WEST TERRITORIES, ANTICOSTI and LABRADOR, with an Appendix containing information of special interest to the emigrants, and a table of Routes.
 A most useful Book to send to friends in the Old Country.
 Price 50 cts. Sent free on receipt of price.
 LOVELL PRINTING AND PUBLISHING CO., MONTREAL.

HAMILTON COLLEGIATE INSTITUTE.
 Special arrangements are made for those READING FOR THE UNIVERSITIES, OR FOR PROVINCIAL TEACHERS' CERTIFICATES.
 Board at from \$4.50 to \$6.00 per week may be obtained through any of the Masters. For further information apply to
 GEO. DICKSON, B.A., Head Master
 Dec. 7th 1876

THIS DAY IS PUBLISHED
 an examination of the
VIEWS HELD
 AND
ADVOCATED BY ANA-BAPTISTS.
 Price ten cents. Mailed free to any part of Canada. James Bain & Son, King Street East Toronto.

TO LICENTIATES OF THE Presbyterian Church in Canada.
 Wanted, a Licentiate, or Minister without charge to labour in Kitley, within the bounds of the Presbytery of Brockville.
 Applications stating salary and length of engagement desired, to be addressed to the
 REV. ARCHIBALD BROWN, LYN.
 Lyn, 25th Sept., 1876.

THE BRITISH AMERICAN Commercial College,
 DESIGNED TO Educate Young Men, Middle-aged Men and Boys in Commercial Branches.
 Special attention is given to the science of Book-keeping as applied to every department of Trade and Commerce; also to Practical Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Spelling, etc., etc.
 Its graduates are competent accountants, and are sought for by merchants and business men, in want of help, from all parts of the Province.
 There are no vacations. Students may enter at any time with equal advantage. Address
 ODELL & TROUT, Toronto.

BRANTFORD YOUNG LADIES' COLLEGE.
THE WINTER TERM
 OF THE COLLEGE BEGINS
TUESDAY, 16TH NOVEMBER.
 Application, for admission and catalogue, to be made to the Principal,
 REV. DR. KEMP.

YORKSHIRE CATTLE FEEDER
 Is the best food known for fattening
HORSES, COWS, CALVES, SHEEP
 AND PIGS,
 with great saving of time and money.
 IT GIVES STRENGTH AND LIFE to Horses even during hard work.
 COWS FED WITH IT produce more MILK and BUTTER, at the same time increase in flesh, and for stall-feeding its effect is marvellous.
 PRICE 25 CENTS AND \$1.00 PER BOX.
 A Dollar Box contains 200 feeds.
 HUGH MILLER & CO.,
 Agricultural Chemists,
 187 King Street East, Toronto

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