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Contributors and Correspondents.

DIARY IN THE EAST.

NAZARETH, TIBERIAS. (Continued.)

When I was able to look around me over the lake, the scene was most attractive. The boatmen took us well out into the lake, and in that way we had a fine view of the shores from north to south. The air, I fancy, might have been clearer had there not been a sirocco wind, but even with that, it was clear enough to make the distant shores appear wonderfully near, a warm rose gradually at the head of the lake, appearing to rise from its very borders. Jafed was still a most prominent object. The hills on the east of the lake seemed to rise from the very shore, and there seemed to be several places where the incident of the swine rushing down into the lake from the hill on which they had been feeding, might very well have taken place. Near Tiberias too, the hills come close down to the lake, but as we went on northwards they gradually retired, leaving that plain of Gennesaret so celebrated by Josephus for its wonderful fertility. It is still as fertile as ever, but the inhabitants are wanting who could cultivate it, and the streams that cross it no longer are utilized for its irrigation as in old days. At the southern extremity of the plain a wild glen runs inland to the south-west. In the perpendicular cliffs there still remain those caves of which Josephus speaks as the abodes of robbers, who could only be overcome by soldiers being let down from above by ropes to attack them. The glen now gets its name from the doves which build in the clefts of the rock, as Solomon sings of in his song of songs. We looked with much interest or poor little Mejdal, the ancient Magdala. It lies close to the lake at the south end of the plain of Gennesaret. We passed at some little distance, for it lies at the bottom of a little sort of bay which we were crossing, but there are no remains of antiquity of any interest. Our progress up the lake was very slow, and the heat became intense, till by the time we reached Tell-Hum, we felt quite unable to make any attempt to explore the ruins there. These are extensive and of great interest, especially those of a large synagogue. If the remains are really those of Capernaum, then how often must our Lord have spoken within those walls which now lie prostrate, covered with weeds and rubbish. In view of this, one piece of the ruins has a peculiar interest,—that is a frieze, or entablature, bearing on it the figure of the pot of manna that was preserved in the ark. If it was in this very synagogue that our Lord's discourse on the manna as a type of himself was delivered, then it is another instance of the way in which he made use of familiar external objects to add vividness to his teaching. The ruins at Tell-Hum come to the very edge of the water. There is no pier or landing place of any kind, but the boat was easily brought up beside some of the old stones which lie in the very water, and thus we stepped ashore. But we just stepped into a wilderness of weeds nearly as tall as ourselves, swarming with mosquitos. As we pressed through this dense mass of rank vegetation, we were like to be suffocated with heat. The day was so far on that the sun was nearly vertical. There was not a single tree or shrub big enough to give us shade, nothing but weeds every where covering all the remains we had been so anxious to see, and making the work of hunting them out quite beyond our strength. There was one ruin close to the lake behind which we sat down for a little, while Mustapha made us some lemonade with water from the lake; there was no other, but the sun was so high in the heavens that it was only by sitting bolt upright against the old wall that we could get any shade at all. I had my thermometer with me, and found it marked 94° in the shade, but that does not give the least idea of the suffocating, exhausting feeling of that sirocco heat. We had not sat long when the boatmen came calling us to return, and none of us had any desire to linger in such a stifling place, where, instead of exploring ruins, our only desire had been to make ourselves as small as possible, so as to keep within the foot or two of shade which the old wall afforded. So we went back to the boat, and set out on our slow progress back to Tiberias. We felt rather sorry that we had not gone to Khan Minyeh, which is further south on the plain of Gennesaret, and where we could see there were beautiful trees beside the abundant water that flows down to the lake, but the fine ruins of Tell-Hum tempted us. One certain advantage there was in going so far north, we had a full view of the lake. The boatmen offered to land us at Khan Minyeh, but we did not care merely to land for a few minutes, and that was all they seemed inclined to allow us. They seemed almost as much oppressed by the heat as ourselves, putting up the sail as a shade from the sun, and constantly stopping their rowing to drink water from the lake. Mustapha employed himself in telling them stories, some of which, I was told, were wonderful Mohammedan versions of Old Testament history. We

heard hymns as we glided lazily on, and at other times lay dreaming of all the wonders which they take her behold. No sound was heard except those that proceeded from our boat. There was not another craft to be seen on all the sea. In fact, there are only two or three boats in existence on it. One or two large water fowl lighted down at some distance from us, but that was the only sign of life until we again neared Tiberias. There it seemed as if half the children of the town had betaken themselves to the lake. I rather envied them, they looked so cool and comfortable in the clear fresh water. Our dark vaulted room felt delightful when we got in from the glare and heat. We had a refreshing meal of tea with some excellent fish from the lake, and then felt equal to sailing forth again. This time we got our horses, and rode a little way south along the shore of the lake to the celebrated hot springs of Tiberias. The worst of the heat was now past, and we did enjoy our ride exceedingly. We went in to see the bath room, where people of all kinds go in together to the hot sulphurous water, higgledy, piggledy. There was no one in the bath, which is a large circular tank, with a platform all round. It looked nicer than I had expected. Fresh water had just been let in, and would stand to cool during the night, being too hot for any one to enter it as it comes from the spring. We saw one of the springs in the open air near the bath-house, and found the water so hot that we could not hold our hand in it above a moment. It looked nice and clear, but tasted most abominable, reminding me of the Dead Sea water. We wandered about the beach for some time picking up shells, and refreshing ourselves by wading in the lake. Here, as every where near the lake, the soil seemed rich to the last degree, as proved by the rank luxuriant growth of weeds and wild flowers. We got back to the town just before night closed in. I just escaped a rather unpleasant scene with my horse. Ever since I had left Nazareth it had distinguished itself at intervals by the loudest and most defiant neighing when in the neighbourhood of one of the other horses. One of the men evidently thought this defiant conduct might be the preliminary demonstration before a fight, and not only warned me against coming too near the others, but offered to exchange steeds with me. I had been inclined to thank it all nonsense, but this evening found it was quite the reverse. Happily I was off my horse before the fray began, for such a scene of jumping, kicking, biting, and screeching as there was in the narrow lane outside the Jewesses' court. After that I took the man's offer of exchanging with him, and he, on my horse, kept at a respectable distance from every one else all the way back to Nazareth. I was the gainer by the exchange, having a very nice gentle mare which cantered along delightfully, just whining now and then to its foal if it thought it was falling too far behind. I used to wonder at the tiny foals that were kept running after their mothers for long journeys. I have even seen one held by the rider in front of him across the saddle when it was too weak to follow on its own feet. We intended to make an early start for Nazareth next morning, so wished to have supper and retire early. But this was not so easy as we expected. Mr. V.'s presence in Tiberias had got to be known, and as the Hakim's (doctor's) wife, she was a person of importance whom several people wished to visit. A messenger came to announce some of these visitors; then the people arrived themselves in full dress. Such fancy I not only gay-colored dresses and sort of veils of embroidered muslin or lace, but quantities of jewelry. I fancy they could not be real, but they glittered all the same on neck and arms, and in the hair. One man came alone. He was a Moslem in government employment in Tiberias. He had been a patient of Dr. V.'s for some serious malady in the throat, and much benefited by his treatment. He still spoke with a very peculiar voice, and was very anxious to know if Dr. V. would not himself come soon to Tiberias. He was in hopes of further advice perfecting his cure, but found it difficult to get a way to Nazareth, besides hardly having strength for the twelve hour's ride there and back. We were very glad when all our visitors left us. The women lingered a long time, sitting staring at us with nothing to say, or merely repeating over and over again the same enquiries as to the health of ourselves and our friends. At last we were left free to lie down on our divans, and try for sleep; but it was easier to try for it than to get it. My friends were not much better off than myself this night. We thought we must have brought in a large population in our skirts from the boat to add to the native inhabitants, certainly the abundance and liveliness of the insect tribes was something horrible. Then it was too hot to shut the wooden shutter of the window, and in the court outside a native family sat and talked till late in the night, and after they were gone, a horse and mule that were picketed there, nuzzled their provender and stamped their feet continually. On the other side the natives in the Lewan kept up a lively conversation till quite late. To add to our troubles, we had in a provision of milk for our breakfast, some cats in the courts must have scented it out, and came pouncing down over Mrs. V. and me as we lay on our divan on their way to the milk. Then we had to rise and strike a light, and hunt them out. This happened at short intervals all the night through, so that what with noises, and what with fighting for the milk, I really can hardly say I slept at all.

(To be continued.)

CHRISTMAS.

Were the question, "What is Christmas?" put to any one, he would get no great credit for his intelligence who could not readily, and as he thought, rightly reply, that Christmas is a day observed in commemoration of the birth of Christ, which took place on the 25th of December, 1875 years ago. But were another question put, "Are you sure that Christ was born on that day, and in that month, and in that year?" this might not be so easily answered. Permit me, however, to attempt it.

THE YEAR.

While eastern has long accepted, and seems to have settled the matter, that our Lord was born 1875 years ago, yet we do not go far in the inquiry till we find some holding that he was born A.D. nothing, and others holding as firmly that he was born in A.D. one, while a marginal note in the New Testament informs us that Jesus was born in "the fourth year, before the common account called Anno Domino," so that from this it would appear that our A.D. 1875 should be A.D. 1879. It appears that the fixing of the date of our present A.D. did not take place till the 6th century, and although generally established in the 8th century, yet it was not until the 15th century that it had become universal throughout Christendom.

If we look at Matthew, we learn that Jesus was born in the reign of Herod the Great, and elsewhere we ascertain that Herod died in the year of Rome, or A.U.C. 750, just before the passover, and about two years after the birth of our Lord. If so, then our Lord would be born about A.U.C. 748. Further, Luke informs us that John Baptist began his ministry in the fifteenth year of Tiberias, and that at that time "Jesus began to be about thirty years of age." Now, seeing that Augustus died A.U.C. 707, the fifteenth year of Tiberias, who succeeded him, would be A.U.C. 782, deducting therefrom the thirty years of Christ's life, and the two or three years in which Tiberias was associated with Augustus in the Empire ere the latter died, we have A.U.C. 749, the year in which Christ was born. Again, in John we read, "Forty-six years was this temple in building." Now Herod began to build the temple in A.U.C. 782, adding thereto the "forty-six years," we have A.U.C. 778, and deducting therefrom the "about thirty years of age" of our Saviour, we have again A.U.C. 748 as the year of his birth. In addition to all this, the Latin Fathers make the death of Christ to have taken place A.U.C. 782, and if we deduct therefrom the thirty-three and a half or thirty-four years of our Lord's life and ministry, we come again to A.U.C. 748. Thus, from independent data presented by Matthew, Luke, John, and the Latin Fathers, it would appear that our Lord was born A.U.C. 748, and since our Anno Domino corresponds with the Roman A.U.C. 753, we are forced to the conclusion that our Lord was born, not 1875, but 1879, or it may be rather 1880 years ago.

THE MONTH.

While it is said that not less than 186 different opinions have been given concerning the year of Christ's birth, we are told that it has been placed by learned men and Christian sects in every month of the year, and that among the early churches the festival of the nativity was held by some in January, and by others in April or May. The reason for placing it in December seems to have arisen from an erroneous idea that Zecharias was high priest, and that when the angel appeared to him in the temple it was on the day of atonement, and as the day of atonement was in September, John would be born in the following June, and Jesus six months later, and in December; but Zecharias was only an ordinary priest, and was then offering the daily incense in the outer sanctuary. Now, while we have little or anything more substantial than this for placing our Lord's nativity in December, we have not a little against. We know that the Roman taxing was very unpopular among the Jews, and it is far more likely that the authorities would increase this unpopularity, by compelling each to travel to his own city at such a season of the year, being about the height of the cold and rainy season in Judea. It is far more probable that this would take place in the autumn, which was a favorite season for journeying and visiting among the Jews, after their crops had been gathered in, and the pressure of their agricultural toils were over. Besides this, it was contrary to all custom that in December shepherds should be in the fields watching their flocks by night, for while this was the case in the summer months, the flocks were all brought home not later than October, ere the cold and rainy season commenced. Upon the whole, December is one of the most unlikely months, or all the year in which to fix our Lord's nativity, and that in view of all, September has a claim above every other month, a claim which with the information we at present have, cannot easily be set aside.

THE DAY.

The first certain traces of the festival of the nativity, are found about the end of

the second century, and the earliest writer that alludes to it is Clement of Alexandria, who wrote about the middle of the third century, and who, even at that early period, spoke with supreme and scornful contempt of any one attempting to fix the day, or even the year. About this time the Western Church fixed the day, and established the festival, but it was not until the end of the fourth century that the festival was observed by the Eastern Church, and then not on the 25th of December, but on the 6th of January. Among the causes that led to the fixing on the former period, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life, and activity of the power of nature and of the gods. All this was probably regarded as emblematical of the rising of the Sun of Righteousness on the darkness of this world, and causing the day spring from on high to visit our race. In view of all then, we find that while there is no certainty either in regard to the day, or the month, or the year of our Lord's nativity, there is very much that it was not on the 25th day of December, 1875. Truth thus compels us to say, that, in regard to the birth day of our Lord, what was said in regard to the burial-place of Moses, "no man knoweth of it unto this day." D. Glenmorris.

WESTERN CORRESPONDENCE.

(From our own Correspondent.)

Your correspondent spent a few weeks in the Maritime Provinces lately. It is nearly two years since he spent as long a time in that region. He had the privilege of spending more or less time in the following places:—St. John, Truro, Halifax, New Glasgow and Charlottetown. Of the hospitalities he received at the hands of the brethren, and the friendships renewed, this is not the place to speak—suffice it to say that pleasant recollections will ever linger of the intercourse had during that time.

As regards the first named city, your readers will remember that some months ago I gave an account of the success that crowns the labours of Dr. Waters, whom the easterners noticed to leave Ontario, and go down by the sea. What was then said was based on correspondence, I am now able to confirm that account from observation, together with enquiries pushed on the spot. The congregation continues to grow both in numbers and in social position. I cannot speak from observation of the work of Mr. McCrae, who was settled in New St. Stephen's Church some time after Dr. Waters was in St. David's, but I heard on all sides golden opinions of the high character of that brother's preaching, and of the growth that goes on under his care.

Truro is one of the oldest, if not the very oldest, settlements of Presbyterianism in the seaboard Provinces. The centenary of the establishment of a congregation there was celebrated a few years ago. The melancholy restlessness and love of change so prevalent on this side of the border has not yet been manifested in Truro, for in all that time but three pastors have ministered to the original congregation, and the third one, the Rev. Dr. McCullough, judging from appearances, may be there many years yet. During the disunionency not less than half a dozen congregations have been set off from the original stock, and yet the stock shows no marks of decay. It is hardly a year since the full half of the families with more than half of the wealth were sent forth on the most cordial terms to form a new charge, which, from the very first, takes standing in the front rank. There are now three congregations in the town, and these are flanked closely by four others which, in the surrounding country, are dotted down at distances of from two to seven miles.

Of Halifax your correspondent did not see a great deal, his visit there being short. Here, as elsewhere, the union works in the best manner. One of your western men occupies a commanding position here as well as in St. John. Your readers know to whom I refer—Dr. Burns, late of Montreal.

In New Glasgow I came into contact with the revival which about a year ago or more, was so largely experienced in the eastern part of the Province. One of the respected pastors of the town narrated to me incident after incident during much of an afternoon, of the solemn and blessed time. Now he told me of a backslider who was quickened again, now of a careless one that was aroused, now of a sceptic that was thoroughly cured of his doubts, and made to glory in the cross in spite of its shame, now of a drunkard that was made sober because of his having received Jesus into his soul, and now of a scoffer who learned to pray instead of to scorn. In no spot in all Canada perhaps was politics more rampant and bitter; yet politics in the offensive aspect was put into the background by the times of refreshing that came from the presence of the Lord. I cannot now recall the numbers that were added to the communion, but they were very large. I was present at a union prayer-meeting of the different congregations. The subject of prayer and address was the renewal of the good work, and the deep solemnity that pervaded the meeting, the agonizing in prayer, the humble confession, and the trust, will not soon be forgotten. One could not but feel that it was good to be there. LEUNAS Detroit, December 13th, 1875.

RELIGIOUS LIFE IN SWITZERLAND.

The following is an abstract of a letter by the Rev. Gidon Draper, D.D., in the Northern Christian Advocate:

"The National Church of Geneva, consists of fifteen pastors in the city, sixteen in the country, and twenty-five without charges. The churches are but thinly attended, except on festival days, when a popular preacher occupies the pulpit. A sort of circuit system of filling the pulpits is observed, and hence the most different doctrines may be heard from the same pulpit, according to the party to which the preacher may happen to belong. For there, as in many other state churches, the utmost diversity of belief obtains from undisciplined materialism to the strictest Calvinism. No certain sound accordingly is given. The church has liberty that may be called licence. The supreme power is lodged in the consistory, an elective body of thirty-one members. At present the rationalistic party has a majority, and a keen struggle is being waged between it and the evangelical party. Should the rationalistic party prevail and attempt to impose by its authority anything contrary to the conscience of the opposing party, it is believed there would be secession at once. But as every young clergyman in Geneva is evangelical, it is hoped that this action will prevail. The National Church, through the better portion of its members, displays a good deal of activity in benevolent and Christian work. It is manifested chiefly in the following ways: Meetings and Sunday-schools in halls as well as churches; in Bible and Tract Societies; missionary meetings; an organization for the sanctification of the Sabbath; affording pecuniary assistance in sustaining religious services by their brethren scattered throughout Germany, France, and Italy. This church sustains a theological school in Geneva, having five professors—two of whom are evangelical—and attended by forty-five students. All the cantons are in religious matters independent of each other, and each has its own theological institution. In the Canton de Vaud there is a Confession of Faith still retained, and accordingly the church is not to the same degree tainted with Rationalism. One of the most hopeful signs is the increased boldness of evangelical men, not only to declare their sentiments, but to do the work to which God has called them. To meet the attacks of the rational, so-called liberal party, an Evangelical National Union has been formed, whose work is providing preaching in city and country, familiar meetings by laymen, the publication of religious reading, lectures, catechetical instruction, and infant Sunday-schools. A general meeting of the unions in the various cantons was held lately in the city of Bern. Five countries were represented, and eighty delegates were present. This general union is energetically striving to stem the tide of Rationalism in the State Church, and if there should come a separation of Church and State, there will be an organization from which there can arise a church purer and stronger than the semi-political, semi-liberal one that has gone before.

Dr. Campbell's Case Again.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—I read a long letter in your interesting paper of the 26th November, from a "Lay Presbyterian," who undertakes to defend those who are at variance with the Westminster Confession of Faith. I have no desire to enter into controversy—I merely write to correct several mistakes in regard to facts. He says that the Rev. John Campbell, of the Row, was deposed for preaching the doctrine that "Christ had taken away the sins of the world." This was not the case; he preached the doctrine of universal forgiveness—just what is preached by the Unitarians and Universalists of the present day—and not only so, but he countenanced his followers in their wild manifestations—speaking with tongues, prophesying, and declaring that the latter times had arrived when all these gifts, including miracles, should be bestowed upon the church of God. Mr. Campbell's piety was surely no argument for preaching and upholding doctrines subversive of Scripture truth, as understood by our great Reformers, and by Christians of all denominations throughout the world, embodied in the standards of the Church of Scotland, which Mr. Campbell had solemnly vowed to maintain and uphold. The General Assembly of the Church of Scotland were perfectly right in deposing him. It was a stern necessity. The Rev. J. Alex. Scott (not Thomas), and the celebrated Edward Irving were also deposed for upholding similar views. The "Row heresy," as it was then called, spread far and wide, so that the ministers took it up. The Rev. Dr. Andrew Thompson, minister of St. George's Church, Edinburgh, leader of the Evangelical party in the church at that time, preached a series of sermons to crowded audiences, against the dangerous doctrine of universal pardon, which were afterwards published, and did much towards arresting the spread of heresy. In three days of plausible infidelity and false views on religious subjects, it becomes Christians to "hold fast the form of sound words," and to see to it that they are not led away by that spiritous liberality so often met with, that if a man is "holy," it does not signify what doctrines he holds. It would be well for every one to ponder this text, so needful in the present day. "Thus saith the Lord, stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16. I am, yours, respectfully, J. C. New York, D. e. 14th, 1875.

Pastor and People.

One Honest Hour with Jesus.

BY REV. THOMAS L. COLLIER.

While conversing with an inquirer in Mr. Moody's meeting last night, our chief aim was to get the young man to choose himself from overboard and everything else, and to get close up to Jesus. The powerful sermon he had just heard in the rink could not save him; the friend who knelt by his side could not. Our aim was to shake him off from every floating object in his reach, and bid him lay strong hold on the omnipotent Saviour. The salvation of every soul is to be settled directly between that soul and the atoning Jesus. Any person or thought which comes between the soul and its Saviour is a fatal impediment. This is the council we offer to every anxious sinner for pardon and peace who may read these lines. Do you really long for pardon? Then come close up to Jesus as she did, in olden times, who flung herself on His feet, and moistened them with her tears. Confess to him your own sins without concealment or apology. Do not spare your own favourite sins; call them by name, and implore him to blot them out and to give you strength to avoid repeating them. Tell him no lies. It would be an impious falsehood for a man to confess to God the sin of gambling while he had a pack of cards in his pocket, and secretly intended to use them again. It would be a mockery to ask forgiveness for an act of dishonesty while the ill-gotten money was hidden in the purse, and not yet restored to the one who had been wronged. What right has any man to ask Jesus to forgive him when his heart is still burning with hatred and festering with grudges against a fellow-creature? Confession, to be of any avail, must let go of its hold on the sin confessed. Then the lips can speak without reserve. Then the positioner is in an honest attitude and may hope to be heard. But while the iniquity is still harboured in the heart, God will not listen to your confession, be it ever so loud or long continued. Come right to Jesus and tell him that you so loathe your sins that you have put the amputating knife to them. He will hear you then. And then you have the full right to ask the benefit of that "blood which cleanseth from all sin." Surely you cannot expect the Lord Jesus to cleanse your heart while you are constantly doffing it afresh by a repetition of the same wicked words, or thoughts or deeds. Jesus invites honest sin-surrendering confession. No mother's arms can be so open to the erring boy who comes back to her with the sincere sobbing words "Mother I did it; forgive me, and if God help me, I will never do it again." Sinners are too apt to be afraid of Christ. You may feel quite willing to open yourself to some old friend; but to go into your room alone with Jesus Christ and there make a clean breast of it by telling Him your sins, and asking His forgiveness, is more than you dare do. But you commit a fearful mistake.

Singing soul, come nearer Jesus, Come to him who does not fear this; Come with faith that trusts more freely His great tenderness for us.

As long as you let any fear or any doubt, or any secret hankering for sin keep you away from the Saviour himself, you are without hope. You will perish where you are. Christ waits for you with open ear and open hand. He asks your confidence. Every hour spent elsewhere is an hour lost. Every hour with your pastor or in an inquiry-meeting that you spend in getting relief from human aid, is a sorry waste. It is the solemn duty of the pastor, or of the friend with whom you converse, to shake you off from clinging to their skirts or their prayers. There is such a tendency to hold to somebody else than Jesus only, that we warn you against it.

When you have honestly and penitently sought out Christ and confessed your sins to Him, and put yourself wholly in His hands, then stay there. Follow Him. Keep close to Him, and Him alone. In your store, in your shop, in your field, in your home, or wherever you are, be ever saying, "Now Jesus, lead me! Teach me Thy way! Hold fast to my hand! Keep my conscience quick and active, and may will in submission to Thy will! If my old sins come back to tempt me, then give me the grace to resist."

This is Bible-religion—this is doing all that you possibly can "do to be saved." These steps exhaust the Divine requirement. Paul must have meant just this when he commanded the inquirer to "trust on the Lord Jesus Christ and thou shalt be saved." A vague idea is floating before many minds that if certain famous preachers come to preach or sing to them, or if certain services are attended in their own town, or church, they will receive some undefined benefit. This is a delusion. Reader! Jesus the atoning Lamb of God, the sin-pardoner, the life-giver, is within your reach to-day. Come close up to Him, and lay a heart-hold on Him. Sooner or later you must do that or be forever lost. One honest hour with Jesus may be the first step towards eternity of glory.—Evangelist.

Christianity Misrepresented.

A small, mean man cannot represent Christianity, any more than a drunkard. Christianity is unambiguously large, generous and sympathetic; open-handed and courteous; and no man can illustrate it who has not these grand qualities in him. No counting is to be contemplated as a Catholic inquirer. No slanderer is so vile as a clerical slanderer. No envy is so pitiable as pulpitis. Unregenerate men, seeing such exhibitions of smallness and a sly trickery in Protestant Christians, are wont to say, "If that is religion, I want nothing to do with it." Well, friend, you are right; stick to your judgment. Say it out loud everywhere and to everybody. It is a sentiment which has the beginning of a needed reform in it; for it is just, and justice starts all reforms. That is not religion; but if you wish to

know what religion is, turn from those men to the New Testament; take your scrutiny from these people, and fasten your eyes on the character of Jesus. Follow him in all the words he spoke, and all the deeds he did from the manger to the cross; from Bethlehem to Calvary; and by the time you have come to the close of his life, we do not fear but that you will be melted in your mood and filled with inward admiration; so that you will say, If that is religion, I do want something to do with it. Measure Christianity by Christ, and you will find it large enough to include all manliness, all honour, all nobility of soul. "By their fruits shall ye know them."

The Importance of a Knowledge of the Romish System.

All classes of the people should make this a branch of a study. The ministers of the Gospel cannot discharge their duties aright without understanding Romanism. Speaking manifestly of the Romish system, which "forbids to marry and commands to abstain from meats," the Apostle Paul says to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine." From this we are entitled to infer that a man will not be a good minister of Jesus Christ who does not warn and instruct his people on this important subject. But how can a minister instruct his people if he is not instructed himself? Statesmen ought to study Romanism carefully, for it is one of the most subtle, potent, and dangerous elements with which they have to deal. Merchants should study Popery, that they may understand aright the actual state of some of the countries with which they traffic. Lawyers should study Popery, since not only have many of the laws of this kingdom an express bearing upon it, but no man can understand the past history and present state of the British Constitution who does not understand the genius and workings of the Romish organization. All who would understand history should study Romanism, for, without a knowledge of its workings, medieval and modern history are unintelligible. Every Christian should study Popery, for, without understanding its nature, we cannot fully comprehend or study the Bible. Without this knowledge we cannot understand the nature and position of Protestantism, the charter of our liberties—the present providential state and prospects of the Church of the world, nor "be ready to give an answer to every one that asketh us a reason" of the faith and hope that are in us. All classes of men in this country, in a word, and for clear and strong reasons, are under manifest obligations to study the Romish system.—Dr. Begg.

Individual Responsibility.

God deals with us singly, and we must deal with God singly. We have little concern with what others do, but everything we think and speak and act as if we and God were alone, and as if the whole weight and responsibility of his work on earth lay upon us, as he upon us it does, to the full reach of our power to bear it. We are responsible for our own souls, and for the souls of others. I constantly feel in what a very different state the Church and the world would be, if every man who is called a Christian had his heart on fire with divine love, and, like the Christians of Apostolic days, went everywhere preaching the Word. I do not mean the speaking in public to many, which must ever be the gift and calling of a few, but I mean the frank, candid, spontaneous, unaffected speech, with which one who loves Christ may tell another of the beauty of his Master. Were every Christian thus to act, what an enormous power would be set to work, and an agency which holds at once in its hands all the avenues and influences of our vast social life! What a blessing might be expected from above, if every man did what he might do for Christ! I use the phrase advisedly, because I am sure that God puts in our power to do what God means us to do. He that does nothing in vain, but in his exact economy never wastes a drop of water nor a dead leaf, has not given time, talent, money, position and influence, to be thrown away. We only need the zeal—the heaven-given fire of the Spirit—the all-constraining, all-sustaining love of Christ.—Times of Blessing.

Twofold Preaching.

"The work of the minister is to plead, but it is a two fold pleading. A pleading with Christ for sinners and a pleading with sinners for Christ."

This paragraph which I quote from Dr. Guthrie seems to me to give a striking and a correct description of the work of the Christian minister. But I would extend it to the private Christian. It is the work of every Christian to plead with Christ. And in this season of special interest and special effort it is well to press this duty on every one. Remember it is two fold. Pleading with Christ if sincere will be accompanied with pleading with sinners. Praising and effort will thus be combined. And the one will give energy and intensity to the other. Pleading with Christ may sometimes be all that one can do. In that case it will be effectual. But there are other times when the pleader can do something to answer his own prayers. And then prayer is not enough. Is there some one, a child, a neighbour, a friend, whose conversion you desire? Have you now for a long time prayed for it? The answer is withheld. It may be there is another duty for you. You have pleaded with Christ for him. So far, well. Have you pleaded with him for Christ? It may be this is demanded, and the prayer is hindered because this is not rendered. The two-fold pleading is needed. It is thus we shall become Israel's, having power with God and with men, and shall prevail.—Rev. Wm. Lamsen, D.D.

Ministers and Churches.

Great Britain.

A clerical newspaper published in Bologna prints the text of an address sent from Bologna to Milan by the President of the Society of Italian Catholic Youth, praying the Emperor of Germany to grant liberty to the Catholic Church.

NOMINATION OF PROFESSOR.—The Rev. Andrew G. Fleming has intimated to the Clerk of the Paisley and Greenock Presbytery that he will move, at next meeting, "That the name of Dr. Alexander Macleod, of Birkenhead, be sent up to the Synod for the Chair of Pastoral Training."

PROFESSOR OF DIVINITY, UNIVERSITY OF EDINBURGH.—The Rev. Paton, J. Gloger, D.D., of Glasgow, is a candidate for the Chair of Divinity vacant by the death of Professor Crawford. He is well known as the author of a "Commentary on the Acts," and "Introduction to the Pauline Epistles."

The Waldenses have presented an address to the German Emperor while at Milan thanking him for the sympathy and support which the Hohenzollerns, since the time of the Great Elector, and especially the father of the Emperor, have always granted to them. They salute in the Emperor the protector of Protestant Christian principles. The Emperor received the deputation very graciously, and said that he had always admired the constancy of the Waldenses under many persecutions, and that he rejoiced much that now in Italy also the principle of liberty of conscience has taken root.

DEATH OF DR. BROCK.—The Rev. William Brock, D.D., who was the foremost Baptist minister of the older school in England, died on Saturday morning at St. Leonards after two days' illness of bronchitis. He was for several years minister of St. Mary's Chapel, Norwich, whence he came to London about twenty-five years ago to occupy Bloomsbury Chapel, which was built for him by Sir Morton Peto. Dr. Brock took a prominent part in the late Baptist Union meetings at Plymouth. He was a man of robust health and massive physique as well as of high mental and oratorical power. He took an active part on the Liberal side in many of the political movements of his time.

FREE PRESBYTERY OF EDINBURGH.—This Presbytery met on Wednesday—Professor MacGregor, Moderator. The Presbytery were occupied two and a half hours in private conference on the subject of children's churches. Final decision was delayed till an adjourned conference in December. Rev. Mr. Cusin stated that he had been asked by the Continental Committee to go to Rome for three months and supply the pulpit there. Leave was granted. Sir Henry Moncrieff gave notice of a motion for next meeting, in opposition to the one to be proposed by Dr. Begg, in regard to the present ecclesiastical arrangements in Scotland. Sir Henry will ask the Presbytery to declare that the present connection between Church and State in Scotland involves an offensive and absurd misappropriation of the ecclesiastical revenues, and a grave injustice to large sections of the Scottish people; but declining in existing circumstances to join in promoting any application to Parliament for an adjustment of ecclesiastical affairs. It was resolved to petition Parliament against the recent Remission of Penalties Act. The Presbytery also appointed a committee to inquire into the law in regard to the proclamation of banns.

THE LATE REV. JOHN LAMB, OF ERROL.—We have to record the death of an eminent U. P. Clergyman, the Rev. John Lamb, late of Errol. As a preacher he was thoughtful, solid, judicious, even elegant, and he rose at times to a kind of sober and sustained eloquence which was very impressive on intelligent audiences. He was not only a preacher of mark, but a platform speaker of more than ordinary calibre, with a clear and masculine power of reasoning as well as of declamation. While the Voluntary controversy raged in the Cause of God, his lectures in favour of Voluntaryism, delivered there and in other places, were thought quite masterpieces, and one or two of them were published and were much admired in their printed form. As a pastor he was faithful and friendly—a very father to his little flock. Mr. Lamb was born in 1787. He was settled in Errol in 1814. In 1846 he was appointed Moderator of the U. P. Synod, an office which he filled with great dignity and tact. In the year 1864 he attained his jubilee, when a crowded soiree, at which ministers from Glasgow, Dundee, etc., were present, took place in the Parish Church of Errol, and a very handsome sum of money, amounting to about £2000, was presented to him. Not long after he retired to the neighbourhood of Brechin, his native place, where he died. He was succeeded in Errol by the Rev. Mr. Scotland, who acted for a short time as his assistant.

United States.

REV. DR. STONKS OF BROOKLYN, has declined the call of the brick Presbyterian Church on Murray Hill, N.Y., and will remain pastor of the Church of the Pilgrims, in Brooklyn.

A very spacious and handsome new Presbyterian Church is in course of erection in Boston, for the congregation of Rev. J. B. Dunn. We are glad to hear of the continued and increased prosperity of this congregation. The new church will be completed in November, 1876, and will cost about \$70,000.

THERE are seventy-one Congregational Churches connected with the General Association of California. One of them is at Reno, Nevada; all others are in California. These churches have 3,581 members. They received 933 persons to membership during the past year, 514 on profession, and 419 by letter. The removals by death and dismission amount to 284; and the net gain is about 700. Connected with these churches are twenty-two Sunday-schools, having a total membership of about 6,748. Chinese Sunday-schools are included in this enumeration.

The Lutheran Church Almanac for 1876, which has just been published in Philadelphia, says that there are in North America 2,000 Lutheran preachers, and 4,671 congregations, which have 578,280 communicating members. There are in the United States thirteen Lutheran theological seminaries, with 428 students of theology, and seventeen colleges, attended by more than 2,000 students. About fifty periodicals are published, in English, German, Swedish, Norwegian, and Danish. Fifty years ago the Lutherans in this country numbered only 168 clergymen, and 48,125 communicants.

PROF. SWING has taken a new departure, and a bold one, since covering his pastoral relations with the Presbyterian Church. The sum of fifty thousand dollars has been subscribed to carry out his plan. He has rented McVicker's Theatre—the largest theatre in Chicago, on Sabbath, for three years. Reserved seats will be sold at the rate of twelve dollars a year each. He will preach but one sermon each Sunday—in the morning, for the present. This will give him time to carefully prepare each address. If it is thought better, by-and-by, he can preach in the evening instead of the morning. Seats not taken as reserved will be free.

DR. DURYEA'S STYLE OF WORK.—Dr. Duryea is one of the most industrious pastors of Brooklyn. He is a marvellously earnest man, meddling with all sorts of things. He is always ready for all sorts of work, and responds to any call made upon him from outside for lectures, scientific addresses, dedications, gatherings of different denominations, and benevolent work generally. His habits of sermonizing without writing help him in this multifarious labor. He never neglects his pulpit, and would serve as a model to young men in pastoral matters. He built his church, and has the credit of being its architect. He compiled the hymn-book he uses, and keeps a sharp oversight of his choir. He plays the instrument in his church meetings, if the organist happens to be late. When the music in a church does not suit him, he leaves the pulpit, handles the keys of the organ, and tunes matters up. His study is in the belfry of his church. It is a queer place, and worth looking at. It is arranged for working purposes, and has odd and curious contrivances for sitting, standing and writing.

BISHOP McLAREN.—The new Bishop of Illinois was till recently a Presbyterian. The Episcopal Recorder says: "Dr. McLaron served as a missionary among the Romaniacs of South America. In ordinary cases, a personal observation of the Sacramental system in Romish countries has the effect of intensifying the Protestantism of those who labor to convert them to the religion of the Bible. For instance, the Protestant Episcopal Church, some years since, sent as missionary to Brazil the Rev. Mr. Holden. Several Romanists were converted, but refused to use the Protestant Episcopal prayer-book, saying, 'We find in it the Romish doctrines of Baptismal Regeneration and the Priesthood, which are contained in our rejected prayer-book, and in other books of devotion. We cannot, with safety to ourselves and our children, use the Episcopal Prayer-book.' Mr. Holden was distressed, and sent back to the Missionary Committee for permission to modify the language of the offices. This was refused. Thereupon Mr. Holden, thinking it his duty to be faithful to his flock, who adhered to the pure Word of God, rather than to an ecclesiastical body which had departed from the teachings of holy writ, resigned his connection, and entered the church which Dr. McLaron has recently left, actuated by precisely opposite principles. This fact is worth noting, and is itself a sufficient reason for the establishment of the Reformed Episcopal Church."

DR. MCCOSH'S SUCCESS IN PRINCETON.—Dr. McCosh, the venerable and esteemed President of Princeton University, who has completed the seventh year of his connection with that institution, has just been given a very interesting account of his stewardship. He begins by reminding the students of the physiological theory that every particle of matter in the body is renewed every seven years, and he thinks by an analogous course of reasoning that he may now fairly consider himself an American, which he declares he feels every inch. He disclaims, in offering a short review of the progress of the University under his guidance, any desire or intention to demand any merit for himself or his colleagues, except that they have devoted themselves thoroughly to their work. Those who by their wise counsels and liberal benefactions had sustained and encouraged the institution, all the credit of its success belonged he contended, and in proof of what had been done in this way, he quoted the fact that about \$1,250,000 in the shape of donations had been received within the seven years. The number of buildings had been doubled, two fine museums completed, and over 4,000 worth of books had been added to the library. There were six new professorships established, and twelve new branches of study in the various departments of science and literature. The status of the University has been raised, and so had the standard of entrance examinations, and an extensive system of fellowships and prizes inaugurated, to which about \$6,000 a year had been devoted. One hundred and seventy-four students have up to the present, this year applied for entrance, which was not anticipated in view of the greater difficulty in passing the examination, and more are expected to come. Half a million more money was wanted to complete the plans which have been laid, part of which are the addition of two professorships, a tutor and the necessary buildings, but where the money is to come from, the venerable principal says he does not yet know. However he feels certain it is going to come, and he points to the fact that whereas in the past the greater proportion of the funds contributed have gone to the erection of new departments, in the future they will be aimed solely at the direct promotion of learning. The record is a good one, and the experience of the past fully justifies Dr. McCosh's hopes of liberality towards the college on the part of the American public.

The Fear of Death.

BY ROBERT P. KILN.

Can a Christian fear death? Yes. We ask and answer this question in order to bring out a thought that has entered many a Christian's mind. He feels a shrinking from the approach, even in the indefinite future, of the last enemy; and the thought arises—"If I fear death, perhaps I am not a child of God." The Christian should be able to say—"Oh, death, where is thy sting; oh, grave, where is thy victory? If I am a pardoned sinner; one from whom sin has been taken away, why should there be any sting left in death for me?" His trouble is only augmented by hearing some ripe Christian speak with cheerful confidence of the grave. Also the calm serenity of the one whose death he witnessed, and which showed there was no trace of terror in the soul, is so utterly unlike the present condition of his own mind, that a doubt will naturally suggest itself—"perhaps I am not a child of God."

This admits of a very easy explanation. Men have different natures. Some strong, some weak. Here is a soldier whose heart is as calm on the battle field as it would be at home; but his wife, if she were in the smoke and thunder of battle, would be stricken and overwhelmed with terror. They love their country equally well. Her timidity arises, not for a lack of devotion to the cause for which her husband is fighting; but only from the fact that she is a woman, and has a woman's timid nature. So the fear of death does not always argue a lack of faith, but only a timid nature and a tender heart.

But again. It will be time enough when death comes. You need grace now to live; pray for it—you will want grace to die when death comes; pray that you may have it then. The Christian is a cure to receive abundant aid in the dying hour. Here is a little child whose father has gone across the ocean to prepare a home for his family. The child dreads the passage. It strikes back from the swelling billows. But yet it is willing to go. Its father is there. The little one shrinks closer to his side, and clings more tightly to his hand, when the storm is thundering o'er the deep. So it is with the weak Christian. He dreads the passage. But when the time comes, and the Father meets him at the shore, he will be glad to go. He will only nestle closer to Him, lean harder upon His arm, more firmly grasp the Almighty hand, and "fear no evil."—From the St. Louis Presbyterian.

Our Temptations.

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

The truth is, friend, temptation is in you, and you might as well expect to fence your body from the impurities of its own blood, as to protect your soul from the seductive tendencies of your sinful disposition. The mind makes its own sins, and the offspring are of the color and character of the parent. What you need is, not that your old wicked heart be kept from evil, round about you, but that you have a new heart given to you. "Except ye be born again ye cannot see the Kingdom of Heaven."—Golden Rule.

Sayings of Longfellow.

Like an inundation of the Indies is the course of time. The waves of happiness, like those of light, are colorless when unbroken.

The sunshine of life is made up of very few beams that are bright all the time.

In character, in manner, in style, in all things, the supreme excellence is simplicity.

Men of genius are often dull in society; as the blazing meteor when it descends to earth is only a stone.

With many readers brilliancy of style passes for abundance of thought; they mistake buttercups in the grass for immeasurable gold and mines underground.

How small a portion of our lives is that we truly enjoy. In youth we are looking forward for things that are to come. In old age we look backward to things that are past.

We look for the homes of our childhood, they are gone; for the friends of our childhood, they are gone. The loves and amusements of youth, where are they? Swept away like the camps that had been pitched in the sandy bed of the river.

The motives and purposes of authors are not always so pure and high as in the enthusiasm of youth we sometimes imagine. To many the trumpet of fame is nothing but a tin horn to call them home, like laborers from the field at dinner time, and they think themselves lucky to get the dinner.

The natural alone is permanent. Fantastic idols may be worshipped for a while, but at length they are overturned by the continual and silent progress of Truth, as the grim statues of Copan have been pushed from their pedestals by the growth of the forest trees, whose seeds were sown by the wind in the ruined walls.

The same object seen from the three different points of view, the past, the present, and the future, often exhibits three different faces to us, like those signboards over shop doors which represent the face of a lion as we approach, of a man when we are in front, and of an ass when we have passed.

Our Young Girls.

"Mother knows Best."

"This is Caleb Smith's." "Yes, Lulu, I know, but I don't seem any way from home at all. I don't believe mamma would mind it we went a little further, Lulu." "She said only to go as far as Caleb Smith's."

How Benny was Cured.

Sombody told Mrs. Bruce that her little boy said naughty, wicked words. Now, Mrs. Bruce has always tried to impress it upon Benny's mind that it was not only a dreadfully wicked thing to swear, but an ungentlemanly and unmanly one as well; and that, no matter how brave and bold it might sound to him, it always lessened a woman's regard for any one, big or little, if she heard him using profane language.

"I will walk within my house with a positive heart." - Ps. xl. 2. "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." - Eph. vi. 4.

Let it Pass.

Do not swift to take offense: Let it pass! Anger is a foe to sense. Let it pass!

Here and Beyond.

As often happens in our day, a family becomes divided, a part of it staying in Germany or England, and part of it having come over here. Now on some day appointed an immigrant ship sets sail for America. Notice the two ends of the voyage.

Sabbath School Teacher.

LESSON III.

Jan. 10. 1876. DAVID AND GOLIATH. 1 Sam. xvii. 1-51. COMMIT TO MEMORY, vs. 44, 45. PARALLEL PASSAGES.—Ecc. ix. 14, 15, 16; 1 Sam. xiv. 6.

done in full view of the flying Philistines. IV. THE LESSON.—(1) General in all such cases. "The battle is the Lord's." When men boast and blaspheme, they make God their enemy, and whoever may be their apparent foe, God really fights against them. But we must not hastily assume our battle to be the Lord's, nor our cause the Lord's.

IMPORTANT NOTICE.

At the urgent solicitation of agents and subscribers we have decided to extend the time, during which parties may take advantage of our Premium offer, up to the 1st of FEBRUARY NEXT. All orders, therefore, who remit \$2.50 within the next four weeks will be entitled to the \$3.00 Photograph of the Union General Assembly. Our friends, in remitting, will do well to bear in mind that in order to comply with our rules, arrears, if any, should be PAID UP, and the subscription for 1876 MUST BE RECEIVED BY FULL. We find that many who subscribed within the past five months send us \$2.50, and expect a premium, necessitating a great deal of unnecessary correspondence. All who subscribe during the year, if they want the premium, must settle up to 31st Dec., 1875, and remit \$3.00 for 1876.

May we ask our agents and friends to put forth a special effort during the month of January? Our receipts of subscriptions and new names in December far exceeded those of the same month in any previous year. Keep the ball rolling! and let January be even in advance of December.

Subscribers would do well to let their neighbors who do not take the PRESBYTERIAN know that the Premium offer is good for another month.

NOTICES TO CORRESPONDENTS.

"MISREPRESENTATION."—We have received another letter from "Misrepresentation" upon "Higher Education in Manitoba." In the first of his opinions upon this subject he says he is "a resident in Manitoba, and that from the very scanty knowledge possessed in Ontario and Quebec of all the details of the case, we are hardly in a position to form an intelligent judgment upon their grounds or the soundness of their practicality or the reverse. We know that it would tend more to the adoption of his views, if that is possible, to publish them in Manitoba, or to lay them before the proper authorities and convince them of their wisdom, so far as our own body is concerned the question was fully discussed at the last Assembly, and we can see little or no practical good result, but perhaps the reverse, from agitating for hypothetical changes for which no concrete steps have been taken. We must decline to publish his letter. Monthly, we find the rejoinder to his former letters from Mr. Robertson, published in this issue, will only tend to increase the confidence of our Church generally in the Manitoba College, and its appreciation of the zeal of its teachers, but as it bears and advances the religious well-being of the Province by their missionary labours.

"GOOD NEWS FOR ANTI-SLAVES."—Too late. Articles upon public occurrences to be inserted must be in time, and while public attention is directed to them.

"ESSENTIAL MORALS."—This subject has already been fully discussed in our columns, that in the absence of any special reason for reopening it, we must decline to do so at present, and until there is some good reason for it.

British American Presbyterian. FRIDAY, JANUARY 7, 1876.

THE NEW YEAR.

Upon our first appearance in the year 1876 we would heartily wish all our readers and friends a Happy New Year. The failures and successes, the toils and rewards or disappointments, the changes and vicissitudes of 1875 are now among the things of the past, and we are standing upon the threshold of another year. Throughout the year which has just ended we have pursued the even tenor of our way, having had to struggle and suffer like all our neighbors engaged in business from the general depression of trade. We trust that the worst is now past, and that we shall enjoy our share in the benefits and blessings of reviving prosperity. To our subscribers who have faithfully remitted to us their annual subscriptions, and sent us at the same time words of encouragement and good cheer, which not a few have done, we return our best thanks. We hope that others who have not done so well will show their anxiety to begin the year with a clean sheet by sending us arrears at an early day. We would tender most grateful thanks to our many contributors who have lent their assistance to make the BRITISH AMERICAN PRESBYTERIAN interesting and profitable to its readers. Our thanks are also due, and we heartily render them to those well-wishers to our enterprise who have sought to extend our circulation. From both we would respectfully solicit a continuance of their interest and of their friendly offices. To our contributors in this opening number of a New Year we may say that, whilst not wishing to reject whatever may appear to us to be of general interest, not always wishing to reject articles with whose opinion we do not at all agree, we wish it to be borne in mind however, that this is a Presbyterian paper, designed to extend and uphold in Canada the principles of Presbyterianism, as well as to supply a medium for the circulation of Church work; and therefore, wishing to be thoroughly in accord with our Church, we shall feel bound to close our columns to contributions and opinions which are opposed to the teachings, the principles, and standards of our beloved Church.

The past year must ever be memorable in the annals of Presbyterianism in the Dominion for the union into one powerful body of all the Presbyterian Churches in the land. While this union will we trust give a great impetus to our Church, and strengthen her hands for the great work which we believe God has given her to do, we are not insensible that it also lays additional responsibility upon ourselves in the management of a paper professing to represent the interests of our Church. It will be our endeavour so to use the means at our disposal, as to discharge this trust to the best of our ability. The establishment of such a paper as ours in a Church which regarded such a thing with a good deal of distrust, with indifference, and even hostile opinion in many cases, to contend with, has

been no easy work. It is with us still but the day of small things, compared with what is possible and with what we hope yet to be. No one of our readers can be more conscious of imperfection than we are ourselves. But Rome was not built in a day. The power and number of the Presbyterian Church in Canada, its ever increasing extent make its interests more varied and complicated, its schemes and operations of greater magnitude, the questions to be discussed of more far-reaching importance, information more difficult to collect,—and all these while they add to the labour of carrying on such a paper as this, render it yet more indispensable. At the beginning therefore of this year we bespeak with special urgency the friendly countenance and aid in every way of all our well-wishers, and that by our united endeavours we may succeed in making our only weekly organ increasingly worthy of the name and character of the most powerful Protestant body in the Dominion. With the hope of doing this, and with the resolute endeavour to do this, we cheerfully buckle on our armour, and lay our shoulder to the work of the year 1876.

DOCTRINAL STANDARDS.

We regret that we have not been able before this to give an extended notice of the pamphlet recently issued upon the above subject by the Rev. Dr. Cavan. The author tells us in the preface that it is, with little alteration a reprint of an essay published in the second volume of the Canada Presbyterian Church Pulpit. As the subject of the pamphlet is one upon which so much discussion has lately taken place, both in the secular and religious press, its issue in the present shape is timely, and we trust will lead to its wide circulation, especially among the members and office-bearers of our own Church. In the preface, Dr. C. states what is considered by the Presbyterian Church to be included in subscription to standards. In the essay itself, reference is first made to the very early need which was felt by the Church of a statement of her belief upon important subjects revealed to us in the Word of God. The Apostles', Nicene and Athanasian Creeds, the Confessions of the Reformed Churches and other similar symbols, are the outgrowth of this need.

Objects which have been very generally urged against Creeds and Catechisms are next noticed under three heads, and then the chief uses are pointed out of Confessions of Faith and other doctrinal formularies, with special reference to our own Confession and the Catechisms associated with it. This is done under four heads, the last being considered under several subdivisions. It is to be distinctly understood that this pamphlet is not a vindication of the doctrines taught in the Confession of Faith and the Catechisms, but of the value and utility of a church possessing doctrinal standards.

No one can rise from the perusal of this essay without satisfaction, no Presbyterian without feeling a special satisfaction with the standards which our Church has been privileged to inherit and still possesses. The fourth head, which treats of the uses which may be made of our standards in the work of religious instruction, is particularly excellent, and it is very much to be desired indeed that they were more used for this purpose by pastors and Sunday School teachers among the young belonging to our communion, and still more by parents in the instruction of their families. If this were done, there would rise up amongst us a race of intelligent Presbyterians, while a more correct understanding of the place our standards hold in our Church and of their excellence, would, in most cases, set at rest forever the complaints that are now made against them in some quarters where we would not expect them. We are fully persuaded that the possession of well defined doctrinal standards is indispensable to the unity, purity and stability of any Church. While ours are not perfect we can safely compare them with those of any Church. The gospel which has been preached in connection with them, and the Church which they have done so much to conserve, in its purity, in its faithfulness to truth, and in the work it has actually accomplished, will not suffer, we are bold to say, by comparison with any other church. On the contrary, the contrast she presents to other branches of the Church, which either possess no well defined standards, or which are much more lax in the use they make of them, is wholly in our favour. As the present time, above most others, is inopportune for altering our standards, both because of the prevalent latent scepticism, because of the dissatisfied craving for general not merely for liberty, but for license, and especially because of the union so lately and happily formed upon the basis of our Confession and Catechism, so we feel assured that in our Church there is no general objection, desire to make any change in these great landmarks of theology, and of our understanding, as therein stated, of what we believe to be taught in the Word of God. We trust this pamphlet will have a wide cir-

ulation, and that its general perusal will tend to ally, in our own Church at least, the secret or more outspoken dislike which many are now unwisely cherishing against these venerable and valuable bulwarks of our faith.

THE PRESBYTERIAN CHURCH IN CANADA AND THE CANADIAN NORTH WEST.

This is the title of a pamphlet prepared by the Rev. Prof. Bryce, and published at the office of the BRITISH AMERICAN PRESBYTERIAN. It contains a large amount of information which it would be very useful for all our ministers and people to be acquainted with. We present the following resume of its contents.

It begins by stating the vast extent of arable and fertile land in the region known as the North-West, 800 miles in length by 175 in breadth. His object, the writer tells us, is "to impress upon the United Church, as the strongest Protestant body of the Dominion, the clamant necessities of the North-West. This is done under the following heads, viz.

First. Indian Work.—There are 80,000 Indians scattered over the North-West. Labouring amongst these are first in point of time the Roman Catholic Church. Next is the Church Missionary Society. The Church of England has now four bishoprics in the country. After them comes the Methodist Church, which has several successful missions among the Indians. Following are the missions of our own Church, which "never looked so hopeful as now." They were begun in 1866 at Prince Albert by the lamented Mr. Nesbit. This station is now under the charge of the Rev. Mr. McKellar, a most devoted worker. The settlement numbers now some 400 Indians, half-breeds and white, and a church has been erected. Mr. Geo. Flett, a half-breed who speaks fluently English, French and Cree is labouring at Fort Polly. His labours are now supplemented by those of Mr. Stewart, sent by the Home Mission Committee. The writer is of opinion that two more missions ought to be begun at once among the Indians.

Second. New Settler Work.—This began with the sending in 1857 of the Rev. John Black to the Selkirk Settlement begun in 1812-16. Since the acquisition of the North-west by Canada its settlement has been rapid. It has been largely done by Presbyterians. The call is, and will be for many a year to come, "more men." If our church is only faithful to her great trust, if she will follow her sons rapidly settling in the North-west, a numerous and powerful Presbyterian Church will be the result. If we lag behind others will take our place. As an illustration of the rapid strides with which things advance it is mentioned that the city of Winnipeg had in 1871 6000 inhabitants, it has now between 4000 and 5000. In 1871 there was no organized congregation, no Sunday School and no contributions:—now there is a Church with a communion roll of 180, an attendance of 400, a Sabbath School of 140 scholars, a settled pastor, and last year an expenditure of \$8000 raised solely by the congregation. We have now ten missionaries labouring in preaching the Gospel, or in teaching, a large number of mission stations, and their number ever increasing.

Third. The Educational Work.—This is an indispensable necessity to the maintenance of our church. It is scarcely optional with us whether or not we shall do this work. It is forced upon us in the present circumstances of our country. Our college work there was begun in November, 1871, with Mr. Bryce as Professor. In 1872 the Presbyterian Church of Canada in connection with the Church of Scotland, sent out as a colleague the Rev. Thos. Hart, M.A.

The number of students has gone on, advancing from 17 to 45 of all nationalities and creeds, and coming from Fort Edmonton in the west and Lake Superior in the east. Three students are now receiving instruction in theology in the College and under the charge of the Presbytery of Manitoba, thus forming the beginning of a native ministry. The want of libraries and a good library are felt to be great hindrances to the success and efficiency of the college. We heartily commend this little pamphlet to all our ministers and people as being full of interest, and conveying a large amount of much needed information upon the position of our Church and its work in the North-west.

CONNELL University has nearly 500 students. St. STEPHEN'S Church Bazaar, Toronto, opened Dec. 22nd. EARL RUSSELL declines to publish his book on the Eastern question. Mr. Spurgeon has gone to the south of France on account of an attack of gout. LAWTON & HEAD, merchants, London, have failed, with liabilities of \$950,000. FIFTY persons were killed by the explosion of a boiler at Bremen, Germany, Dec. 11. Mrs. V. JENKINS has given her consent to the Canadian Copyright Act, to take effect from the 11th inst.

PROTESTANT DEFENCE.

At the meeting held in Montreal on behalf of the Oka Indians, of which we gave an account, it was suggested that a Protestant Defence Alliance should be formed in view of the bold attitude lately assumed by Rome in the Province of Quebec, and to oppose its high-handed proceedings. In another column we have given an account of the formation of such an alliance. Situated as we are in Ontario, we are not brought face to face as our fellow-citizens in Quebec are with the arrogant assumptions and unscrupulous proceedings of Romanism led on by the Jesuits. But we are too closely interested in the cause of civil and religious liberty in the sister province, not to feel the heartiest sympathy with everything affecting it, and to do all we can to help in this movement. The claims Rome has everywhere of late years been putting forth, facts which have occurred amongst ourselves in this city of Toronto, and others which have lately taken place in Quebec, of which everyone knows, clearly show the need of such an Alliance. It will be seen that the basis of this Alliance is so broad as to admit into its ranks all Protestants of every denomination. Its main object is to guard against all attacks upon civil and religious liberty, and the defence from persecution of all Romanists who become Protestants. As the public sympathy of all well-wishers in the sister provinces, large numbers and wide-spread branches give strength and weight to such an organization, we hope, that in time branches will be formed in all the provinces. The fact of such an organization existing from one end of the Dominion to the other, ever on the alert to discover and expose the machinations of Ultramontanists, and whenever possible bring the law of the land to bear against them, must impose a wholesome restraint upon their movements. It will be something to let them know that they are not to walk the course unopposed, and that all their doings of an unlawful kind will be brought to the light of day. Popery, though in the minority in the Dominion, yet possesses a most dangerous power, both from the unity with which it acts, from its being willing at any time to sell itself to any political party or leader who will accede to its demands, and because unhappily political leaders and parties are so willing for the sake of power and office to buy its support. A Protestant Alliance will have to do the double duty of watching Rome and watching also politicians who are willing to lend themselves to do its work. We trust the Alliance may commend itself to all who are in earnest in opposing the sleepless and inveterate enemy of our best and dearest rights, and receive the cordial co-operation of Protestants in every part of the Dominion.

FRENCH EVANGELIZATION.

We publish this week the protest alluded to in Dr. McVicar's interesting letter of last week, of 254 Roman Catholics who have within a few days past abjured Romanism, making in all 411 converts within the last few weeks. The wonderful work which has been accomplished and which seems to gather force as it advances, is surely enough to call forth most fervent gratitude to God, and stimulate all our churches to increased interest and liberality in its support. If success under the blessing of God can be regarded as any indication of, or call to duty as respect to our church, we see it here unmistakably. Such results as Dr. McVicar's letters report have never before been known in connection with any attempts at Evangelization among our Roman Catholic fellow citizens. The success thus far accomplished will, to every right feeling mind, be the strongest appeal for sympathy, prayer, and pecuniary assistance to carry forward vigorously this good work. We are glad to learn from Dr. MacVicar's letter that the hearts of those engaged in French Evangelization are being encouraged by substantial proofs of sympathy. We trust the claims of this work upon all our churches will not be forgotten at this season when so many of them are making their annual appropriations. Where our paper is not generally taken we would venture to suggest to ministers that they make known the facts of this movement to their people from the pulpit, and the wide door, and effectual that God is opening in his providence to our church. If this were done, we do not doubt that many would make an extra effort to assist this most encouraging work. We have had no success like it in the history of our Home Missions. It is impossible to overrate the importance of this movement among Romanists, not only in a religious but in a civil point of view as well. In every way its success is vital to the well-being of our common country. It is quite within the power of our church to furnish abundance of means to enable our brethren to obtain all the help necessary, and we would earnestly urge that it be not withheld at this critical and most hopeful juncture. Let us, by liberally supporting this mission, display and prove

our gratitude to God in that he is thus honouring our church to do so great things for the honor of His name and the advancement of His cause. It is only in this way that we can show ourselves worthy of His blessing, worthy to reap a yet more abundant harvest of which what we see will be only the first fruits, if we are but faithful to the work which our Master has called us to do for Him.

PROTESTANT DEFENCE ASSOCIATION, MONTREAL.

From a report in the Montreal *Blades* we learn that an influential meeting of Protestants was held on the 22nd of last month, in the Hall of the Y. M. O. A., for the purpose of organizing an association for the "lawful defence of civil and religious liberty in Canada." About sixty or seventy gentlemen were present, among whom were the Rev. Drs. Wilkes, Douglas, Taylor, MacVicar, and Rev. Messrs. Borland, Wilson, Chiquiquy, Vernon, Duclos, etc. Rev. Dr. Wilkes was called to the chair.

Mr. James Court, seconded by Mr. S. Caldric, moved:—"That the increasingly aggressive spirit of the Romish hierarchy in this Province, as shown not only in influencing the Government and Legislature, but in other ways affecting civil and religious rights and liberties in this Dominion, as well as in the persecution of those who have left the Church of Rome, renders it necessary for Protestants and others to unite to resist these encroachments, and to extend aid and sympathy to those suffering for conscience sake.

Resolved, therefore, that this meeting, in dependence upon the Divine blessing, now forms itself into an association for the purpose of securing such objects by the employment of all legal and constituted means."

After some discussion the motion was carried. The following constitution was then discussed and adopted:—

THE PROTESTANT DEFENCE ALLIANCE OF CANADA.

"OBJECTS.—The resistance of all efforts on the part of the Roman Catholic hierarchy to violate the principles of civil and religious rights and liberties, and the guidance and protection of Protestants and others who may be exposed to the persecution of the Romish priesthood for conscience sake.

"METHODS.—I. The appointment of a Vigilance Committee to take cognizance of all Legislative proceedings, both in the Dominion and Provincial Parliaments, so far as those proceedings can either directly or indirectly affect the objects of this Association.

"The appointment of Local or District Committees to watch over and to report upon the actions and conduct of all municipal and other public bodies in matters appertaining to the civil and religious rights of Protestants and others.

"3. The publication in all the leading newspapers of every authenticated proof of the violation of the principles of civil and religious liberty by the Roman Catholic Church in Canada.

"When deemed necessary by the Committee the obtaining of sound legal advice to all persons whose rights or property are in danger of being infringed by any Roman Catholic institution.

"All such other methods as may from time to time be considered necessary and practicable for the full accomplishment of the aims of this organization.

"GOVERNMENT.—By a General Committee of Management, consisting of a President, Vice-President, Secretary, Treasurer, and twenty-five of a Committee, all of whom shall be elected annually at the annual meeting of the Alliance; the General Committee to meet once every month.

"The headquarters of the Association to be in Montreal.

"The Executive Committee to appoint such secretaries, law and Parliamentary agents, vigilance and sub-committees, and all other officers and agencies as they may consider requisite.

"MEMBERSHIP AND QUALIFICATION.—Any person subscribing not less than one dollar per annum to be enrolled as a member of the Association, subject to the approval of the Executive.

"PRIVILEGES OF MEMBERSHIP.—The right to vote on all questions affecting the conduct of the Association.

"The early receipt of all such information as the Executive Committee may deem it prudent to communicate.

"The annual meeting to be held in December.

"The Constitution may be altered or amended at any general meeting of the members by two-thirds of those present, one month's notice to be sent to members.

"The clauses were submitted separately, and adopted with general unanimity. The office-bearers named were the following:—

President, Rev. Dr. Wilkes; Vice-Presidents, Rev. Prof. MacVicar, Jas. Court, M. H. Gault, Rev. Dean Bond, Rev. Dr. Douglas, W. Cloudbin, P. J. Claxton, Rev. J. F. Stevenson, Rev. D. Donovan; Secretary, Dr. G. W. Beers.

ALL the city bridges but one in St. Petersburg are broken down by the ice. The Archbishop of Canterbury has declined to draw up a special form of prayer during the Prince's visit to India. The Duc d'Anno, fourth son of Louis Philippe, is to marry the Princess Thyra, daughter of the king of Denmark. The barley exported from Toronto during the eight months preceding Nov. 30th, was 2,681,486 bushels, valued at \$2,228,198.

Ministery and Churches.

At a successful entertainment given by the ladies of the Presbyterian congregation, on the 28th ult., the Rev. F. Cackburn, the pastor, was the recipient of a flattering address and a purse of eighty dollars from his Bible Class.

ON FRIDAY evening, the 24th Decem., a very interesting meeting was held in the Presbyterian Church, Farnham Centre, P.Q. The children who, for the past year, attended the Sabbath School, assembled with their teachers and friends to meet Santa Claus, and spend a pleasant evening. Three elegant Christmas trees had been erected, which were loaded with books, Christmas cards, and all the good things of the season. The children and friends were liberally supplied with fruit, &c., and all seemed to enjoy themselves heartily. At the close, Santa Claus, in name of the congregation, handed the pastor (Rev. J. McFarlane) a letter expressive of their esteem and appreciation of his services, and a handsome sum of money, which he suitably acknowledged. This is the first time Santa Claus has made his appearance in this shape in this congregation, and both pastor and people hope it will not be the last.

A VERY successful soiree was held in the Presbyterian Church at North Gower, on Christmas Eve, the 24th ult., under the auspices of the congregations of North Gower and Wellington. Notwithstanding the bad roads and the inclemency of the weather, the church was well filled when the hour for tea had arrived. The proceeds, which were to go towards the Mause Fund, amounted to over \$100. The refreshments, which were prepared by the young ladies, were not lacking either in quality or quantity. The pastor of the congregation, the Rev. A. C. Stewart, presided over the meeting. On the platform were the Rev. J. Whyte, Manotick, Rev. Jas. Stewart, Pakenham, and Mr. Jas. Robertson, Richmond. The speeches were both amusing and instructive, and were in striking contrast to the dry, tedious speeches which we sometimes hear on such occasions. The proceedings throughout were enlivened by some choice selections of vocal music, rendered in their usual good style by Mr. Thomson's choir. After the usual votes of thanks had been tendered, the benediction was pronounced by the Rev. Mr. Stewart, and the people separated, highly pleased with the evening's entertainment.

A SPECIAL collection on behalf of the French Evangelization Fund is being taken up in Knox Church, Scarborough. It is expected that about \$200 will be raised for this purpose. The congregation has been divided into four sections, with two collectors for each section. One section has already raised about \$60. The pastor, Rev. Geo. Burnfield, in one of his sermons recently, gave an account of the work among the French Canadian Romanists, and pointed out the mighty influence of this work on the religious life and prosperity of the Lower Province. Mr. Thomas Little, of Ellesmere, is doing good work on behalf of this cause. One thing worthy of notice is that the ladies of Knox Church, and the young people, are deeply interested in this work. We hope to see the Church of this Province taking hold of this cause in earnest. There is no field that will give her as good a return in the conversion of souls. It will be a crown of glory to the Church if she shall become an instrument in God's hand of helping to insure the prosperity and development of our country, and the salvation of blinded and enslaved souls, that are perishing at the doors of the Church.

The new Presbyterian church at Centro Bruce (Gresham Post Office) was opened for public worship on Sabbath, December 28th. Rev. John Scott, of North Bruce, preached an eloquent and earnest discourse from John xiv. 2. The pastor, Rev. Geo. MacLennan, preached in Gaelic from 1 Kings viii. 27, and the Rev. J. Straith, of Paisley, at four p.m., from Psalms lxxxvii. 8. All the services were well attended, notwithstanding the combined rain and snow. This church was commenced in the summer of 1874, and the walls built and roofed in. Last summer it was finished. The edifice is a brick one, well finished inside, and will seat about 400. A very successful soiree was held on the Monday evening. Though the weather was very unfavourable, the house was crowded. Admirable order was maintained throughout the whole proceedings. The choir of Knox Church, Paisley, kindly lent their services, and under the leadership of Mr. Gibson, sang several of Moody and Sankey's sacred songs. Addresses were delivered by Revs. D. Fraser, Saugeen; J. Gourlay, Port Elgin; J. Straith, Paisley, and J. S. Ross, Tiverton. The meeting dismissed at ten p.m., highly pleased with the whole proceedings. This church and the one at Underwood form one pastoral charge.

AN INTERESTING Sabbath School service was held in St. Andrew's Church, Kingston, on Christmas Day. Notwithstanding the stormy forenoon, there was a large attendance of children, a number of the adult members of the congregation being also present. In the unavoidable absence of the pastor, the Rev. T. G. Smith, unexpectedly

called from home by family affliction, the Rev. Professor Mowat kindly conducted the service, and preached an admirable sermon to the children from Phil. ii. 4-6. In the beginning of his discourse he remarked that the main reason why our dear old Mother Church had discouraged the holding of services on Christmas Day, was her jealousy for the sacredness of the Sabbath, which the observance of such days had sometimes interfered with; but that for some time there had been a growing feeling in the Church that it was well and becoming to unite with other Christians in remembering on this day the great event which it commemorated. He then dwelt upon the greatness of the love of Christ in giving Himself for us, and impressed upon the children the lesson of unselfishness which so great a love should teach us, and the importance of learning the lesson and practising it in the little concerns of daily life. The children have an evening Christmas entertainment provided for them on the evening of Tuesday, Dec. 28th.

A SOCIAL Meeting in connection with the Duchess-St. Presbyterian Mission, was held in the Church on Thursday evening, the 23rd inst. Rev. Dr. Topp in the chair. It was gratifying to all connected with the mission to see such a large gathering, the church being comfortably filled. After partaking of a plentiful supply of tea and cakes, furnished by the ladies actively engaged in the mission work, assisted by lady friends of Knox Church, the meeting was addressed by the chairman, who in a few pithy remarks, showed the object aimed at in establishing a Missionary Church, should ever be, that some day such churches should become self-sustaining. Rev. A. Gilray, College Street; Mr. Henry, student, Knox College, and Mr. Scouler, missionary, also addressed the meeting. Readings by Mr. Dempster were most effectively rendered. Singing by the choir, and a song by Mrs. Livingston, "Ilka Blado o' Grass Kops its ain' Drap o' Dow," was given with true pathos. A vote of thanks having been proposed, acknowledging the liberality of the friends for their donations, the meeting was closed by singing the doxology, and Dr. Topp pronouncing the benediction.—On the following evening the children of the Sabbath School, to the number of 120, held their annual social, and after ample justice had been done to the good things provided, they were addressed by Messrs. Hon. J. McMurrich, and J. L. Blaikie, Esq. Mr. McKirby, student, Knox College, gave a reading, all of which were listened to with marked attention. Singing of hymns by the children enlivened the meeting, which was brought to a close about 9 o'clock, Mr. Scouler pronouncing the benediction.

THE third annual soiree of Chalmers' Church Sabbath School, of Montreal, was held in the basement, on the 17th Dec., the esteemed pastor, Mr. Mitchell presiding. The basement was most tastefully arranged for the occasion with overgreens, scriptural illuminations, and conservatory flowers, among which the noble old ensign of Old England occupied a conspicuous place. The scene was truly a lovely one; the benches filled with such a multitude of pretty children as we rarely have seen, their honest little cherub faces, sparkling, joyous eyes, and merry laugh, as they applauded in their own hearty manner. The different speakers presented a scene of brilliant and pure happiness, which could not fail to impress the older persons present. The programme for the evening commenced with tea at half-past six, and we have no hesitation in saying it was done justice to in right royal manner, as the little ones were fine, ruddy-complexioned children, and well able to tackle the good things provided for them. Hymns, and addresses, and the distribution of prizes followed, and we must say that the singing of these little ones was most beautiful, and well worthy of being taken an example of by some of our city churches. The addresses were delivered by the Rev. Mr. Mitchell, pastor; Rev. Leonard Gaetz, of St. James street Church; Rev. E. F. Torrance, and Rev. Robert Laing, and also by the Rev. John Gordon, and were listened to with apparent interest by the juvenile audience. The annual report of the Sabbath School Committee and juvenile reports were read and adopted. The reports were most satisfactory and encouraging to the pastors and teachers in the good work, the former showing forty-four of an increase in the number of the scholars, and a total aggregate attendance of 7,952 during the year. Two hundred and twenty dollars have been collected for missionary purposes, which was distributed amongst different missions here and abroad. After the children—not forgetting the old folk—had made a successful attack on a most sumptuously prepared table of confectionary, the proceedings were brought to a close with the benediction. We congratulate the pastor, teachers, and congregation on the very pleasant and instructive evening spent with them.

THE losses from the floods in the south of France amount to 100,003,714 francs; which divided among 127,817 persons averages 870 francs each.

Book Reviews.

THE PRESBYTERIAN YEAR BOOK FOR 1876. This is a very neatly got up pamphlet of 122 pages. It would be impossible to give in a brief notice any adequate idea of the amount of information regarding Presbyterian churches in Canada, the United States and Europe, packed together in its pages. Suffice it to say that its information has been gathered and arranged with great care. No minister, office-bearer, or intelligent member of our Church should be without a copy. The printing is clear, the typography correct, the arrangement good, and the table of contents suitably full. We congratulate Mr. Cameron upon the success of his labours, and offer him our thanks for the great service he is doing our Church by the publication of this Year Book. We shall look for its appearance now from year to year with increasing interest.

THE PRESBYTERIAN RECORD. This is the name given to the new official organ of the United Church into which all the former records of the various churches have been merged. The first number has just come to hand. We cannot honestly say that we are greatly pleased with the taste displayed in its external appearance, and within its typography has a somewhat blurred and indistinct appearance. Otherwise we can only speak in terms of commendation. It is packed full of interesting, and to all members of our Church, valuable information, well digested and arranged. We are glad to see that the editor devotes so large a space to missionary intelligence of a varied and interesting kind. We hope the good effect of this will be seen in increased interest and liberality in all our Churches. We are also pleased to see Sabbath school work receive so much notice. It strikes us as an oversight in a Presbyterian record that the question to be learned from the Catechism should not have been given with the International Scheme of Lessons. We most heartily wish the Record a long career of ever-increasing prosperity, and we trust that the low price at which it is put will induce every family in our Church to obtain a copy. We would suggest to all Kirk Sessions to do, what many we know are doing, supply one copy to every family out of the Church funds, believing that in so doing they will be making one of the best investments to secure a profitable return for the support of all our Church schemes.

CHRIST AND CHRISTIAN LIFE: By Dr. Cochrane. A second volume of discourses by the Rev. Dr. Cochrane of Brantford, entitled "Christ and Christian life," has just been issued from the press. We learn from the preface, that these discourses were published during the past year in monthly parts. They now form a handsome volume, which in typography, general form and style, reflect much credit on the publisher. In his two volumes, the author traverses a wide range of subjects. No reader can fail to be impressed by the versatility of talent displayed in the treatment of these subjects. What the author has to say, he says with precision and clearness. Each discourse has its own individuality; and we are never wearied with sameness or monotony in the arguments or imagery. The first volume opens with two sermons, of great value and exceeding beauty, on the "Vision of God" and the "Transfiguration of Christ." They are a fine introduction to the whole series. We are naturally led from "the Heavenly Vision" and "the Overshadowing Cloud," to a series of discourses on varied aspects of duty and experience. The sermon on "Time no longer," is a deeply solemnizing and appropriate close. In an able sermon in the first volume, the author sets before us his views on the subject of gospel preaching. It is evidently an exposition of his own aims and methods. He sets little value on any preaching which does not bear immediately upon the hearts and consciences of men. The words of the preacher should be warm with his life, blood, and moulded to the character, circumstances, and needs of his hearers. "No minister is warranted in thinking that he has fulfilled his part, when a certain amount of truth has been delivered to a congregation. In the preparation of that truth, there should be an intelligent conception of the special wants of the hearers, so that there may be immediate effects." The discourses in the volume just issued, could not be better characterized, than by this description by the author, of what sermons ought to be. There is no speculation. There are glances into those limitless depths, in which all truth is embosomed. But there is no prolonged gaze, no steady contemplation. On the other hand, we have Sterne-like delineations of character. The touch of truth is carried into many hidden chambers of imagery. And the varied experiences of the human heart, under the influence of the Spirit of truth, are expressed with singular minuteness and power. The unrest of the worldling; the Christian's hope, peace and joy, his duty to the Church and the world, his personal responsibility, even in little things; the solemnity of life as shadowed over by death, and the mysteries of eternal destiny,—these and other similar themes are illustrated by the author, with a rich variety, faithfully reflected from the various texts expounded by him. We heartily welcome this second series of discourses by Dr. Cochrane.

New Year.

Another year has told his for-told tale, And still 'tis here, A traveller in the vale. Ah! not a few, Who would life's tolls to leave, Are hid from view Within the silent grave. Why am I spared To see another year? Why have I shared So many winters here? 'Tis not my birth, For I was born in sin; 'Tis not my death, For I've a heart unclean From God alone. My wretches receive, I could make known His foot-prints white I live. 'Tis not my tongue, Companions on the road, To raise a song Of gratitude to God. Hallelujah! Let all their voices raise; Hallelujah! To God be all the praise.

Protest, and List of Converts who have Abjured Romanism.

To His Lordship, Bourget, Roman Catholic Bishop of Montreal:

MY LORD,—We, the undersigned, born and raised in the Church of Rome, request you to cease to consider us any longer members of it. We might give you many reasons for this solemn act of ours, but we will present only one to your serious consideration.

Your church is idolatrous. God Almighty in the second commandment said: "Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them."

Now, my Lord, we ask from you, in the presence of God, "Do you not, with all your priests, every day take a created thing, an engraven thing of the earth, a wafer, to turn it into your God, and worship it?"

We know you pretend that Christ gave you such a power. But how could Christ give you such a power which he had not himself? For Christ had not the power to do a thing which his father had forbidden him not to do. No! Christ had not the power to take a thing of the earth and make a God of it! For himself says, "I am not come to destroy, but to fulfill my Father's commandments."

When our Saviour took the bread and said, "This is my body," the wine and said, "This is my soul," he did what your friends do when looking on your portrait which is hanging on the walls of their parlors; they say: "This is our venerable Bishop. Is it not? It is his mouth, his eyes, his head! Is it not?" "Yes."

When Christ said, "This is my body," he spake just as he did when he said, "I will eat the Passover." You know, my Lord, Christ could not eat the Passover, for the good reason that a passover (a passage of an exterminating angel) could not be eaten. But he ate what represented the memorial of the Passover, and he called that memorial by the name of the thing which it represented—just as when Christ took the bread and the wine. He wanted us to remember his body and his blood when we would eat that bread and drink that wine, and he simply called that bread his body and the wine his blood, for the same reasons.

You are then not only doing a most ridiculous thing, but you are committing a most damnable act of idolatry, every time and everywhere you say that you can, with a wafer, make a God which must be adored. Hoping and praying God to open your eyes to the abominable idolatry of your religion, we, by the grace of God, break for ever the chain which have bound us as poor slaves to the feet of the priests and the Pope of Rome.

(Sine.)

Felix Montreuil, Elise Minville, Louis Montreuil, Pierre Montreuil, Telesphore Montreuil, Louise Lepine, Paul Lectore, Maxime Lectore, Lavoin Alexis, Joseph Baule, Edouard Gervais, Mathilda Gervais, Manda Gervais, Edouard Gervais, Cecy Gervais, Joseph Thorien, Emile Godin, Octave Yvel, Philomene Bergeron Vital Clemons, Delima Cleon nt, Delima Porreault, Marie Cleme nt, Anselme Sauvageau, Lethor Sauvageau, Philomene Lefebvre, Philomene Sauvageau, Menda Sauvageau, Adeline Benoit, Lucie Nabour, Edouard Fournier, Louise Lafond, J. Bte. Lafond, Jean Labreche, Victor Gondron, Virginie Laboucaer, Pierre Labelle, Delima Gaudry, Pierre Labelle, fils, Delphis Labelle, Alphonse Labelle, Emile Dagnon, William Evrette, Alphonse Evrette, Delima Labelle, Rosalie Desjardin, Francois Gilon, Floride Goose, Oaestime Goose, Jean Bauglairet, Leonie Laplante, Pierre Laplante, Yeuve Evrette, Zoe Evrette, Francois Evrette, William Evrette, Louise Andre, Catharine Andre, Jean Couze, Andre Godin, Andre Godin, Ermine Godin, Elzeur Godin, Philomene Perrault, Joseph Perrault, Leonis Andre, Marie Perrault, Adolphe Marceux, Edmond Lamoureux, Adolphe Marceux, fils, Sophie Paradis, Guillaume Daigle, Sophie Daigle, Ptre Daigle, Cicile Daigle, Lazaro Dauphne, Aneste Dauphin, Jules Dauphin, Marie Dauph'n, Louis Dauphin, Narcisse Gaipeau, Morso St. Jean, Anna St. Jean, Rosa St. Jean, Eliza St. Jean, Lucie Tellier, Colina Goye, E. Page, Joseph Goye, Philomene Goye, Mathilde Goye, Louis Goye, Eugene Franchet, Emithilde Franchet, Alexandre Sarey, Eugene Vr nout, Louis Avril, Emile Avril, P. o. Avril, Napoleon Groux, J. J. Bte. Lemay, Basile St. Jean, Louis St. Jean, Marie Tellier, Georgiana Tellier, Joseph Guogan, Adeo Patrie, Henry Lelievre, Augustin Lommalier, Edmond Boissan, Pierre Pauce, Marie Pauce, Joseph Latour, Marie

Leoprance, Sophie Bodin, Louis A. Charbonneau, Joseph Bouane, Elizabeth Richez, Maxima Richez, Maximo Richez, fils, Elizabeth Richez, Philomene Richez, Louise Richez, Joseph Bergeron, Napoleon Liogno, Antoinette Forant, J. Bte. Deschamps, Jules Deschamps, Narcisse Deschamps, Honore Beaudin, Edouard Beaudin, Emma Beaudin, Joseph Dubois, Charles Desormeau, Angeline Desormeau, Arthur Desormeau, Salomon Longlois, Delphine Langlois, Joseph Brabant, Marguerite Desormeau, Joseph Gilbert, Athalie Chonier, Louise Angue, Gilbert Tincout, Marie E. Hogue, John Dumont, Emile Polie, Celina Goddin, Josephine Beaudin, Corneila Beaudin, Marie Beaudin, Caroline Dubois, Napoleon Desormeau, Adeline Conville, Elodie Desormeau, Willy Langlois, Marie Langlois, Henriette Bhangor, Marie Boice, Saphiro Noel, Francois Mallot, Louis Delagrang, Louis Horne, Florence Lemoine, Hortense Mallot, Marie Mallot, Leonie, Jeanne Lemoine, Marie Mallot, Octave Mallot, Abel Mallot, Emile Dupart, Lazaro Dupart, Marie Dupart, Yolande Dupart, Marguerite Charpentier, Jules Benoit, Jules Ocas, Philippe Granger, Sebastien Dupont, Henri Madson, Joseph Roussin, Edouard Renaud, Marie Fortier, George A. Lemoine, Angeline Macon, Joseph Pare, Marie Lemoine, Modeste Raymond, Marguerite Brisseau, Rosalie Renaud, Charles Meeter, Marguerite Rodier, Delphine Marion, Ponce Claude, Louis Granger, Simon Mallet, Adolard Sauvageau, Ledo Labrie, Josephine Roy, Rose Fourcade, George Buffi, J. Bte. Labelle, Philomene Ferrand, Alfred Girard, Pierre Ferblen, Jean Porcher, Charles Dube, Pierre Romignard, Auguste Dube, Cyrien Courtois, Virginie Chossine, Theresse Francis, Louise Bridre, Auguste Riouard, Laurent Fourcade, Jean Mbat, Charles Panton, Joseph Cornot, Jean Fourcade, Ferdinand Lami, Marguerite Renaud, Charles Labelle, Ferdinand Parquette, Yeuve Cecile, Dostie Cecile, Napoleon Cecile, Joseph Rotnor, Esther Lenoir, Joseph Gilbert, Hypolite Krommer, Josephine Chorrer, Pierre Dufrene, Alexina Charpentier, J. Bte. Charpentier, Jules Rault, Bertha Rault, Caroline Bernard, Paul Barlet, Louis Saint-Gormain, Joseph Brisbois, Albert Brisbois, Adele Lamourier, Moyse Dare, Anlise Roussel, Charles Parent, Raphael Ste. Marie, Edouard Lefebvre, Adele Lefebvre, Damese Borgries, Charinda Sizaard, Alphonse Sizaard, Rosa Sizaard, J. Bte. Floury, Ernest Doin, Anna Doin, Anite Doin, Ernest Doin, fils, Alfred Doin, Olivier St. Pierre, Eleonore St. Pierre, Antoine Denault, Napoleon Denault, Nancy Lachapelle, V. Lachapelle, Francois Lachapelle, Pauline Lachapelle, Marguerite Lachapelle, Louis Gavnot, Cecile Daigle, Sophie Daigle, mere, Pierre Daigle, William Daigle, Cyrille Daigle, fils, Sophie Daigle, fille, Francois Bouchard, Charles Epain, Elzeur Trudel, Louise Laporche, Louis Lefebvre, Maximo Boisson, Gustave Rognier, Jules Michard, Desiree Michard, Eugene Paillard, Josephine Tillet, Alphonse Paillard, Josephine Paillard.

CHARLES CHENQUET, Witness. MONTREAL, 24th Dec., 1875.

Presbytery of Glengarry.

At an adjourned meeting of the Presbytery of Glengarry, which took place at Indian Lands, on the 7th inst., the Rev. K. McDougal, of Alexandria, was inducted to the lately vacated charge there. Rev. Wm. Ross preached and presided, Rev. Dr. Lamont addressed the minister, and Rev. Mr. Binnie the people. A social tea meeting was held in the evening as a welcome to the new minister, which was well attended and proved a great success. A call from the congregation of Knoxboro' to Rev. Charles Cameron, of Riceville, was sustained, and the Rev. Dr. B. Cameron, of Aton, was appointed as the Presbytery's Commissioner to prosecute the same before the Presbytery of Saugeen. Presbytery adjourned to meet at Lochiel, on the 2nd Wednesday of Jan., (Jan. 12th, 1876) at 2 p.m.

Presbytery of Chatham.

This Presbytery met in Wellington St. Church, Chatham, on 28th Dec. Mr. G. M. Clark declined the call to Florence. Mr. A. Currie was appointed to moderate a call in Elmira, Ill., before next meeting of Presbytery. Mr. S. Houston applied by letter to be received as a minister of the church. A certificate of dismissal from the Presbytery of Monroe, Michigan, accompanied the application. The application was received. Mr. Houston was instructed to attend personally at the next meeting of Presbytery, and the convener of the Presbytery's Home Mission Committee was authorized to give Mr. Houston such appointments as he can in the meantime. The Presbytery agreed to reconsider the petition from the township of Chatham for organization. After lengthened discussion, the fixing of the Presbytery was reaffirmed, and the prayer of the petition granted. From this decision Mr. Renne disented, and explained to the Synod of Hamilton and London. A committee, with Mr. J. Gray, convener, was appointed to answer Mr. Renne's reasons of dissent and complaint. Mr. F. Smith asked and obtained leave to erect a church building, and organize a congregation in conjunction with Ashurstburg, in the township of Anderton. The Presbytery inud f r 1876 was allocated. A committee was appointed to examine Mr. J. McIntosh, a member of the Tilbury East congregation, with a view to his being employed as a catechist. A petition from twenty-six families in Hawwich township, praying for fortnightly services in connection with Blenheim, was received. It was agreed to notify interested sessions to appear at next meeting, and Mr. Waddell was instructed to give the petitioners fortnightly supply in the meantime. A committee, (Mr. Forrest, convener), was appointed to superintend the studies of Mr. Cairns, catechist. Mr. Waddell was appointed Moderator of the Presbytery for the year 1876. The Presbytery adjourned to meet in Adelaide Street Church, Chatham, on 28th March, at 11 a.m.—R. W. WARDEN, Pres. Clerk.

Choice Literature.

Still and Deep.

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

CHAPTER XX.

Bertrand Lisle had come to England at this time with the firm intention of definitely asking Mary Trevelyan to be his wife; but he went to his room on the first night of his arrival at Chiverley with all sorts of conflicting feelings...

Bertrand lay awake for a long time pondering over all these considerations, and the final result at which he arrived was that which the Lorelei most desired: he would wait and watch all concerned, and then be guided by circumstances...

"I will have no half-hearted wife," he said to himself; "she must be mine altogether or not at all." It was not without a pang that he thus contemplated the possibility of losing her...

"She would not be false even to give peace to the dying," he murmured; and with this last reflection, Bertrand's handsome head sunk back on the pillow...

In his dreams however, there came to him another image as different from that of fair quiet Mary, as is the morning star blazing in the dim skies of early dawn from the white rose in whose heart the dewdrops lie like pearls.

All night he was haunted by a bright bewitching face, with flashing eyes and radiant smile, and arch looks, that came and went with the fitful fancies of sleep in a hundred changeful aspects.

When Bertrand awoke next morning, and gradually came to understand where he was and what the day was likely to bring forth, his first thought was, that he should see again the strange and lovely Lorelei; his second, that he should once more hear the low soft voice of gentle Mary.

We do not intend to trace out in detail all the arts by which Laura Wyndham laboured to separate Bertrand Lisle from his first love, and win him to herself. It is sad enough to know that there are in the world persons who will leave no stone unturned to compass their own ends...

Be it remembered that the heart of Laura Wyndham was untouched by that divine fire of the love of God, which can make the desert blossom as a rose, and turn even pain and suffering into sweetest joy if borne for the dear Redeemer's sake.

What wonder that she set herself to win him by fair means or by foul, and thought no more of Mary Trevelyan, whose happiness she might be crushing in the process, than she would of a tender flower trampled under her feet as she sped on some hasty errand.

So, from that first morning when Bertrand, coming out of his room, saw her dancing in through the open door into the hall, with her hands full of dewy flowers, fairer even than in his dreams, more radiant than the morning itself...

As it happened, there was nothing whatever to stay Lurline in her triumphant course. Charlie Davenant had left Chiverley two or three days after Bertrand's arrival; he just remained long enough to let the now-comer see clearly that he had neither eyes nor thoughts for any one but Mary, and the excessive annoyance and distress he manifested at having to leave the rectory at this juncture could only be attributed by Bertrand to that which Lurline told him was indeed the cause...

Laura was thoroughly mistress of the situation as soon as he was gone; for Mary never by word or look made the smallest attempt to stand between her and Bertrand, or to keep that place in his affections she had once believed to be her own. She, like Bertrand himself, had never forgotten the avowal she had made to Mr. Lisle on his death-bed, or the possibility that he might have repeated her words to his son...

And so it was that the month of his visit, to which Mary had looked forward with such unutterable longing, became to her a period of intense and silent suffering; for she understood at once by the power of her own deep affection, that he was being strongly attracted by Laura, and she felt that nothing was left to her but to stand aside and see all that was joy and hope and life itself to her pass swiftly away from her utterly and for ever.

(To be continued.)

Witchcraft and Priestcraft.

When strolling gipsies, greedy of a toe, Delude fond maids, and offer to foretell Their coming fortune, magistrates do well To take the spawwives into custody For superstitious swindling. Equally When cunning priests persuade bereaved friends That every costly mass more quickly sends A spirit forth from purgatory free, The hand of public justice ought to strike This swindle also. For in both alike There is pretence of knowing the unknown, And money taken on that false pretence, There is a cry of oppression thrown Before the weak, a villainous offence.

Lost in the Bush.

A story comes to us by the Australian mail which will fill many a mother's eyes with tears, and touch the sterner hearts of those true men who love little children and are tender to them. The colony was ringing with it when the steamer came away, to the temporal forgetfulness of gold fields and railways, general elections, and the fight between Victoria and New South Wales about the River Murray.

Its heroes are three little people—two brothers and one sister—of whom the eldest one was nine, and the youngest five, the girl being seven years of age. They were the children of a carpenter named Duff, who worked at a sheep station near a place called Horsesham. In Australia small hands can help; so these three babes used to be sent after brush-wood for brooms and fires. They had gone dozens of times and come back safely; but this once, when their mother sent them, they wandered into the bush, and missed their way, and at night there were their little cots empty, and their little plates of supper getting cold, but no children. "Lost in the bush!" Think what that means for an Australian mother—when vigorous men have sometimes wandered but a hundred yards from the track in those labyrinths of gumtrees and wattles, and gone hopelessly forward and backward, and backward and forward, till they have laid themselves down to die.

At last they did what ought to have been done before—they called the instinct of the savage to help them to find at least the corpses of the wanderers. Nobody can explain that instinct; everybody who has hunted or tramped with wild tribes have witnessed it. The face of the ground to them, is like the leaf of a book to us—they read it. One of the Australian blacks will tell you if a kangaroo has crossed a creek, by the displacement of a pebble; blindfold him, and bring him into the thick of the eucalyptuses, he will point to his "gunya" (miles away); it is the sixth sense of races brought up in a life that could not exist on five. The blacks soon found the trail of the poor little three; and to find one end, for they would be sure of the other. "They would be dead, alas!" but it was something to have their pretty bodies away from the crows, the buzzards and the dingoes. So father and mother and friends, on the eighth day after the loss, followed the native trackers step by step. "Here little one tread—look sit down!" says one black blood-hound; and presently another grunts—"Big one carry—see, travel in dark—tumble into the bush." Farther on still, the keenest of the pack finds the mark where "little one put down too tired"—and thus they search every nook, corner, bush, and thicket, until at last they are rewarded. The little ones are found lying asleep in each others arms, not with the robins covering them with leaves, but in the hut of a bushman who had kindly cared for them.—Canadian Illustrated News.

The Feet's Mind and Mood.

We were lately trying to discover the qualities which made a literary work a part of literature, and sincerity was named as perhaps the most important quality. Sincerity is a great matter, but is it the principal thing? Is not the principal thing after all, the mind and mood of the writer? At first this will seem a trite enough statement, but every good argument can be made for every style.

We have all been struck at this phenomenon: we are profoundly impressed by a passage we have read, and, after some time, we turn back to read it once more, when, instead of finding at least half a page of print, as we had expected, we find only two or three lines. There is another allied phenomenon—a single line, or passage, in a poem, or an entire poem of but a few lines, obtains great currency, and is constantly praised for its charm. You cannot tell what gives it such fascination; what keeps it so fresh in your own mind, and in the minds of all cultivated people. You have seen other passages and poems by obscure writers, which appeared at first to have more thought and originality. You cannot find them in moments of confidence, read to you by "Ode to the Insensateable." Some of the lines were really Wordsworthian, not to say Miltonic! Nothing, indeed is more common in amateur verse-making, of a certain kind, than lines which remind you of Shakespeare, when read aloud by their authors. But, somehow, when the verses get into print, the world is not moved by them, and you confess that type has a queer effect upon poetry, and that it is never safe to commit yourself critically with you "get the poem into your own hands."

So it happens that the simple phrase which the great poet himself set little value upon, and which seemed to him a miserable inadequate statement of his thought—the phrase, the poem, comes, with light in its garments, from a high and pure mind, from a golden and immortal mood.—The Old Cabinet. Scribner for May.

An Ancient Literature.

For twenty-five years students of the Assyrian and Babylonian remains have been working hardest to develop the history of those empires. They have been spurred on to their work by their brilliant success in discovering long and full records of various monarchs mentioned in the Scriptures, and by the invaders' accounts of the victories recorded in the Old Testament over the various kings of Judah and Israel. These wonderful confirmations of the sacred history have been carefully developed, and a new and very important chapter of the world's history has been recovered, including tolerably complete annals of successive kings, beginning nearly 2,000 years before the conquest of Babylon by Cyrus. But it is only within a very few years that we have begun to learn what was the real literature of these people, what their books, what their inner life and feelings, what their Iliad or Kal-vain, what their omens and exorcisms and star-gazers' prodigies. To these subjects the labor of Assyrian students is now directed, and already a rich store of information has been secured, as important as it is curious. The public attention directed to this subject through the discovery by Mr. George Smith, of the Babylonian story of the Flood, resulted in the commission given to Mr. Smith, first by the publishers of the London Telegraph, and afterwards by the British Museum, to carry on further explorations in Nimrod, with the object of completing the story of the Flood, and of securing other records. He was successful in discovering the other missing fragment of that story, and in adding other mythological and historical tablets of great value, translations of which, as of inscriptions previously in the British Museum, he has given in his important work just published, entitled "Assyrian Discoveries,"—Dr. IV. II. Ward; Scribner for May.

DEATH AND SLEEP.—A PARABLE FROM THE GERMAN OF KRUMMACHER.—Death and Sleep, messengers of slumber and the grave, went forth like brothers, arm in arm, on a journey through the earth. They laid themselves down to rest not far from the dwelling places of men. A mournful silence prevailed round them and the curfews of the distant hamlet tolled no longer on their listening ears. Good genii to mankind, they both stretched themselves on the ground. Night was drawing on apace. Up rose the angel of sleep from his moss grown couch, and with gentle hands scattered far and wide the unscen slumber seeds of the poppy. The evening zephyrs bore them to the peaceful homes of the weary peasants. Sweet sleep overcomes the inmates of every rustic cottage, from the grey-haired sire, leaning on his staff, to the babe in the cradle. The mourner forgets his grief, the sick man his pain, the pauper his sorrow. All eyes are closed. His work was done, the good angel Sleep lay down by the side of his graver brother. "When the day dawns," said he, "the world will hail me as a benefactor. Ah, what joy there is in doing good secretly, unseen of all save the eye of God!" Thus spoke the cheerful Angel of Sleep. The sombre angel of Death watched him in silent grief; and a tear—such a tear as immortals only weep—filled his large, dark, melancholy eyes. "Alas!" he exclaimed, "that I, too, might be gladdened with the music of heartfelt thanks ringing in my ears! But the world loves not Death, its enemy and its curse." "And yet, my brother," replied the angel of Sleep, "shall not the good man, waking from the slumber of the grave, find thee a friend, and with a heart full of gratitude will he not call down blessings on your head? Are we not brothers both, and the servants of a common Father?" When the angel of Death had thus spoken, the eyes of the Angel of Death brightened, and the twin spirits fell upon one another's necks in a tender embrace.

The barracks in St. Helen's Island, Montreal, were visited with a fire on Christmas eve, the origin of which is unknown. In an hour the extensive buildings were a mass of ruins. The officers' quarters were saved by great exertions; but the armory, with a full complement of cannon and other arms were totally destroyed. The powder and cartridges were removed without accident. A message for help was sent to the chief of the Fire Brigade, but owing to the weak state of the ice, it was found impossible to send over a fire engine. The loss is estimated at \$30,000.

A BOILING LAKE just discovered in the Island of Dominica has excited much scientific interest; and it is said that investigations of the remarkable phenomena it presents are to be made by geologists. A company was formed to explore the steep mountain behind the lake, and which was covered with forest, and situated behind the town of Roseau. In the course of their investigations they came upon a boiling lake, about 2,500 feet above the sea level, and two miles in circumference. The lake was covered with wreath upon wreath of sulphurous steam; and when it cleared away a mound of water caused by ebullition was seen ten feet higher than the general level of the surface. Beds of sulphur are formed in abundance on the margin of the lake; and what added as much as anything to the picturesque beauty of the scene, a magnificent waterfall was discovered in the neighborhood, which formed an outlet for the lake.

THE ENGLISH PARLIAMENT is to meet Feb. 8th.

Scientific and Useful.

FATABLE GRAHAM FLOUR.

I never have yet found a way to cook it that I really found palatable, except in griddle cakes, to be eaten with maple syrup while hot. It is nice this way, provided the griddle is not too greasy. I wipe it over with brown paper and use just as little lard as possible, not to have the cakes stick to the frier.

THE CHILDREN'S TRACILE CAKE.

Stir a small teaspoonful of carbonate of soda into three good teaspoonfuls of flour, and add a little spice, and rub well into two ounces of butter. Stir three tablespoonfuls of treacle into a teaspoonful and a-half of hot water, and then mix it in with the rest. Put in a buttered tin, and bake in a brisk oven.

CHICKEN CHEESE.

Did you, reader, ever eat any? We like it. Boil two chickens till tender; take out all the bones, and chop the meat fine; season to taste with salt, pepper, and butter; pour in enough of the liquor they are boiled in to make moist. Mold it in any shape you choose, and when cold, turn out, and cut into slices. It is an excellent travelling lunch.

TO PRESERVE LEMONS FRESH.

Slice them as thin as possible, and put into a nice sweet jar with alternate layers of sugar and lemons, remove all the seeds, have each layer of lemon entirely covered with sugar; tie a thick cloth over the jar before putting the cover on, so as to exclude all the air. I have kept them perfectly fresh for a year in this way.

SINGING MILKMAIDS.

Very music hath charms for many a dull ear, and is even profitable to those least expected. In Switzerland a milkmaid who is a good singer gets more salary than others, because under the influence of music the cows "give down" better and give more milk.

EYES OF INSECTS.

The compound eyes of insects are among the most wonderful objects in nature. In the common house-fly, the two compound eyes appear as large convexities on either side of the head. These convexities, examined with a microscope, are seen to be an immense number of hexagonal facets, or six-sided eyes, each being a distinct eye in itself, furnished with an iris, pupil and perfect nervous apparatus. As the eyes of insects are immovable, their want of mobility is made up for by their immense number, some or other of them being turned to every point, so that the insect can see all around as readily as with a moveable eye. The house-fly has 4,000 of these lenses; the dragon-fly, 12,000; the butter-fly, 17,000; and beetles, 25,000.

TEA DRUNKARDS.

Dr. Arlidge, one of the Pottery Inspectors of Staffordshire, has put forth a very sensible protest against a very pernicious custom, which rarely receives sufficient attention either from the medical profession or the general public. He says the women of the working classes make tea a principal diet instead of an occasional beverage. They drink it several times a day, and the result is a lamentable amount of sickness. Tea in anything beyond moderate quantities is as distinctly a narcotic poison as is opium or alcohol. It is capable of turning the digestion, of enfeebling and disordering the heart's actions, and of generally abating the nerves. And it must be remembered that not merely is it a question of narcotic excess, but the enormous amount of hot water which tea bibbers necessarily drink is exceedingly prejudicial both to digestion and nutrition. In short, pretending to place this evil on a par as to general effect with those caused by alcoholic drinks, one may well insist that our teotal reformers have overlooked, and even to a small extent encouraged, a form of animal indulgence which is as distinctly social, extravagant and pernicious as any beer-drinking or gin-swilling in the world.

DEALING WITH HOUSEHOLD PESTS.

Mr. Charles Thompson says in the Scientific American: "I have not seen a bedbug or a flea in my house this many years. If any army of them were to be brought in, mercury would speedily exterminate them; but I think cleanliness is the best and perhaps the only preventive. The common house-fly I do not molest, believing that it more than compensates for its trouble by clearing the atmosphere of effluvia and the animalcules which always arise from putrefaction of decaying substances during the warm weather. So, also, with the birds, which are quite numerous in the summer; instead of shooting them or setting up scare-crows to frighten them away, I throw out every possible inducement for them to build their nests in my fruit trees. The birds capture a large share of the insects in the larval state, and thus the millers are prevented from depositing eggs for a future crop of worms. As to the loss of fruit by the birds, the latter are always sure to be on hand in the season of ripe fruit, whether they come early to take the worms or not. For the residue of insects which infest my vegetable garden, I find that the laboratory of the chemist furnishes materials fatal to them all, among which white hellebore and cayenne pepper are of the most utility; the bug or worm which cannot find vegetation unflavoured with these articles will seek its breakfast elsewhere, and leave my garden unmolested. A few drops of carbolic acid in a pint of water will clean house plants from lice in a short time. If mosquitoes or bloodsuckers infest our sleeping rooms at night, we uncork a bottle of the oil of pennyroyal, and these insects leave in great haste, nor will they return while the air in the room is loaded with the fumes of that aromatic herb. If rats enter the cellar, a little powdered potash thrown into their holes or mixed with meal or scattered in their runways, never fails to drive them away. Cayenne pepper will keep the butery and storeroom free from ants and cock-roaches."

Scientific and Useful.

POVERTY OF BLOOD.

M. Lille strongly recommends the use of bread mixed with sea-water in cases of disease arising from poverty of blood...

HEADACHE.

Hall's Journal of Health has the following: "Dr. Brunton tells us that the administration of a brisk purgative, or small doses of Epsom salts, thrice a day, is a most effectual remedy for frontal headache when combined with constipation."

ASPARAGUS AND RHEUMATISM.

A writer says: "We know of several cases of relief and cure of severe rheumatism by the free use of asparagus, making it a constant diet, three times a day, using only soda biscuit, a cracker, and tea. No meats, no other food."

MARKING TOOLS.

Much trouble can often be saved by marking tools with their owners' names, which can easily be done in the following manner: Coat over the tools with a thin layer of wax or hard tallow, by first warming the steel and running on the wax warm until it flows, and let it cool. When hard, mark the name through the wax with a graver, and apply nitric acid; after a few moments, wash off the acid, and wipe it with a soft rag, when the letters will be etched into the steel.

CHEAP AND GOOD SOUP WITHOUT MEAT.

Peel the following vegetables, and cut them into small pieces:—Six potatoes, four turnips, two carrots, two onions, if obtainable, two large mushrooms, one head of celery; toast a large slice of bread rather brown, put these ingredients into a saucepan, with four quarts of water, season, and two table-spoonfuls of sauce; simmer gently until it is all reduced to a pulp, then pass it through a sieve.

COLD BEEF PIE.

Cut some cold underdone beef into small pieces, add pepper and salt, line a deep pie-dish with paste, put in a layer of meat, over this strew some finely-minced onions, dredge flour over it, then add another layer of meat, onions and flour until the dish is full. Pour in a little water, and on the top layer put some lumps of butter. Cover the top with paste, leaving a hole in the centre.

CUTTING WHEAT.

The proper time to cut wheat is when the grain is in a doughy state, capable of being mashed between the finger and thumb, and when the straw is a bright yellow, before the heads turn down much. Stack up and cap well; should the weather be showery put in large shocks. In eight or ten days, if the weather is favourable, put in barn or stack. Top off stacks well. Let the grain remain stacked at least two to four weeks, to sweat before threshing. Save the straw by stacking.

CELERY.

The editor of the Journal of Horticulture, London, says sawdust is a good thing for earthenware celery, placing it between the rows and around the plants after the leaves and stalks have been brought together, pressing the sawdust about them so as to compact and insure blanching perfectly. It is better, he thinks, than soil, not being so liable to cause the stalks to rot, and is a good protection against frost. The only objection is that some sawdust may impart a taste to the celery.

FINDING THE MERIDIAN.

Mr. George W. Blunt, of New York, who has great experience in natural matters, gives the following simple mode for running a meridian line: Take a piece of board, or any similar material, and describe on it a number of concentric circles. Place this in the sun; over the centre hang a plummet. Observe the shortest shadow from the plummet; the sun will then be in the meridian; draw a line to the centre of the circle, and that will be the true meridian line. This will do to mark the apparent time, or to correct the compass for variation.

ONIONS FOR SLEEPLESSNESS.

I now venture to suggest a new but simple remedy for want of sleep. Opium in any form, even the Liquor opii sedati and chloroform, will leave traces of their influence next morning. I therefore prescribe for myself, and have frequently done so for others, onions—simply common onions raw; but Spanish onions stewed will do. Everybody knows the taste of onions; this is due to a particular essential oil contained in this most valuable and healthy root. This oil has, I am sure, sporic powers. In my own case they never fail. If I am pressed with work, and feel I shall not sleep, I eat two or three small onions and the effect is magical. Onions are also excellent things to eat when exposed to intense cold. Mr. Parnaby, Troutdale Fishery, Keswick, informs me that when collecting salmon and trout eggs in the winter, he finds that common raw onions enable him and his men to bear the ice and cold of the semi-frozen water much better than beer, etc.

A HOSPITAL MINT.

A writer in the London Builder suggests that thick glass might be easily and cheaply cemented to the walls of hospitals, etc. It would be non-absorbent, imperishable, easily cleaned, readily repaired if damaged by accident, and, unlike paper and paint, would always be as good as at first. Glass can be cut or bent to conform to any required shape. If desired the plates may be coloured any cheerful tint. The non-absorbent quality is the most important for hospital and prisons, and, we think, is worthy the consideration of architects.

PIMPLES, ERUPTIONS, ROUGH SKIN. The system being put under the influence of Dr. Pierce's Golden Medical Discovery for a few weeks, the skin becomes smooth, clear, soft, and velvety, and being illuminated with the glow of perfect health from within, true beauty stands forth in all its glory. The effects of all medicines which operate on the system through the medium of the blood are necessarily somewhat slow, no matter how good the remedy employed. While one to three bottles clear the skin of pimples, blotches, eruptions, yellow spots, comedones, or "grubs," a dozen may possibly be required to cure some cases where the system is rotten with scrofulous or virulent blood poisons. The cure of all these diseases, however, from the worst scrofula is, with the use of this most potent agent, only a matter of time. Sold by dealers in medicines.

COVERED WITH ERUPTIONS. CURED. CLAVERACK, Columbia Co., N. Y. Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir— I am sixty years of age, and have been afflicted with Salt Rheum in the worst form for a great many years, until, accidentally, I saw one of your books, which described my case exactly. I bought your Golden Medical Discovery and took two bottles and a half, and was entirely cured. From my shoulders to my hands I was entirely covered with eruptions, also on face and body. I was likewise afflicted with Rheumatism, so that I walked with great difficulty, and that is entirely cured. May God spare you a long life to remain a blessing to mankind. With untold gratitude. Mrs. A. W. WILLIAMS.

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 India from what it did ten years ago, I again order three bottles. Respectfully, HENRY B. SPANGLER. MONTROSEVILLE, Lycoming Co., Pa., Sept. 20, 1876.

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, Arthabaskaville, 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, Phelps, 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 come 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. V. M. SCOTT.

Sold by all Medicine dealers, Price, pint bottles, \$1.50. Manufactured only by W. G. Chute & Co. Hamilton, Ont. (ADVT.)

DECALOMANIE. OF THIRTY-THREE PICTURES, with best of the most celebrated artists, sent post-paid for 10 cents. The pictures are:—1. The Last Supper, by Leonardo da Vinci. 2. The Descent from the Cross, by Peter Paul Rubens. 3. The Crucifixion, by Raphael. 4. The Resurrection, by Michelangelo. 5. The Ascension, by Titian. 6. The Pentecost, by Peter Paul Rubens. 7. The Last Judgment, by Michelangelo. 8. The Virgin and Child, by Raphael. 9. The Virgin and Child, by Titian. 10. The Virgin and Child, by Peter Paul Rubens. 11. The Virgin and Child, by Raphael. 12. The Virgin and Child, by Titian. 13. The Virgin and Child, by Peter Paul Rubens. 14. The Virgin and Child, by Raphael. 15. The Virgin and Child, by Titian. 16. The Virgin and Child, by Peter Paul Rubens. 17. The Virgin and Child, by Raphael. 18. The Virgin and Child, by Titian. 19. The Virgin and Child, by Peter Paul Rubens. 20. The Virgin and Child, by Raphael. 21. The Virgin and Child, by Titian. 22. The Virgin and Child, by Peter Paul Rubens. 23. The Virgin and Child, by Raphael. 24. The Virgin and Child, by Titian. 25. The Virgin and Child, by Peter Paul Rubens. 26. The Virgin and Child, by Raphael. 27. The Virgin and Child, by Titian. 28. The Virgin and Child, by Peter Paul Rubens. 29. The Virgin and Child, by Raphael. 30. The Virgin and Child, by Titian. 31. The Virgin and Child, by Peter Paul Rubens. 32. The Virgin and Child, by Raphael. 33. The Virgin and Child, by Titian. Sent by mail for 10 cents. Address: GEM GALLERY, 101 N. 3rd St., Philadelphia.

THE \$50,000 BONANZA. Invested in Wall St. offers leads to a Fortune. Full particulars sent free. Address PERRET & READ, 65 Wall Street, New York.

DR. C. M'LANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE

SYMPTOMS OF WORMS.

The countenance is pale and lead-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 irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional flatulency; 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 infrequently 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. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

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. M'LANE'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 take note that Dr. C. M'LANE'S Vermifuge is prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give their children a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills, for twenty-three-cent postage stamps, or one vial of Vermifuge for four-cent postage stamps. All orders from Canada must be accompanied by twenty cents extra. For sale by Druggists and Country Store Keepers generally.

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Invite special attention to their New Stock of MERINO AND COTTON HOSIERY.

Children's and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Bathing Hose, Children's and Ladies' Lisle Thread Hose, Ladies' Scotch and English 1/2 and 3/4 Underfoot Cents' Scotch and English 1/2 and 3/4 Underfoot Hose. 49 KING STREET EAST

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FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING FITS. BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificate should be read by all the afflicted, they are in every respect, true, and should be read by any one who is not afflicted himself, if he has a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE. PHILADELPHIA, June 8th, 1857. SETH HANCE, Baltimore, Md.—Dear Sir, I was induced to try your Epileptic Pills in July, 1856, I was afflicted with Epilepsy in July, 1856, and my physician was so much alarmed, that he would give me no relief. I then consulted another physician, but he could do nothing for me. I then tried the treatment of another but without any good effect. I returned to my family physician who was cupped and bled several times, but I was generally attacked without any previous symptoms. I had from two to five fits a day, at intervals of two weeks. I was often so much affected, that I would fall where I would be, or where ever I was engaged, and was severely injured several times from the falls. I was so much afflicted that I could not attend to my business, and was obliged to leave my family. I was generally attacked without any previous symptoms. I had from two to five fits a day, at intervals of two weeks. 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Births, Marriages and Deaths.

At the manse, Port Bruce, on Dec. 25th the wife of Rev. Geo. McEwen, of Ontario, and Underwood, of a daughter.

MARRIAGES.

On Wednesday the 27th of December, at the residence of the bride's father, by the Rev. J. L. Kerr, of Lonsington, the Rev. O. D. McDonald, of Point Edward, to Jennie, eldest daughter of Mr. Walker Cowan, of Blythburgh, Ont.

THE PRODUCE MARKETS.

Table with columns for produce types (Wheat, Flour, etc.) and prices in Toronto and London.

Table with columns for produce types (White Wheat, Red Winter, etc.) and prices in London.

Table with columns for produce types (Wheat, Flour, etc.) and prices in Ottawa.

Table with columns for produce types (Wheat, Flour, etc.) and prices in Montreal.

Official Announcements.

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

A GRAPHIC DESCRIPTION OF THE DOMINION OF CANADA AND ITS PROVINCES.

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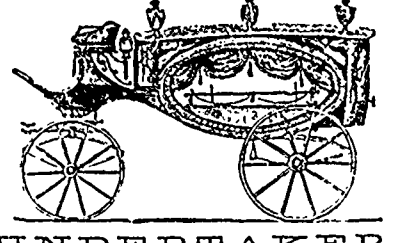
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