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TORONTO, CANADA, FRIDAY, DECEMBER 24, 1875.

Whole No. 202

Contributors and Correspondents.

DLARY IN THE EAST. NAZARUTA, TIBLEIAS. (Continued.)

When I was able to look around me over the lake, the come was most attractive. The bestmen took us well out into the lake, and in that way we had a fine view of the shores from north to south. The sir, 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. 4 Termon rose gradually at the head of the lake, appearing to rise from its very borders. Jafed was still .. 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, loaving that plain of Gomesaret so colobrated by Josephus for its wonderful fertility. It is still as fertile as ever, but the inhabitants are awanting 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 abo os 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 Mejdel, the ancient Magdala. It lies close to the lake at the south end of the plain of Gennesarot. We passed at some little distance, for it lies at the bot tom of a little sort of bay which we were erossing, 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 these 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

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 oasily 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, awarming with mosquitos. mass of rank vegetation, we were like to be suffected with heat. The day was so far on that the sun was nearly vortical. There was not a singule tree or shrub big enough to give us shade, nothing but weeds every where covering all the reweeds overy 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 rnin 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 heavons that it was only by sitting bolt upright against the old wall that we could get any shado 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 suffecting, exhausting feeling of that sirocco heat. We hausting feeling of that sirocco heat. 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 runs, 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 bont, 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 Genneseret, and where we could see there were ben tiful trees beside the abundant water that flows down to the laze, but the fine rains 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.

of familiar external objects to add vividness

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 him-I was told, were wenderful Mahommedan versions of Old Testament history. We

song hymns as we glided latily on, and at other times by drawning of all the wonders which this take has behold. No sound was heard over pt those that pro-ceeded from our boat. There was not another craft to be seen on all the sea. In deed, there are only two or three boats in existence on it. One of two lorge water fowl lighted down at some distance from us, but that was the only sign of his ustil we again neared Tibeclas. There it seem-ed as it half the children of the town had betaken themselves to the lake. I rather envied them, they looked so cool and comfortable in the cicar fresh water. Our dark vaulted room telt delightful when we got in from the glere and heat. We had a re-freshing meal of tea with some excellent fish from the lake, and then felt equal to sallying forth again. This time we got our horses, and rode a little way south along the shore of the lake to the celebrated hat springs of Tiberies. 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 tegether to the hot sulphurous water, higgledly, piggledly. 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 se 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 re-freshing ourselves by wading in the lake. Here, a every where near the lake, the soil seemed rich to the last degree, as proved by the rauk 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 horso.

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 mo. I had been inclined to think it all nonsense, but this evening found it was quite the reverse. Happily I was off my horse before the tray began, for such a scone 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 dis-tance from every one else all the way back to Nazarcth. I was the gamer 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

foet. We intended to make an early start for No intended to make an early start for Nazareth next morning, so wished to have support and retire early. Eut this was not so easy as we expected. Mr. V.'s presence in Tiberias had get to be known, and as the Hakim's (dector's) wife, she was a presence of procedures with measured people. person of importance whom several people wished to visit. A messenger came to announce some of these visitors; then the people arrived th-mselves in full dress. Such finery! not only gay-colored dresses and sort of voils 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 benefitted 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. was in hopes of further advice perfecting his cure, but found it difficult to get rway to Nazareth, besides hardly having strength for the twelve hour's ride there and back. We were very glad when all our visitors left 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 our-

selves 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 liveliof the insect tribes was something

horrible. Then it was too hot to shut the wooden shutter of the window, and in the court odtside it a native family sat and talked till late in the night, and after they were gone, a horse and mule that were picketted there, munched their provender and stamped their feet continually. On the other side the natives in the Lewan kept un a levely conversation till quite late. To and to our troubles, we had hid in a proin the courts laust have scented it out. and dame 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 lopt at all.

(To be continued.)

obrighmas.

Were the question, "What is Chilstmas? put to any one, he would get an 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 t ok place on the 20th of December, 1870 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

THE YEAR.

While custo: a has lone expetioned, 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 ves, before the common account called Ang. 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 contury, and although generally established in the 8th century, yet it was not until the 15th century that it had become universal throughout Christondoin.

If we look at Matthew, we learn that Jesus was born in the reign of Herod the Great, and elsewhere we accertain 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 so 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 he about thirty years of age." Now, seeing that Augustus died A.U.C. 767, the fifteenth year of Tiberius, 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 Tiberius was associated with Augustus in the simpire ere the latter died, we have A.U.C. \$49, 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 "torty-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 Fathers make the death of Christ to kave 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 Lata 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. 758, 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 contold 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 Apri or May. The reason for placing it in December seems to have arisen from an orroneous idea that Zecharias was high priest, and that when the augel 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 incesse in the outer sauctuary. Now, while we have little or anything more substantial than this for placing our Lord's nativity in December, have not a little against. We know that the Roman taxing was very unpopular among the Jews, and it is far from likely that the authorities would increase this unpopularity, by compelling cach to travel to his own city at such a season of the year, being about the height of the cold and rainy season in Judes. 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 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 mouths, 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 open the water, where, and the year in which to fix our Lord's nativity, and that in view of all, September has a claim shove 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 Olement of Alexandria, who wrote about the middle of the third century, and who, even at that early period, spoke with supreme and secondal contempt of any one attempting to fix the the day, or even the year. About this time the Western Church fixed the day, and established the festival, but it was not and catablished the festival, but it was not ricte of fifteen pustors in the entry street in the country, and twenty-five content the festival was observed by the Lauren charges. The churches are but thinly ut-Church, and then not on the 25th of December, but on the 6th of Junuary. 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 solution 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 Righteoueness 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 our Lords nativity, there is very much that it was not on the 25th day of Decem ber, 1875. Truth thus compels us to say, that, in regard to the birth day of our Lord, what was said in regard to the burnal-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

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 easterns enticed to leave Ontario, and go down by the sea. What was then said was based on correspondence, I am now able to confirg, 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 neard on all sides golden opinions of the aign character of that brother's preaching, birth. In addition to all this, the Latin , and of the growth that goes on under his

Trnro 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 Trure, for in all that time but three pastors have ministered to the original congregation, and the third one, the Rev. Dr. McCallogh, judging from appearances, may be there many years yet. During the disinoumbency not less than half a duzen 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

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 pasters of the town narrated to me incident after incident during much of an afternoon, of the selemn and blessed time. Now he told me of a back-slider who was quickened again, new of a careless one that was aroused, now of a sceptic that was thoroughly oured 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 ecoffer who learned to pray instead of to scorn. In no spot in all Canada perhaps was politics more rampant and bitter; yet polities in the off-nerve aspect was put into the back-ground 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 pray-er-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 maeting, 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. LEUMAS Detroit, December 18th, 1875.

RELIGIOUS LIFE IN SWITZER-LAMD.

The following is an abstract of a letter by the Rev. Gidcon Draper, D.O., in the Northern Christian Advocata:

"The National Church of Geneva, con tended, except on festival days, when a popular prescher 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 reacher churches, the uticost diversity of belief ob a 13 from updisguised materialism to the stron est Calvinism. No certain sound accordingly is given. The church has liberty that may be called license. The supreme power is ledged in the consistory, an elective body of thirty one members. At present the rationalistic party has a majority, and a keen studie is being waged between it and the evangelead party. Should the rationalistic party provail and attempt to impose by its authority anything contrary to the conscience of the opposing party, it is believed there would be seeesman in Geneva is every young clergy-man 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 Sat bath; affording pecuniary assistance in sustaining religious services by their brethron scattered throughout Germany, France, and Italy. This church sustains a theological achool in Genova, having five pro, fessors-two of whom are evaugelicaland attended by forty five students. All the cantons are in religious matters inde-pendent of each other, and each has its own theological institution. In the Can-ton do Vand there is a Confession of Faith still retained, and accordingly the church is not to the same degree tainted with Retionalism. One of the most hopeful signs to the increased boldness of evargelical men, not only to declare their ser; timents, but to 30 the work to which God has called them. To meet the attacks of the rational, so-called liberal party, an Evangeheal National Union has been formed, whose work is providing preaching in city and country, familiar meetings by laymen, the publication of religious reading, lectures, catechitical instruction, and intention and intention, and intention of the unions in the various cantens was hold lately in the city of Borno. Five countries were represented, and eighty delegates were present. This general union is energetically striving to stem the tide of Lationalism in the State Church, and if there she did come a separation of Church and State, there will be an organization from which there can arise. ganization from which there can arise a church purer and stronger than the semipolitical, semi liberal one that has gone before.

Dr. Çampbell's Case Again.

Editor British American Presbyterian. Sir,-I read a long letter in your interesting paper of the 26.h November, from a "Lay Presbyterian," who undertakes to detend 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 doc:rine of universal forgiveness—just that is preached by the Unitarians and Universalists of the present day—and nct only so, but he countenanced his follows an their wild mandestations—speaking with tongues, prophecying, and declaring that the latter times had arrived when all those gifts, including miracles, should be testowed 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 colemnly vowed to maintain and upheld 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 fur and wide, so that the ministers took it up. Tue 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 sermous to crowded audiences, against the dangerous doctrine of universal purdon, which were afterwards published, and did much towards agresting the spread of heresy.

In these days of plausible infidelity and false views on religious subjects, it he-comes Christians to "hold fast the form of sound words," and to see to it that they are not led away by that spurious aberalay 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 pender this text, so needful in the present day. Threesith the Lord, standyo in the ways and see, and ask for the old paths, where is the good way, and walk therein, and to shall find rest for your souls."—Jer. vi. 16.

I am, yours, r-specifully, New York, D e. 14th, 1675.

Anstor and Acople.

One Honest Hour with Jesus. BY REV. THEODORE L. CLYLLE.

While conversing with an inquirer in Mr. Moody's meeting last night, our chief aim was to get the young man to unloss himself from everbody and everything cle, and to get close up to Jesus. The powerful ermon he had just heard in the Rink could not save him; the friend who kink by leside could not. Our aim was to shake him off from every floating object in his reach, and bid him lay strong held on the omapotent Saviour. The salvation of every soul is to be rettled directly between that soul and the atoning Josus. Any person or thought which comes between the soul and its Saviour is a fatal impertanence.

tween the soul and its Saviour is a fatal importmence.

This is the council we offer to every anxious seeker for pardon and peace who may read these lines. Do you really long for pardon? Then come close up to Jeans as she did, in olden time, 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 implove 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 eards in his pocket, and had a pack of eards in his pocket, and secretly intended to use them again. It would be a mockery to ask forgivenness for an act of dishonesty while the ill-gotten money was hidden in the purso, and not yet restored to the one who had been wronged. What right has at y man to ask Jesus to forgive him when his heart is still burning with hatrod or festering with grudges against a fellow-creature? Congrudges against a fellow-creature? Confession, to be of any avail, must let go of its hold on the sin confessed. Then the lips can sponk without reserve. Then the lips can sponk without reserve. Then the positioner is man honestattitude 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 defiling it afresh by a repetition of the same wicked words, or 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 crring boy who comes back open to the cring 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 your self 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 to make a clean breast of it by telling Him to make a clean breast of it by telling Him to guite, and asking his forgivenness, is more than you dare do. But you commit more than you dare do. But you commit a leasful mistake.

Singing soul, come nearer Jesus, Come I but come not fearing thus; 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 Every hour spent elsewhere is an hour lost. Every hour with your paster or in an inquiry-meeting that you spend in got ting relief from human aid, is a terly wasted. It is the solemn duty of the paster, or of the friend with whom you converse, to shake you off from chinging to their skirts or their prayers. There is such a tendency to hold to comebody close than Jesus only, that we warn you against it.

ment. Paul must have meant just this when he commanded the inquirer to "trust on the Lord Jesus Christ and thou shalt be A vague idea is floating before many minds that if certain famous preach ers 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 delucion, Reader! Jecus the atoning Lamb of God, the fin-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 giory.—

Chris"anity Misrepresented.

A small, mean man cannot represent Caristianty, my more than can a fear or a drunkard. Christianty is affectionately large, generous and sympathetic; then handed and courteous; and no man can illustrate it who has not foese grand qualities in him. No curing 18 to contemptable as cuacing in a Cattich member. slanderer is so vile as a clerical standerer. No envy is so pitiable as pulpit envy. Un regenerate mon, sceing such exhibitions of smaliness and sy trickery in protossed Christians, are went to say, "If that is religion, I want nothing to do with it." Well, friend, you are right; slick to your judgment. Say it out loud everywhere and to everybody. It is a contiment which has the beginning of a needed reform in it; for it is just, and justice starte all reforms. That is not religion; but it you wish to Lamsen, D.D.

know what religion is, turn from these men to the New Tostamont; take your scrutiny from these people, and faster your eyes on the character of Jesus. Fol and fasten low him in all the words ho spoke, and all the deeds he did from the manger to the the deeds its 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 denot fear but that you will be melted in your mood and filled with in ward admiration; so that you will say, If that is religion, I do want comething to do with it. Measure Christianity by Christ, and you will find it large enough to include all mauliness, all honour, all no-bility of soul. "By their fruits shall yo know them.

The Importance of a Knowledge of the Romish System.

All classes of the people should make this branch of a udy. The ministers of the Gospel cannot discharge their duties oright orspet cannot discharge their duties aright without understanding Romenton. Speaking manifestly of the Romish system, which "forbids to marry and commands to abstain from meats," the Apostle Paul says to Timothy, "It then 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 mfor 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 care rui, for it is one of the most subtle, potent, and dangerous elements with which they have to deal. Merchants chould study Popery, that they may understand aright the actual state of some of the countries with which they traffic. Lawyors 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 Remish 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 Popory, for, without understanding its nature, we cannot fully comprehend or study the Bible. Without this preliend 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 world and for clear and strong reasons. word, and for clear and strong reasons, are under manifest obligations to study the Romish systom .- Dr. Begg.

Individual Responsibility.

God deals with us singly, and we must deal with God singly. We have little con-cern with what others do, but everything and 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, ae lie upon us it does, to the full reach of our power to bear it. We are responsible for cur 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 averywhere preaching the tolic days, went everywhere preaching the act, what an enormous power would be set to work, and an agency which holds at once in its hands all the avenues and inolso than Jesus only, that we warn you against it.

When you have nonestly and penitently sought out Christ and confessed your sins to Him, and put yourself whelly 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 no! Teach more Thy way! Hold fast to my hand! Keep my conscience quick and active, and my will in submission to Thy will! It my old sins come back to tempt me, then give the grace to resist."

This is Bible-religion—this is doing all the avenues and the duction and influence, to be thrown away. We only need the zeal—the heaven-given fire of the Spirit—thealt-constraining, all subduing love of Christ.—

Times of Blessing.

Twofold Preaching.

"The work of the minister is to plend, 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 discription 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 Pleading with christ if sincere will be ac companied with pleading with sinners. Pra er and effort will thus be combined. Pleading with christ if sincere will be ac companied with pleading with sinners.

Pra er and effort will thus be combined.

And the one will give energy and intensity to the other. Pleading with Christ may constitute be all that one can do In that the continued and increased property of the continued will be off-ctual. But there are of this congregation. The new church will be other times when the pleader can do social. case it will be off-ottral. But there are other times when the pleader can do some thing to answer his own prayers. And then prayer is not enough. Is there some one, a child, a neighbour, a formed, whose conversion you desire? Have you now for a long time prayed for it? The answer is withholden. It may be there is another duty for you. You have plead with Christ for him. So far, well. Have you plead with him for Christ? It may be this as with him for Curist? It may be this is demanded, and the prayer is hindered be-cause this is not rendered. The two fold pleading is needed. It is thus we shall be-

Ministers and Churches.

Great Britain.

A CLERICAL nowspaper published in Bologna prints the toxt 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 Oatholie Church.

NOMINATION OF PROFESSORS. The Roy Andrew G. Fleming has intimated to the Clerk of the Paisley and Greenock Pres-betery that he will move, at next meeting, "That the name of Dr. Alexander Mac lead, of Birkenhead, be sent up to the Synod for the Chair of Pastoral Training."

P. OFESSOR OF DIVINITY, UNIVERSITY OF Edinburch.—The Roy. Paton, J. Glong, D.D., of Gulashiels, is a candidate for the Chair of Divinity meant by the death of Professor Crawford. He is well known as the author of a "Commentary on the Acts," and "Introduction to the Pauline Epis-

THE Woldenses have presented an address to the German Emperor while at Milan thanking hun 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 Christien principles. The Emperor received the deviation was considert. the deputation very graciously, and said that he had always admired the constancy of the Waldenzes under many presentions, and that he rejoiced much that new in Italy also the principle of liberty of consciouce 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, whonce 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 electronary power. He took an active part on the Liberal side in many of the political movements of his time.

FREE PRESBYTERY OF EDINBURGH.-This Presbytory mot 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. Rov. 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 Moneriest 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 the present ecclosiastical arrangements in Scotland. Sir Henry will ask the Presby-tery to declare that the present connection between Church and State in Scotland in-vovos an ollersive and absurd misapproprintion 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 potition Parliament against the recent Re-mission of Penalties Act. The Presbytery also appointed a committee to inquire into the law in regard to the proclamation of baune.

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 engineering. 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 Carse of Gowrie, 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 raster be was faithful and friendlya vory father Mr. Lamb was born in 1787. Ho was settled in Errol in 1814. In 1846 he was appointed Moderator of the C. P. 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, hi native place, where he died. He was sue edded in Lerol by the Rev. Mr. Scot-8is...nt.

United States.

I a.v. Dr. Storns of Brooklyn, has de-olmed the call of the brick Presbyterian Church on Muriay Hill, N.Y., and will re-main pastor of the Courch of the Pilgrims, in Brocklyn.

cost about \$70,000.

THERE are seventy-one Congregational Churches connected with the General Association of California. One of them 13 at Reno, Novada; all others are in Califor nu. 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 metaded in this cummeration.

The Lutheran Ohurch Almanae for 1876, which has just been published in Philadelphia, says that there are in North America 2,069 Lutheran preachers, and 4,571 congregations, which have 578,289 communing members. There are in the United States thirteen Lutheran theological semi states that cell radiation theological semi-naries, with 428 students of theology, and seventeen colleges, attended by more than 2,000 students. About fifty periodicals are published, in English, German, Swed-ish, Norwegian, and Danish. Fifty years ago the Latherans in this country numbered only 168 olergymen, and 48,125 communicante.

Pror. Swing has taken a new departure. and a bold one, since severing his pastoral relations with the Presbyterian Church. The sum of fifty thousand dollars has been subscribed to carry out his plan. He has rented McVickor's Theatre—the largest theatre in Chicago, on Sabbaths, for three years. Reserved scats will be sold at the rate of twelve dollars a year each. He will preach but one sormon each Sanday—in the warring for the present. This —in the morning, for the present. This will give him time to carefully prepare each address. If it is thought better, by and-bye, he can preach in the evening instead of the morning. Sorts 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 carnest man, meddling with all sorts of things. He is always roady for all sorts of work, and responds to any call made upon him from outside for lectures, scientifical decrease. upon him from outside for loctures, scientific addresses, dedications, gatherings of different denominations, and benevolent work generally. His habits of sermonizing without writing help him in this multiform labor. He never neglects his puthit, 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 meet. plays the instrument in his church meetings, if the organist happens to be late. When the masic in a church does not suit when the music in a church does not saw him, he leaves the pulpit, handles the keys of the organ, and tones matters up. His s'udy 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 Presbyteriau. The Episcopal Recorder says: "Dr. Mc-Laron served as a missionary among the Romanists 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 Nev. 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 milesul, 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 cost book. odlidron, 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 ecclesisation body which had departed from the teachings of holy writ, resigned his connection, and entored the church which Dr. McLaron has recently left, actuated by precisely opposite principles. This fact is worth noting, and is of itself a sufficient reason for the establishment of the Reformed Episcopal Ohurch.

Dr. McCosh's success in Princeton.— Dr. McCosh, the vonerable and esteemed President of Princeton University, who has completed the seventh year of his con-nection with that institution, has just been giving a very interesting account of his stewardship. He begins by reminding the students of the pysiological theory that overy particle of matter in the body is re-newed every seven years, and he thinks by an analogous course of reasoning that he may now fairly consider himself an Ameri can, which he declares he feels every inch. He disclaims, in offering a chort, review of the progress of the University under his guidance, any desire or intention to de mand any merit for himself or his colleagues, except that they have devoted them selves thoroughly to their work. To those who by their wise counsels and liberal bonefactions 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 The number of within the seven years. buildings had been daubled, two fine museums completed, and over \$4,000 worth of books had beed added to the library. There were six new professor-ships 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 \$5 000 a year had been devoted. One hundred and sevency four students have up to the pre-out, this year applied for entrance, which was not anticipated in view of the greater difficulty in passing the example. Has a million which have been taid, part of which are the addition of two professorships, a tutor and the necessary from, the venerable principal says he does not vet know. However he feels certain it is going to come, and he points to the fact that whereas in the past the greater pro-portion of the funds contributed have gone to the erection of new departments, in the fature they will be nined solely at the direct promotion of learning. The record

The Fear of Death. BY ROBERT P. KERR.

Can a Christian fear death? Yes.
We ask and answer this mostion 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 see,—"Oh, death, where is thy sting; oh, grave, where is thy victory? If I am a pardoned sinaer; one from whom in has been taken away, why should there be any sting left in death for me?" His trouble is only augumented by hearing some ripe Chris augumented by hearing some ripe Christian speak with cheerful contidence of the grave. Also the culm serenity of the one whose death he witnessed, and which showed there was no trace of terror in the soul, is so utterly valike the present condi-tion of his own mind, that a doubt will

tion of his own mind, that a doubt will naturally suggest itself—"porhap: 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 solvier whose heart is a scalm on the battle field as it would be at home; but his wife, if she were in the speech and thunder of battle, would 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 Christ'an is ture to receive abundant aid in the dying hour. Here is a little child whose fother lag gone. there is a little child whose father has gone across the ocean to prepare a home for his family. The child dreads the passage. It strinks back from the swelling billows. But yet it is willing to go. Its father is there. The little one shrinks closer to his sade, and clings more tightly to his band, when the details a state of the control of the cont when the storm is thundering o'er the deep, 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 Presbytorian. Presbytorian.

Our Temptations.

A great many people imagine that if the circumstances of their lives were different, 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. Woll, in one sense this may be true, and in some cases it undoubtedly is true. This was the old monstic conception, and men fled from their fellowmen, from the sights and source are seductions of actual life, and sounds and seductions of actual life, and shut them solves within walls of stone, and buried themselves in caveras of the earth. But their experiment was not a success, as the

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 hely, proved.

The truth is, friend, temptation is in you, and you might as well expect to fonce 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 celor 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 round about you, but that you have a new heart given to you. "Except ye be born again yo cannot see the Kingdom of Heaven.—ciolden Rule."

Sayings of Longfellow.

Like an inundation of the indus is the course of time.

The waves of happiness, like t' iso of light, are colorless when unbroken.

The sunshine of life is made up of very fow beams that are bright all the

Is character, in manuer, in style, in all things, the supreme excellence is simplicity.

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

Wirn many readers brilliancy of style passes for affluence of thought; they mis-take 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

WE look for the homes of our childhood. they are gone; for the friends of our childhood, they are gone. The loves and ani-mosities 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 la-bourors from the field at dinner time, and they think themselves lucky to get the diuner.

The natural alone is permanent. Fautastic idels 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 pushof 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 diffuront points of view, the past, the present, and the future, often exhibits three different faces to us, like those sicuboards over these churches are twenty-two Sunday, is a good one, and the experience of the schools, having a total incubership of past fully justified Dr. McCosh's hopes of lion as we approach, of a man when we are most 6,738. Chinese Sunday-schools are liberality towards the college on the pert in front, and of an ass when we have metaded in this counteration.

Our Noung Joins.

"Mother knows Best."

"This is Caleb Smith's."

"Yes, Lulu, I know, but it don't seem any way from home at all. I don't believe mamma would mind it so went a little further, Lulu."

"She said only to go as far as Caleb Smith's."

"Yes; but I don't believe she would mind a little way; just see how green the fields are! Its not near dark yet."
"We will just go to that bunch of bushes."

· She said she was afraid of our getting in danger; but there is not a bit of use in thinking of that; for what could happen with our just walking along and looking at

"And yet I am not quito satisfied. Katv. "Well, only up to the bunch of bushes."
"Here we are!" said Lulu, coming on a
line with the bushes reterred to.

"Look I" oried Katy; "Lulu, were there erer such flowers-purple, and white, and

red, and blke I'

red, and blac!"

"All wild, too?"

"All wild touly think of it!" And Katy chapped her hands in delight. "I wonder why everybody does not come and carry them away. Let us take lots home."

Katy was running on past the "bunch of bushes" as fast as she could.

"But we cannot: we must a home, you

"But we cannot; we must go home, you know.

"Lulu? you would not go home and leave them all? It is only a speek of a field with a bit of a fence to it."

"I wonder whother mamma would care?" "It would never hurt us, and mamma never thought about such things as flowers for us to get when she told us about Caleb

" May be so."

"She never did, I am cortain; and it would break my heart if I did not get some flowers for us to take away.

And while Katy's head was frisking around with an air of giving important suggestions, and her feet and hands keeping pace with the restlessuess of her high pace with the response of the high spirits, they were crossing as fast as possible the "speck of field," with its tangled grasses and weeds, to the wide, bright field of beautiful flowers.

"Why, Lulu," said Katy, "there is a force!"

We will run along it, and may be find a broken place."
"We can limb."

"No, no; we have on our new sashes and dresses, and that would spoil them." "My, my! I cannot find a crack to get

"Here is a place," called Lulu to her sister, who was scampering further off. "Where? Where? Let me go first." I am just erazy, Lulu—let me go first!" And, darting through the broken place, away sho " ont scampering down the little oponing between the bushes, over what seemed to be the dried bed of a brook, into the tall waving grass and flowers. She found herself, not amid grass and flowers alone, but in water up to her waist; for the place was half marsh, half pend, deep enough at times for the beats of pleasure

parties.
With a passionate cry and struggle, she succeeded in turning and regaining the ground before her sister had time to encounter a like peril.

Poor, frightened little face, how it had changed since the minute before !

"If we had only minded mamna!" was her first cry. "Lulu, my dress is ruined, and my sash; and oh! what shall I ever do to get home?"

Lulu squeezed the water out of her dripping skir:s as well as she could, and plan-ned and wondered, and at last cried, too, not knowing what to do with Katy stand-

ing in such a plight.
"If we had only never gone past Caleb Smith's. Lulu! Lulu! what will we do?" It was all open country, and the little town which they had left behind, and which seemed such a little stop away, seemed far enough now. Besides, how could they go past all the honess, through the main street

to the end of the town, coated with mud and dripping with water?

A few minutes brought them out on to the road again, and fortunately for them, a neighbor near by came along with his market-truck, had spied their distress, and, although Lulu was afraid of him, and Katy cried, he lifted them to the top of his wag gon, and toted them off to his house, while they sobbed and cried among potato and apple bags and would not consent to be comforted. He turned them out at the farmhouse door; had them taken care of by a good, pleasant, motherly woman, who dressed Katy in her little girl's clothes, and laughing heartily, called the farmer, who

little country gur's clothes, her eyes swollen, and her face anything but the bright face it gonerally was.
"Mamma, we only thought we'd go to

taking each by a hand, led them home, the

wondering town whispering and looking in astonishment to see Katy Van Ness in the

the bunch of bushes, cried Katy, when she found herself in her mother's arms. "But was the 'banch of bushes' at Caleb

Smith's?' " No, no, mamma; but I coaxed Luiu to go. You see it was only a speck of a way, and I could see nothing to hurt us."

"And was the water at the bushes?" " No, mamma, not there; but, you know

when we got to the bushes, then there were the flowers-oh! wild flowers, purple, blue and every kind, in a field, and how could we guess that it would bring such trouble if we went to pick a few?"

"This has come of your thinking you

"I know, mainmr. I see, I shall never

go part Catch Smith's again.

Nor IP chimed in Luiu. "That is not quite the promise I want," aid mamma. "You might have been said mamma. "You might have been drowned, or bitten by snakes, or carried off by the strange man, and it was all because you thought you knew best."

probable things, and of many tears in her sleep; but somewhere in the droum wie the face of a beautiful angel, steeping over to take care of her, and the words all the time upon her lips were, "Mothers know best."—Working Church.

How Benny was Cured.

Somebody told Mrs. Bruce that her litthe boy said inaughty, wicked words. Now, Mrs. Bruce has always tried to impress it upon Benny's mind that it was not only a droadfully wicked thing to awear, but an ungentlemanly and unmanly one as well; and that, no matter how brave and bold it might sound to him, it always besened a oman's regard for any one, big or little,

if she heard hum using protone language.
"What shall I do, Gussio?" asked Mrs.
Bruce of her sister. "How shall I cure
him of this wicked habit he has fallen into? I have tried moral sussion, and you soo it has no offect. I fear I shall be obliged to try corporal punishment. He shall be broken of the dreadful habit."

"Do you think he realizes the meaning of the words he uses, Belle?" answered Aunt Gussie, who did not believe altogether in whippings. She said it always seemed to har a sort of relieved expression to the parents anger, and very often brought out a child's resentment, and a feeling of re-bellion towards its parent.

"I think where a child knows just when to say the words, he must realize their purport. I notice children usually use bad words when they are in a bad humor. Bonny never says them in cool blood. can't for my part understand where he learns them. His papa never swears"-

and Mrs. Bruce looked quite distressed.
"Why, he hears the men out in the field, of course. He knows all the horse and oven jargon perfectly, and catches those words in the same way," explained

Auut Gussie. Well, he will have to drop them out of his vocabulary, then. I have thought of a way to cure him"—and Mrs. Bruce went on helping Bridget clear the table, smiling s ano spoke.

What way ?" asked Aunt Gussie,

"O, nothing severor than a sandwich," replied Mrs. Bruce, laughingly.

"A sandwich!" echoed Aunt Gussie, opening her eyes very wide.

"Yes, a mustard and tongue sandwich. Wait and see how I shall cure Master Benny with those simple remedies."

Not very long after this conversation had taken place, a shrill little voice was heard out on the lawn shouting some very naughty

words in a very enraged sort of manner.

"Now, Gussie, you shall see my sandwich cure," said Mrs. Bruce, as she rose from her sewing, and called to Benny from the window, "Come right in the house to manna." mamma."

Benny did not appear to care about obeying, for two very reluctant feet came slowly up the piazza stops.

"Come here to me, Benny," said Mrs.
Bruce, as she came from the dining-room,
where she had taken the mustard-bettle
out of the caster. "Now look at me," continued she, in a selemn tone. "I have tried very hard to help you to break your tougue of the wicked habit it has fallen into, but I see I have not been able to cure I shall now adopt another method,

which I trust will be more effectual. Every time I hear it say a wicked, naughty word. I shall put some mustard right on the spot. and try in that way to draw out all the badness that appears to lie there. Open your mouth, and let me see the spot." Benny opened his mouth very obediently

-a little curiously, too-it was such a tunny thing-to draw swearing out of a tongue with mustard!

But protty soon the mustard began to

Bruce's tongue was never known to say any wicked words after that day.
When any one asks Mrs. Bruce how she

cured Benny of swearing, she answers :

"With a sandwich-mustard and tongue." And then she tells how it was given; and she advises all the mothers who read this to try the same simple remedy. - Church

God's Word to Parents

"He that is of God hearoth God's Word."—John viii. 47

"These words, which I command thee this day, shall be in thme heart; and thou shalt teach them diligently unto thy childron, and shalt talk of them when then sittest in thine house, and when then walkest by the way, and when thou liest down, and when thou risoth up."—Deut. vi. 6, 7.

"If any of you lack wisdom, let him ask of God, that give h to all mon liberally, and appraideth not, and it shall be given him."—Jas. i. 5.

"If ye, being ovil, know how to givegood gifts nuto your children, how unch more shall your Heavenly Father give the Holy Spirit to them that ask Unn? -Luko xi. 18.

"I will pour my Spirit upon thy seed, and my blessing upon thy offspring."xliv. 8. "Train up a child in the way he should

So, and when he is old he will not depart from it."-Prov. xxii. 6.

"I know him, that he will command his children and his household after him, and "I'll never forget again that mothers know best."

And Knty, as she fell asleep that night, thinking of her spoiled sash and dress, and of the strange man, who after all was to kind, dreamed of many frightful and im-

"I will walk within my house with a porigod heart," - Pz. cf. 2.

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."-Eph.

71. 4

"A bishop must be one that ruleth well his own house, having his obliders in subjection with all gravity. —I Tim. iii. 4

"He that spareth the rod hateth his son; but he that loveth I ra chasteneth him betimes."—Prov. viii. 24.

"Chasten thy son while there is hope, and let not thy soul spare for his crying."

-Prov. xix, 18.
"Foolishness is bound in the heart of a

"Footishness is bound in the heart of a child; but the red of correction shall drive it far from him."—Prov. xxii. 15.

"The red and reproof give wisdom; but a child left to humself bringeth his mother to shame. Correct thy son, and he shall give thee rest, yea, he shall give delight unto thy sout."—Prov. xxx. 16. 17.

16, 17.
"I will perform against Eli all things I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. -1 Sam. iii. 12, 18,

"Behold, I was shapen in iniquity; and in sin did my mother conceive me.'

"How can he be clean that is born of a woman?"—Job xxv. 4.

"Verily, verily, I say unto theo, except a man be born again, he cannot see the kingdom of God."—John iii. 8.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which tweth and abideth forever."—

1 Peter i. 23. "The generation of the upright shall be

biessed."—Ps. exii. 2.
"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generations to come might know them, even the children that should be born, who should arise and declare them to be their children; that they might see their hope in God, and not forget the works of God, but keep his commandments.—Ps.

Ixxviii. 5-7.

Let thy work appear unto thy servants, and thy glory into their children; and let the beauty of the Lord our God be upon us; and establish thou the work of

our hands upon us; you, the work of our hands establish thou it."- Ps. xc. 16, 17.

"My grace is sufficient for thee; for my strength is made perfect in weakness.—2 Cor. xii. 9.

Let it Pass.

Be not swift to take offense; Lot it pass? Anger is a fee to sense, Let it pass! Brook not darkly o'er a wrong. Which will disappear ere long. Rather sing this cheery song. Lot it pass!

Let it pass
If for good they've render'd ill, Let it pass!
O, be kind and gentle still; Let it pass! Time at last makes all things straight, Let us not resent, but wait, And our triumph shall be great

Lot it pass i Lot it passt

Here and Beyond.

As often happens in our day, a family becomes divided, a part of it staying in Germuny or Eugland, and part of it having come over here. Now on some day burn and sting, and Benny began to cry ing come over here. Now on some day and jump with the pain. Aunt Gussie appointed an immigrant ship sets sail for wanted to get him a drink of water, but 'No," said Mrs. Bruce, "it is his wicked-voyage. On the European side the broken "No," said Mrs. Bruce, "it is his wickedness that burns his tongue, but all the pain Bonny foels in his tongue is but a trifle compared to that which I feel in my heart overy time I hear my little bey—when I want to grow into a good man—say those had, swearing words I heard him say inthe while ago."

"But, I won't ever say any more, man—say the little while ago."

"But, I won't ever say any more, man—and out; my tongue won't ever have any more swearing spots on it."

And Benny kept his word. The muttard And Benny kept his word. The mustard touches the what before the expectant ones are over the side clasping in long waiting arms their friends in blessed reunion. What say you, ought not those left behind to subtract from the gross amount of their sorrow something of the gladness of those who in the new country greet their arrival? I know a family d vided, half is on earth and half is in heavon. The white-sailed poar, whose can see, pushes off for another voyage. A The white-sailed boat, whose carsman none fair-haired boy is passenger now. Cruel and hard it seems. Could not the child ren stay? Why is sorrow added to sor-The home was shadowed before; why this additional gloom? So strange and mysterious are the ways of God. This is the earth-side view. But on the other shore the Father stands waiting for the time to go by when the rest shall be gathered into the new home. And perspare in says, "There are two; cannot she spare ine says, "There are two; cannot she spare ine one?" And while there is weeping here, there is the joy of meeting again up there. The beat shall hardly scrape its keel on the golden marge of the immortal land when the boy shall leap out in his un-dying beauty into the arius of his father. Oh, this earth side is only a small part of lite. Let us offset the events an I happenmes of this by what these earthly things mean in the spiritual country.

> Many readers judge of the power of a book by the shock it gives their feelings, as some savage tribes determine the power of muskets by their recoil, that being concidered best which fairly prostrates the pur-

THE avery-day cares and duties which men cs. d adgory are the weights and counterposees of the clock of time, giving its pendulum a true vibration, and its hands a regular motion; and when they couse to hang upon the wheels, the pendudum no longer awings, the hands no longer move, the clock stands still.

Sabbuth School Teacher.

LESSON III.

BAVID AND COLIATH. 11 8401. EVII.

COMMIT TO MEMORY, Vr. 14, 45. Parallel Pasages, Ecc. ix. 14, 15, 16; I Son xiv. 6.

SCRIPTURE READINGS .- With v. 98, road 1 Sun. xviii. 4; with vs. 30, 40, read Gen. xxxii. 10, and v. 20; with vs. 41 42, compared kings xx. 11; with v. 45, read Acts 1. 29; with vs. 45 47, compare carefully 1 Sam. ii. 1 10, and also 1 Sam. xvl 18; with vs. 48, 49, read Ps. xhv. 6, with vs. 60, 51, Ps. xivi. 1; xviii. 39. Golden Text.-I can do all things

through Chaist which strengthenoth me-Phil. iv. 18.

OENTRAL TRUTH .- Victory is from God Probably no chapter in the Old Testament has greater interest for children tunn time. It is so like the bol-lest romance, while true, and it appeals so much to the youthful admiration of courage and wild adventure, that it is all the more im pertant that with the lively momories of its picture-que details, there should be twined true and important spiritual les-

30ns. We must go back a little.

The notice of the Philistines was begun 1 Sam. xiv. 52, and has been interrupted to admit of the record of Saul's rejection and the ancinting of David. It is now resum-ed. In the absence of artillers, armies came near one another, and a plain like Elah, with moderate hills on either side, and a stream, dry in the summer, making a cutting in the middle of it in the rainy season, would be a natural battlefield. Single combat was often resorted to in the early ages (as one sees in the histories), and indeed battles were often a series of single combats. (Some of the boys will remember Virgil's and Homer's accounts.) The Greeks, in later times, had a special name for the space between the two armies, and a, man who came out into this to challonge a fee, was then, as here, called a "champion," as in the ages of chivalry. There have been, now and then, men and families of exceptional height. Charg, the Chinese giant who was publicly exhibited, was seven feet, eight inches, and in 1857, a man vi-ited Borlin, nearly as tall as the estimate of Goliath, i.e., nine feet nine melies, the exact height of an Arab giant who visited Rome in the days of Clandins Casar, and is mentioned by Pluy. Such a man, in complete armor, would make a great impression where

guns were unknown (see vs. 24, 25).

That David was not recognized by Saul, will not be strange to any minister, who mosts many young men, and needs a fresh introduction in unexpected meetings, after intervals of absence. The three elder sons of Josse were in the army, and David was sent with supplies to them, and so heard the giant; saw the cituation; dared to face the fee; and received the rebuke of his elder brother (v. 28). Others, however, thought better of him, and reported the matter to Saul, before whom David rehearsed the deeds he had done under the impulse mentioned in 1 Sam. under the invalse mentioned in 1 Sam. xvi. Is, and which prepared his spirit for this encounter, and so for his coming to the kingdom. Saut was persuaded to accept him, and after this long, but quite proper introduction, we come to our Lesson, which may be divided thus; The Proparation for the Fig. i; Before the Fight; The Lastic, and the Lastons. The Issue; and the Lessons

I PREPARTION.—Goliath's was all made (vs. 5-7), helmet of brass, cont of mail or motal shirt (150 pounds weight), leggings of brass, a javolin (not "target," v. 6) carried over his back, with a spear of which the iron top was seventeen pounds weight. These articles were long preserved among the Hebrews, and we may be sure, well scrutinized. A shield bearer preceded him.

David came unarmed, except that he carried his iv. 38, staff; but Saul gave him the loan of his military dress, i.e., "armor" in v. 92), and helmet, motal shit and sword (v. 39). They were all new to David. He did not know what to do with them. He put them off. The chained of the river was before him, dry and stony. One may see the like of it in California, with its smooth, hard nebbles. With his shepherd's staff in his hand (v. 40) he rate out, selected the right kind of stones for the sling, put them in the bag' in which, perhaps, he carried the presents of vs. 17, 19. He hed his sling, a formulable weapon in skilled hands (Judg. xx. 16; 1 Chron. xii. 2; 2 Chron. xxvi. That was all.

II. BLEORE THE FIGHT .- Both parties were confident, but on how different grounds! Goliath strutted forth, his shield-heaver in advance (v. 41), eyed with haughty seven (v. 42), the shepherd lad, whose ruddy face betrayed his youth, and his staff looking as if he meant to beat a dog, rousing the temper of the blustering giant (v. 44), even to cursing "in the name of his gods." (There is no real courage or manliness in cursing and swearing).

What a grandeur the spirit of God gives to Davi'l (1 Sam. xvi. 13.) (V. 45), "Thou comest," etc. "Thou has defied him, it is not my quarrol only, the batt's is the Lord's, He will win it; and He will bear the glory" (v. 46.) "There is a God in Israel!" This is the secret of success. in Israel! This is the secret of success And God wins His battles in His own way so that the victory is seen to be His. David speaks prophetically, under the elevating power of the Spirit.

III. T BE ISSUE.-The huge warrior put bimself in motion, a great shining mark for David's stone, meaning with a simple thrust of his spear or cut of his sword to finish the fray, and make carrion (v. of his contemptible foe (v. 48). But David did not give him time or opportunity. He also crossed the open space and approached the Philistine (v. 49): he fitted in his sling one of the stones, round his head it is whirled till the force is gathered and the aim is true, and then it goes crashing through visor and bone, and the giant falls, to the horror of the Philistines and amid the chonts of Israel, in which even, let us believe, Eah must have joined (v. 52). run to the prestrate form, disengage the sword from its place, and out off the bleeding head (v. 511, was the work of a minute, lies, U.S.

done in full vi w of the flying Philistines. IV. THE LESSON,—(1) General in all Whon men boast and blaspheres, they make God their enemy, and whoever may be their apparent foe, God really fights against them. But we must not hastily against them. But we must not hastily assume our battle to be the Lord's, nor our cause the Lord's. A man will sometimes put his d mand before one, "Give to the Lord," when really nod truly his "hobby is the only thing in question, We may be profone here. When, however, we see mode sty, piety, fagottulness of self and care of God's honor, such as David showed, we may conclude they meeting the slight side. on the right ride.

on the right state.

(2) All boatengre back, and so is roost of the talk of selt. Forty days Coliath removed his challenge. Such men mover tire of "I" and "me." His voice is londest just before the last (Prov. vvis. 12). Big boys must not be "bulled."

(3) There is armour provided for us by a greater than Soul-the King of kings. See it Liph. vi. 11 17; He gives it neely. Christ our Champion, who var queshed our great enemy, has secured it for in (Col. ii.

(4) But how many have not possel it, and can make no use of it. And unlike David, they can had no substitute for it. There is none.

edt ora enote but, gede e bivad eat.1 (5) (a) Like David's string and stope are the weapons of Sabbata school teachers; "The word of the Lord." The apostics proached this. Their superiors—the scribes, etc., like Ethah, reproved and forbade them. But they persisted and conquered thereby. Let us prove these years are a Food on both. Know its release one. Feed on truth. Know its value. Tell it to others.

(6) Every step of a good man is ordered of the Lord. (See David an inted, brought to court, his courage tried and proved on wild boasts, on the battlefield, so securing popular favor, so preparing a throne for him. That he went an orrand for his father (v. 17), was a link in the chain of

Gods paticular providence.

(7) Every boy has in hum a desire to be of some account. This impels some to strive for excellence at school and college. It impuls some also to take a lead in evil. It impols some also to take a lead in evil. Many are very bad because they wish to be noticed in some way. Now the only safe and wise way in which to rise, is to do the work God has given us to do, "with our might," and let him take eare of us. So David did, as shepherd, as musician, as soldier, as captain. One duty well done, brings the doer into command when another is to be done. other is to be done.

SUGGESTIVE TOPICS.

The fees of Israel-where encampeltheir champion-his height-armor-challenge-effect of it-David's erraud to the catap—his words—the rebuke—how reported—his preparation—objection to Stul's armor—his choice—the temper of Goliath—David's—the issue—the effect on Israel—on the Philistines—the general lessons—the vice of boasting—the best armor—the right use of it—the secret of David's success—the example to us and God's providence.

A PLACE is prepared for each one of us; a place fitted to our distinct character; a separate work fitted to develop that character into perfection, and in the doing of which we shall have the continual delight or feeling that we are growing; a place not only for us, but for all our peculiar powers. Our ideals shall become more beautiful and minister continually to fresh aspiration, so that stagnation will be impossible. Feelings for which we found no feed here shall then be satisfied with work, and exercised by action into perfection. Faint possibliby action into perfection. Faint possionations of our nature, which came and went before us here like swallows on the wing, shall then be grasp d, and made realities. The outlines of life shall be filled up, the rough statue of life shall be finished .-Stopford Brooke.

Nothing can equal the beauty and appropriateness of flowers at meal-time, and during the season they should never once be absent. It is a custom which should become universal among rich at t poor. Even grasses and leaves and fere and cheortulness to the toom, and to the hourts of those assembled around the board. Very pretty ornaments are made by mit-ing truits and flowers. Such fruits as have long stoms or grow on sl-nder branches are botter suited, such as strawberries, cherries, currants, gooseberries, etc. But no matter what the flowers or fruits are, or what may be used to put them in, let them be found upon the tables during floral seasons. Set the children to preparing the dinner-table bouquet; it will prove a useful lesson to them; and begit a tove for flowers and floral const ents. -Temperance Blossing.

ANECDOTES of the late Vice President Are multiplying on every hand. One illustrative of his well-known kindness to soldiers. comes from Michigan. A correspondent of the Detroit News writes that in the winter of 1862 8 there was great suffering in a camp of 18,000 convalencents near Alexat dria, Va. In response to a potition to President Lincoln, a "quiet faced" men resident Lineau, a quiet fixed man visited the camp and examined its condi-tion, bringing with him two ambalances loaded with blankets and provisions. The writer adds: "The quiet-faced man had been making a moniorandum of some of the worst cases, and was just departing, when a weak voice enquired for postage stamps. 'Or bless you, yes,' raid our quiet gontleman, 'here's a few and mon y to buy more.' A thought seemed to stufe hir. Producing his wallet, he placed in the annua of the sorgeant in charge of each division a crisp new \$50 bill, 'for postage stamps, remember,' and turning to bis gratified audience, he added, in his cheery way, 'Will be here again, boys, Monday, and will have a different state of things.' Monday came and with it the quiet-faced man and a board of surgeone with orders to discharge on fulough every man who was not ready for impediate active duty. New barracks were built, and camp 'Misery Hill' ceased to exist. The quies faced man was Henry Wilson."

THERTY THOUSAND miners are turgy n out of employment at Schuylkill callier-

IMPORTANT NOTICE.

Atthe preents Heliation of agents and subseribers we have decided to extend the time, during which parties may take advantage of our Premium offer, up to the fit OF FERRUARY NEXT. All ourtles, therefore, who result \$2.30 within the next four werks will be entitled to Inclin 82.00 Photograph of the buton General Assembly. One felends, in remitting, will do well to bear in mind that in order to comply with our rules, arrears, it may, should be PAID IP, and the subscription for 1816 MUST BE RESITTED IN FULL! We find that many who subscribe ed within the past tive mouths send us \$2.30, and expect a premium, necessitate ing a great deal of unnecessory corres-pondence. All who subscribed during the year, it they want the premium, must settle up to 31st Dec., 1873, and remit

May we ask our agents and friends to put forth a special effort during the mouth of January ? Our receipts of subscriptions and new names in December farexrecided these of the same month in any previous year. Reep the ball rolling; and let I muary be even in advance of

Subscribers would do well to let their neignbours who do not take the PRESKY-TERIAN know that the Premium offer is good for another month.

MOTICES TO CORRESPONDENTS.

"Musicus my."—We have received another letter from "Mestonany "upon "Higher Education in Munitaba" Interecting in 8 his opinions upon this subject may be to himself, or to reside tyla Mantoba, we fear that from the very scenty knowledge opens used in Outario and Quebuc of all the circumstances of the ence, we are hardly in a position to fear an intelligent judgment upon their soundiness their practicability or the reverse. We fined that it would touch more to the adoption of his views, if that is possible, to publish them in Vanitola, or to lay them before the adoption of his views, if that is possible, to publish them in Vanitola, or to lay them before the proper authorities and convince them of their wisdom. So far so our own body is concerned the question was very fully discussed at the last Assembly, and cower and see little or no practical good result, but perfups the reverse, from agitating for hypothetical cladings for which the counter appears to be not vat sipe, we must decline to appears to be not vat sipe, we must decline to publish his letter. Meanwhile, we true the rejoinder to the former before from Mr. Robertson, published in this issue, will only tend to increase the couldence of our Church generally in the Mantoba college, and its appreciation of the year for the results of the revenue of the professors but as it a here and in advancing the religious well-being of the Province by their missionary labours.

"Good News For Amountonars"—Too late Articles upon published to be insured.

by their missionary labours.

"Good News you Anoutronists:"—Too late Articles upon public occurrences to be inserted must be in time, and while public attention is directed to them.

"Instrumental, Mosc.,"—This subject has already been so 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 Bresbyterian. FRIDAY, JANUARY 7, 1876.

THE NEW YEAR.

Upon our first appearance in the year 1876 we would hearth, 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 bless. ings 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 clear sheet by sending us arrears at an early day. We would tender most grateful thanks to our mary 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 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 epinion we do not at all agree, we wish it to be borne in mind however, that this is a Prospyterian paper, designed to extend and uphold in Canada the principlos of Presbyterianism, as well as to supply a medium for the circulation of Church work ; and therefore, wishing to be thorough. ly in accord with our Church, we shall feel bound to close our columns to centri butions and opinions which are opposed to the teachings, the principles, and standards

of our beloved Charch. The past year must ever be memorable in the annals of Presbyterianism in the Dominion for the union into one powerful no well defined standards, or which are body of all the Presbyterian Churches in the land. While this union will we trust give a great impetus to our Church, and | present time, above most others, is icopporstrengthen her hands for the great work which we believe (red has given her to do, cause of the prevalent latent scepticism, bewe are not inscusible that it also lays additional responsibility up in ours lives in | not merely for liberty, but for license, and will be our endeavour so to use the means fession and Catechism, so we feel assured the best of our a ill'y. The establishment schools desno to make any change in these regarded such a thing with a good deal of understanding, as therein stated, of what wo distrust, with indifference, and ever hostile opinion in many cares, to contend this, has We trast this pumphlet will have a wide our I from the 11th inst.

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 vet to be. No one of our readers can be more conscious of imperfection than we ura carreiros. But liome was not built in a day. The power and number of the Presbytorian Church in Canada, its over 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 coffeet,-and all these while they add to the labour of carrying on such a paper as this, render it yet more judispensable. 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, 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.

DOOTRINAL STANDARDS.

We regret that we have not been able be fore this to give an extended notice of the namphlet recently is sued upon the above subject by the Rev. Dr. Cavan. The author tellus in the preface that it is with little altera tion 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 dis cussion 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 Presby torian Church to be included in subscription to standards. In the essay itself, reference is first made to the very early need which was folt 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.

Objections which have been very generally maded against Cored and Confer inc are next noticed under three heads, and then the "chief uses are pointed out of Conown Confession and the Catechisms associated with it." This is done under four heads, the last being considered under soveral 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 post essing 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. those well-wishers to our enterprise who If this were done, there would rise up have sought to extend our circulation. amongst us a race of intelligent Presbytermus, 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 complants 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 stand ands is indispensable to the unity, purity and stability of any Church. Worle 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 much mo e lax in the use they make of them, is wholly in our favour. As the tune for attering our scandards, both because of the dissatisfied craving so general the management of a paper processing to cospecially because of the amon so lately and t represent the interests of our Church. It happing formed upon the basis of our Con- France on account of an attack of gont. at our disposal, as to discharge this trust to that in our Church there is no general or of such a paper as ours in a Church which | great landmarks of theology, and of our

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

THE PRESBYTERIAN ONUROH IN OANADA 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 PRES-BYTERIAN. 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 it contents.

It begins by stating the vast extent of arable and fertile land in the region known as the North-West, 880 miles in length by 175 m 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 bishopries in the country. After them comes the Methodist Church, which has several succorsful 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 whites, and a church has been erected. Mr. Geo. Flott, a half-breed who speaks fluently English, French and Cree is labouring at Fort Pelly. 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 fessions of Faith and other dectrinal for many a year to come, "more men." formularies, with special reference to our 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 600 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 indipensable necessity to the maintenauco 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 E 'monton in the west and Lake Superior in he east. Three students are now rece ving instruction in theology in the Collers and under the charge of the Presbyto y of Manitoba, thus forming the Legin mag of a native ministry. The want of bursaries and a good library are felt to be great hindrances to the success and officiency 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 imformation upon the position of our Church and its work in the North-west.

Council University has nearly 500 stu-

ST. STEPHEN'S Church Bazaar, Toronto, opened Dec. 22nd.

EARL RUSSELL declines to publish his book on the Eastern question.

Ma Spurgeon has gone to the south of

LAWTON & HEAD, merchants, London, have failed with habilities of \$950,000.

First persons were killed by the explosion of a soiler at Bremen, Germany, Dec.

11. Hen V-JESTY has given her consent to the Canadian Copyright Act, to take offest believe to be 'aug' t in the Word of God.

PROTESTANT DEFENCE.

At the meeting hold in Montreal on behalf of the Oka Indians, of which we gave an account, it was suggested that a Protes tant Defence Alliance should be formed in view of the bold attitude lately assumed v 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 pre not brought face to face as our fellow-citizons in Quobec are with the arrogant assump tions and uncorupulous proceedings of Romanism lod on by the Jesuits. But we are too closely interested in the cauce of civil and religious liberty in the sister province, not to feel the heartfest 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 Quobec, 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 accode to its domands, 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 carnest in opposing the sleepless and invetorate enemy of our best and dearest rights, and receive the cordial co-operation of Protestants in overy 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 respects our church, we see it here unmistakably. Such results as Dr. car's letters report have never before been known in counce-iou with any attempts at Evangelization among our Roman Catholic follow itizens. 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 Evang-lization are being encouraged by substintial 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 wo.k. 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 brothren 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 IIIs name and the advancement of His canso. It is only in this way that we can show ourselves worthy of Itis blessing, worthy to reap a yet more abundant hervest 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 ASSOCIA-TION, MONTREAL.

From a report in the Montreal Bitness we learn that an influential meeting of Protestant: was held on the 22nd of last month, in the Hall of the Y. M. C. A., for the purpose of organizing an accountion for the "lawful defence of civil and religious liberty in Canada." About sixty or seventy gentlemen were present, among whom were the Rev. Drs. Wilke , Douglas, Taylor, MacVicar, and Rav. Messrs. Borland, Wilson, Chiniquy, Vernon, Duelos, etc. Rev. Dr. Wilkes was called to the chair.

Mr. James Court, seconded by Mr. S. Caldrick, moved :- "That the increasingly aggressive spirit of the Remish bierarchy m this Province, as shown not only in influencing the Government and Legislature, but in other ways affecting civil and roligious rights and liborties in this Deminion, 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 encreachments, and to extend and 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 earried.

The following constitution was then diseussed 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 apportanting 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 clected 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 scoretaries, 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 De-

cember.
"The Constitution may be altered or amonded 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. Clendinneng, T J Claxton, Rev. J. F. Stevenson, Rev D. Donovan; Secretary, Dr. G. W. Beers.

ALL the city bridges but one in St. Petersburgh 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 Das d' Aumale, fourth son of Louis Phillippe, is to marry the Princess Thyra. daughter of the king of Denmark.

THE barley exported from Toronto during the eight months preceding Nov. 80th, was 2,581,486 bushels, valued at \$2,228,198.

Ministers and Churches.

At a successful ontertalument given by the ladies of the Presbyterian congregation, Hybridge, Des. 98th, the Rev. E. a flattering address and a purse of eighty dollars from his Bible Class.

On FRIDAY evening, the 24th December a very interesting meeting was held in the Prosbyterian 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 clogant Christmas trees had been erected, which were loaded with books Chrisamas cards, and all the good things of the reason. 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 paster (Rev. J. Me-Farlano) 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 Live, 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. Robortson, Richmond. The speeches were both amusing | Blade o' Grass Keps its ain' Drap o' Dow, 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 Kuox Church, Scarboro. 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 recomly, gave an account of the work among the French Canadian komanists, 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 carnest. There is no field that will give her asgood 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 bli ided and enslaved souls, that are perishing at the doors of the Church.

THE new Presbyterian church at Centre Bruce (Gresham Post Office) was opened for public worship on Sabbath, December 23th. Rev. John Scott, of North Bruce, preached an eloquent and earnest discourse from John xiv. 2. The paster, Rev. Geo. MacLennan, preached in Gaelie 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 soirce 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. Androw'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 Roy. Professor Mowat kindly conducted the service, and preached an admirable sermon to the children from Phil. il. 4-5. In the beginning of his discourse he remarked that Cockburn, the paster, was the recopiont of the main reason why our dear old Mother Church had discouraged the holding of ser vices on Christmas Day, was her jealousy for the sacredness of the Sabbath, which the observance of such days had cometimes in terfered 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 dey the great event which it commemorated. He then dwelt upon the greatness of the love of Christ in giving Hunself for us, and impressed upon the children the lesson of unsoffishness which sogreat a love should teach u, and the importance of learning the lesson and practising it in the little concerns of daily life. The clildren have an evening Christmas entertainment provided for them on the evening of Tuesday, Dec.

A Social Meeting in connection with the Duchess-St. Prosbyterian Mission, was held in the Church on Thursday evening, the 28rd 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. Rov. 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, "Ilks was given with true pathes. A vote of thanks having been proposed, acknowledging the liberality of the friends for the donations, the meeting was closed by singing the dexology, and Dr. Topp pronameing the berediction .-- 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 Messra Hon. J. McMurrich, and J. L. Blaikie, Esq. Mr. McKir ly, 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 soirce of Chalmer's 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 scone was truly a lovely one; the benches filled with such a multitude of protty children as we rarely have seen, their honest little cherub faces, sparkling, joyous eyes, and merry laugh, as they applanded in their own hearty manner. The different speakers presented a scone of brilliant and pure happiness, which could not fail to impress the older persons present. The programme for the evening commenced with ten 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 thom. Hymne, and addresses, and the dis tribution 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 delivored 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 juvenilo reports were read and adopted. The reports were most satisfactory and en couraging 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 ducing the year, Two hundred and twenty dollars have been collected for missi mary nurposes, 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 paster, teachers, and congregation on the very pleasant and instructive ovening spont with them

Tur losses from the floods in the south of France amount to 100.003,714 francs; which divided among 127,817 persons averages 800 fraues each.

Yook Arviews.

THE PRESERVERIAN YEAR BOOK FOR 1875. This is a very neatly got up pamphlet of 102 pages 6mo. 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 sufficiently 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 PRESERVERIAN 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 hest investments to secure a profitable return for the support of all our Church

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 passage of an exterminating angel could not these discourses were published during the be eaten. But he ate what represented past year in monthly parts. They now the memorial of the Passover, and he callform a handsome volume, which in type- | ed that memorial by the name of the thing graphy, general form and style, reflect much | took the bread and the wine. He wanted us credit on the publisher. In his two volum- to remember his body and his blood when es, the author traverses a wide range of we would eat that bread and drink that subjects. No reader can fail to be impression, and he simply called that bread his ed by the versatility of talent displayed in ed by the versatility of talent displayed in | the treatment of these subjects. What the author has to say, he says with precision ridiculous thing, but you are committing and clearness, Each discourse has its own a most dampable act of idelatry, every materiduality; and we are never wearied time and everywhere you say that you can, 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 exceedmg 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 louger," is a deeply selemnizing 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 cims and methods. He sots little value on any preaching which does not bear imme-diately upon the hearts and consciouces of 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 proparation 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 ser mons ought to be. There is no speculation. There are glances into those limitless dopths, 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 torch 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 the church and the world, his personal responsibility, even in little things; the sole emnity 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

by him.

We heartly we come this second series of discourses by Dr. Cochrane.

reflected from the various texts expounded

Now Year.

Another year lius bold tale fore-fold tale, And still I'm hore, A traveller in the vale.

Aht not a few. Who seemed life's tolls to brave. Are hid from view Within the ellent grave,

Why am I spared To see another year? Why have I shared So many mercies here : Tis not my birth. For I was born in sin; Tis fact my worth,
For I've a Lourt unclean

From Got alone My moreton I receive, I would make known Bis cooline white I live

Times ald my tongue, . Companions on the road, To raise a sing Of grafftude to God

Hullelujah! Let all their voices raise: To God be all the praise.

Protest, and List of Converts who have Abjured Romanism.

To His Lordship, Bourget, Roman Ca-tholic Bushop of Montreal:

My Loro, -We, the undersigned, born and reised 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 to your serious consideration.

Your church is idolatrous. God Al mighty in the second commandment said : Thou shalt have no other Gods before mo. Thou shalt not make unto those 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 askit 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 wor-

ship it?

We known 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 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 it 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,"

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 which it represented—just as when Christ reasons.

You are then not only doing a most with a wafer, make a God which must be adored.

Hoping and praying God to open your eyes to the abominable idelatry 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.

Felix Montreuil, Elise Minville, Louis Montreuil, Pierro Montreuil, Telesphoro Montreuil, Louise Lepine, Paul Lectore, Maxime Lectore, Laveino Alexis, Joseph Baule, Edouard Gervais, Mathilda Gervais, Manda Gervais, Edouard Gervais, Cecy Gervais, Joseph Thorien, Emilie Godin, Octavo Vutei, Philomene Bergeren Vital Ciement, Delima Cien nt. Delima Porreault, Marie Clemest, Auselme Sauvageau, Esther Sauvageau, Philomena Lefebre, Philomene Sauvag-au, Menda Sauvageau, Adeline Benoit, Lucie Nebourt, Edouard Fournier, Louise Lafend, J. Bte. Lafond, Jean Lubreche, Victor Gendron, Virginie Ladouceur, Pierra Labello, Delima Gaudry, Pierre Labelle, fils, Dolphis Labelle, Alphonse Labelle, Emilie Dagneau, William Evrette, Alphonse Evrette, Dolma Labelle, Rosalio Desjardin, Francis City Florida Care cois Gilon, Florido Goose, Onesimo Goose, Jean Banglarot, Leoine Laplante, Pierre Laplante, Veuve Evrette, Zoe Evrette, Francois Evrette, William Eyrette, Louise Andre, Catherine Andre, Jean Couse, Andre Godin, Andre Godin, Ermine Godin, Elzear Godin, Philomene Perrault, Joseph Porrault, Leoniso Andro, Marie Perrault, Adolpho Marcoux, Elmond Lamoureux, Adolpho Marcoux, fils, Sophio Paradis, Guillaume Daigle, Sophio Daigle, Pitre Daigle, Cicile Daigle, Lazare Dauphine, Auette Dasphin, Jules Dauphin, Marie Dauph'u, Louis Dauphin, Narcisso Galipeau, Morso St. Jean, Anna St. Jean Rose St. Jean, Eliza St. Jean, Lucio Tellior, Colina Ceye, E. Page, Joseph Goye, Philomene Goye, Mathilde Goye, Louis Goye, Rugene thilde Goye, Louis Goye, Eugene Franchet, Eomithilde Franchet, Alexandre

Lesperance, Sophie Bodin, Louis A. Charbonneau, Joseph Beaune, Mizabath Richez, Maxime Riches, Maxims Richez, fils, Elizabeth Richez, Philomeno Biohez, Louice Richeze, Joseph Bergeron, Na-Maximo Richez poleon Hogne, Philomene Ferant, J. Bte. Deschamp, Julio Deschamp, Marchese Deschamp, Honore Beaudoin, Edouard Beaudoin, Emma Beaudoin, Joseph Dubois, Charles Deserment, Angelino Desormeau, Arthur Desormeau, Salomon Longlois, Delphino Langlois, Joseph Bra-bant, Marguerite Desormens, Joseph Brabant, fils, Athalie Chonier, Louiso Augue, Gilbert Tincent, Marie E. Hague, John Dument, Emilie Polic, Celina Goddin, Josephino Beaudoin, Cornelia Beaudoin, Mario Beaudoin, Carolino Dubois, Na-poleon Desormeau, Adeline Couvillon, Elodio Desormeau, Willy Langlois, Mario Langlois, Homesta, Mario Langlois, Henrictto Belanger, Marie Belce, Scraphine Fool, Francois Mailet, Boice, Seraphine Moel, Prancois arano, Louis Delagrange, Louis Hogue, Florence Lemoin, Hortance Mallot, Marie Mallot, Lemonie, Jeanne Lemoine, Marie Mullot, Octave Mallot, Abel Hallot, Emihe Dupart, Lazaro Dupart, Mario Impart, Voluntino Dupart, Marquerite Charpentier, Jules Benoit, Jules Colas, Philippe Granger, Se-basticz Dupont, Henri Maison, Joseph Roussin, Edouard Renaud, Mario Fortier, George A Lonoine, Angeline Macon, Joseph Parc, Mario Lamoine, Modeste Raymond, Marguerito Brisseau, Rosalio Renaud, Charles Meeter, Margnerite Rodier, Del-phine Marion, Poncet Claude, Louis Granger, Simon Maillet, Adolard Sauvagean, Ledo Labrie, Josephine Roy, Rose Fourcade, George Buffi, J. Bte. Labelle, Philomene Ferrand, Alfred Girard, Pierre Ferblen, Jean Porcher, Charles Duboy, Pierre Remignard, Auguste Dubey, Cyprien Courtois, Virginie Chossine, Purasse Francois, Louise Bridre, Auguste Richard, Laurent Fourcade, Jean Monet, Charles Panton, Joseph Cornet, Jean Fourcade, Perdinand Lami, Marguerito Ronaud, Charles Labelle, Fordinand Parquette, Vouvo Cecile, Dosita Cecile, Napoleon Cecile, Joseph Rotner, Esther Lenoir, Joseph Gilbert, Hypolito Krommer, Josephiae Cherrier, Pierro Duckene, Alexina Charpentier, J. Bto. Charpentier, Luke, Early States Jules Rault, Bertha Rault, Caroline Bernard, Paul Bardet, Louis Saint-Gormain, Joseph Brisbois, Albert Brisbois, Adele Laumailler, Moyse Dare, Aulise Roussel, Charles Parent, Raphael Ste. Marie, Edouard Lefebvre, Adele Lefebvre, Damase Borgries, Clarinda Simard, Alphonse Simard, Rosa Simard, J. Bto. Fleury, Ernest Doin, Anna Doin, Anita Doin, Ernest Doin, fils, Alfred Doin, Olivier St. Pierre, Eleonore St. Pierre, Antoine Denault, Napoleon Denault, Nauvy Lachapelle, V. Lachapelle, Francois Lachapelle, Pauline Lachapelle, Marguerito Lachapelle, Louis Gavnot, Carille Daigle, Sophie Daigle, mere, Pierre Daigle, William Daigle, Cyrille Daigle, file, Sophie Daigle, file, Francois Bouchard, Charles Lepain, Elzear Trudel, Louise I aperolie, Louis Lefebyre, Maximo Boisson, Gustave Regnier, Jules Michard, Desireo Michaud, Eugene Paillard, Michaud, Josephino Tilliet, Alphouse Paillard, Josephine Paillard.

CHARLES CHINIQUY, Witness. MONTHEAR, 24th Dec., 1875.

Presbytery-of Glengarry.

At an adjourned meeting of the Presbytory of Glengarry, which took place at Indian Lends, on the 7th inst., the Rov. K. McDouxis, of Alexandriu, was inducted to the lately united charge there Roy. Wm. Ross pronched and presided, Rev. Dr. Lemont addressed the minister, and Rev. Mr. Binnie the people. A social ton 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 Kev. D. B. Cameron, of Acton, was appointed as the Presbytery's Commissioner to prosecute the same before the Presbytery of Sangeen. Presbytery adjourned to meet at Lochiel, on the 2ad Wednesday of Jan., (Jan. 12th, 1876) at 2 p.m.

Presbytery of Chatham.

This Presbytery met in Wellington St. Church, Chatham, on 23th Doc. Mr. G. M. Clark declined the call to Florence. Mr. A. Currie was appointed to reforence.
Mr. A. Currie was appointed to inciderate
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. 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 Ar. Houston such appointments as he can in the meantime. The Presbytery agreed to reconsider the petition from the township of Chasham for organization. After lengthened discussion, the finding of the Presbytory was reassirmed, and the prayer of the petition granted. From this decision Mr. Rennie dissented, and complained to the Synod of Hamilton and Bondon. A committee, with Mr. J. Gray, convener, was appointed to answer Mr. Ronnies reasons of dissent and compliant. Mr. F. Smith asked and obtained leave to erect a church building, and organize a cougregation in connection with Arghersthurg, in the township of Anderdon, The Presbytery fund for 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 s. z families in Harwich township, praying for fortnightly service in connection with Blonhoim, was received. It was agreed to notify interested sessions to apwas instructed to give the petutouers tort-nightly supply in the meantime. A com-Sarcy, Eugene Vr nout, Louis Avril, mittee, (Mr. Forrest, convener), was ap-Emilie Avr.l, Pene Avril, Napeleon pointed to superintend the studies of Mr. Groux, J. J. Bto. Lemay, Basile St. Jean, Cairos, catechat. Mr. Waddell was ap-Louis St. Jean, Marie Tellier, Georgica pointed Moderator of the Presbyery for Honry Lelievre, Augustin Loumallier, to meet in Adolaide 7 ceet Cunren, Ginat-Edmond Boisseau, Pierre Pance, ham, on 28th March, at 11 a.m.—Ronr, Marie Pance, Joseph Latour, Marie H. Warden, Press. Clerk.

Choice Siterature.

Still and Doop.

by F. M. F. Skene, Author of "Tried,"
"One life only," etc.

CHAPTER XX.

Bertrand Lisle had come to England at this time with the firm intention of de-finitely 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 combining to be wilder him. He was dazzled by Laura, doubtful of Mery, and quite perplexed as to his own position. The whole of the Lorelet's conversation had been skilfully managed by her, so as just to convoy the impression she wished in an indirect manmer, but of all the arrows in her chatt, there were two especially which had struck home to his heart with peculiar keenness: first the insinuation that Mary would at all times obey his father's wishes at any cost to herselt; and secondly, the intimation that she had become attached to Charlie Davenaut. There are few men who would accept of a sacrifice in order to win a wife, and Bortrand certainly was not one of them; if Mary Trovelyau gave horself to him it must be because she loved him, and not because his dead father had desired the alliance; and if any other had won her heart he would be the last to interfere with her cheice; in fact, he did not consider that he had any right to do so; he remembered very well the words he had spoken to her by the new-made grave, when he told her that his father's wishes were him word to the the this father's wishes were his most truly also, and by those words he considered himself morally, though not legally, bound to hor. But he also very well remembered that she had made no answer to them, and that in so far as it might be considered that he had conveyed to her then his wish to marry hor, she had neither accepted nor rejected him. At the time he had firmly believed that her silence was elequent of a love which rejoiced in the prespect of their union, but he had no actual ground for the supposition beyond the sentence so solomnly repeated by his father on his death-bed, as having come from Mary's own hips, and it was just possible that the old man had been mistaken; or at least, if that was impossible, as to the netual words which he had so carefully treasured in his memory, it was at least concervable that Mary might have been influenced to some extent in uttering them, by the desire to gratify the last wish of her best friend in his dying hours.

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; instead of sæking, as he had intended, the very first opportunity of asking Mary to join her fate finally to his, he would simply treat her with the affectionate kindness of their earlier years, and say not one word of marriage till he was well assured, as he had been until now, that she loved him

and him atone.

"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; nor was it only caused by wounded pride, for Bortrand Lisle did love Mary Trevelyan—better perhaps than he knew himself—with a deep, long-standing, earnest affection; though he did not at present feel for her that overmastering, passionate love which would make it seem as if the very light of life were blotted out should he lose her; and yet, even after he had come to the formal determination that he would wait and tost her feelings to humself, there was all the time an underlying conviction in his heart of hearts that Mary Trevelyan was indeed his own, that all her love was surely hie; for the vision of her sweet, pure face rose up before him, with the dark eyes, still and deep as fathomicss waters, and he felt that whatever else might be doubtful about her, this at least was certain, that she was truth itself in all she said and did, and that if she had indeed uttered the words his father had reported, she had meant them in their fullest acuse.

"She would not be false even to give peace to the dying," he murmured; and with this last reflection, Beitrand's handsome head sunk back on the pillow, and he went off into the profound slumber which usually carried him, with his good health and easy conscience, so lightly from one day to another.

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 hewitching 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 Bertraud awoke next morning, and gradually came to understand where he was and what the day was likely to bring forth, his first thou hit was, that he should see again time strange and lovely Lorelei; his second, that he should once more hear tho low soit voice of gentle Mary.

We do not intend to trace out in detail all the arts by which Laura Wyndham laboured to separate Bestrand Lisle from his first love, and win h m 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, and who care not over what broken hearts or untimely graves they have to step in the attainment of their object, sad a ough to know that the character we are describing is no fiction, but a living reasily, and while we trust that the history of this erring soul, with her perverted guts, may act in some measure as a warning to those who may be tempted to enter upon tortuous paths, yet it will over be a salutary proavil, and show by what means the rarest qualities, that might have been used to noble purposes in the service of the God who gave them, may be degraded to the basest usos, and made the inmisters of falsohood and ornelty. Be it remembered that the heart of Laura Wyndham was untouched by that divine fire of the lova of God, which can make the desert blossom as a rose, and turn evan pain and suffering into sweetest joy if borne for the dear tedesmer's take. This mortal life was all in all to her, and she never result looked beyond it, though she believed herselt to have a faith in that which was to come; and now at the point of her exceer at which she stood—verging on thurty, sickened of the dreamy sameness of her existence, without a prespect of secape from it—it was hardly strange that she, such as she was, should seeze, with almost desperate determination, the possibility which presented itself in Bertrand Liste, not only of release from a detested durance in her father's miserable home, but of the possession of all that her fancy pictured as the porfection of happiness. Marriage with him had, in fact, every attraction his could offer her. He was himself a theroughly lovable individual—hand-ome, agreeable, honourable, and good; he had an excellent position; the enfree into the best seciety; and his home was in the gayest and sunniest of Continental towns, where music and laughter were in the very

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

And this much more may be said for Laura, though it would not have stayed her course had it been otherwise, that she did not in the least understand the depth of Mary Trovelyau's nature. She honestly believed her cold, and incapable of strong feeling, and, achough she knew perfectly well by her instincts as a woman that Mary did love Bertrand truly, and him alone, yet she believed her heart to be so still and passionless, that even his loss, she thought, would but pass over it as a light cloud soon dispersed; and now, though Mary had to die for it, though John Pemberten's life should be for ever marred and broken, she, Laura Wyndham, meant to be Bertrand's wife, to live with him in his sunny palazzo, to shine like a star at his diplomatic receptions, to spend her pevous evenings at operas and balls, and asto at last all the pleasures of a to spent amid the allurements of the world

So, from that first morning when Bertraud, 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—to the day, a month later, when we resume the record of events, the Lorelei ceased not for a single moment to use every charm she possessed, every sat she could devise, to allure him to herself, and she succeeded. She dazzled his senses, she captivated his fancy, and she woke a sudden passion in his heart which had neither the depth nor the durability of the sentiment he had felt and still in a measure retained for Mary Trevelyan.

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 new-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, the fear that he himself might prove a rival to him in Miss Trevelyan's affections. In actual fact Charlie's greath willingness to leave Chiverley at that time arose from his perfect comprehension of the Localish plans for the capture of him on whom he well knew Mary's whole happiness depended; he could not bear the idea of thus abandoning her to her fate, although he hardly knew what he could have done to avert it had he remained. There was no help for it, however, he had to go; and Lurline well knew how to make capi al with Bertrand out of his miserable looks as he bade farewell to Mary.

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 to her delicate shrinking nature there could be no terror so great, no pain so keen, as that which was aroused in her by the bare thought that Bortrand might marry her by no desire of his own, but out of reverence to his father's wish and compassion to herself. Her dread of this left her but one course to pursue. She must betray no sign of the deep enduring leve she bore him, unless he made it animitakably plain to her that he shared it heartly and with-out reserve. She was careful, therefore, even when they were alone, which was but seldom, to show him only the awest gentieness of manner which characterised her with every one, she would speak to him of nurse Parry, or of any recollections they might have in common, as she might have done with any old friend, and when the Lorelei came thashing in between them, as she invariably did, Mary would quietly give way, and leave them together, as they seemed to wish, while she went down ty the village to attend the sick poor, whom she did not think it was right to neglect, even for the happiness of being in the same room with Bertrand Lisle.

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 Priestoraft.

When strolling gipsies, groudy of a fee, Delude four maids, and offer to forstell Their coming fortune, magistrates do well To take the speedwes into custody for superstitious swindling. Equally When comming 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 pretonce of knowing the unknown, and money taken on that false pretonce. There is a cyl of superstition thrown Before the weak, a villations 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 Vales about the River Murray. Years hence, probably, it will get into ballad, and be "sung or said" to the tiny Australian generations to come, like the "Ohildren in the Wood" to their small cousins at home.

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 soven years of ago. They were the children of a carpenter named Duff, who worked at a sheep station near a place called Horsham. 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 hopolessly forward and backward, and backward and forward, till they have laid themselves down to die. Of course there were a search for thera, all night, all day, many nights and many days, and every hour of the weary time stensing the hope slowly out of the

At last they did what ought to have been done before—they eailed the instinct of the savage to help them to find at least the corpses of the wanderers. Nobody can explain that instinct; everybody who have hunted or travoled 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; blindtold 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 them was to be sure of the other. "They would be dead, alas!" but it was something to have their pretty bedies away from the crows, the buzzards and the dingoes. So father and mother and friends, on the eight day after the loss, followed the native trackers step by step. "Here littlest one tired—look sit down!" says one black bloodhound; 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 "hitle one put down too tred"—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 —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 tirst this will seem a trite enough states...at, but every good argument can be made for mere style.

We have all been struck at this phonomenon: we are protoundly 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 ailied 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 fascina-tion; 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 winers, which appeared at first to have more thought and originaitty. Your amaton, friend has, in mo ments of confidence, read to you his "Ode to the Inscritable.' Some of the lines were really Wordsworthian, had to say Milliome! Nothing, indeed is more common in amateur voise-making, of a certain kind, than lines which remind you of Shake-peare, whou read aloud by their authors. But, somehow, when the verses get into print, the world is not moved by them, and you contess that type has a queer effect upon poetry, and that it is never sate to commit yourself critically until you "get the poem into your own

So it happens that the simple phrase which the great poet himself set little value upon, and which seemed to him a miser able madequate 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 Chi 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 'he invaders' accounts of the victories recorded in the Old Tests. ment over the various kings of Judah and Israel. These wonderful confirmations of the snored history have been carefully developed, and a new and very important chapt r of the world's history has been recovered, including telerably complete annals of successive kings, beginning nearannals 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 teelings, what their Iliad or Kal vaia, what their omens and expresses and star-gazors' 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 carious. The public attention directof 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 within the configuration of the London Telegraph, and publishers of the London Telegraph, and afterwards by the British Museum, to carry on further explorations in Ninevoli, with the object of completing the story of the Flood, and of securing other records. Ho 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 proviously in the British Museum, he has given in his important work just published, entitled "Assyrian Discoveries."—Dr. W. H. 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 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 unseen slumbor seeds of the poppy The evening zephyrs bore them to the peaceful homes of the weary peasants. Sweet sleep overcomes the innates of every rustic cottage, from the grey-buired sire, leaning on his staff, to the babe in the oradle. 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 cheorful 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, "Mas!" 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 Sleep 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 barbacks 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 femoved 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 Rossean. 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 chullition 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 Ageful.

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 CHILDREN'S TREACLE CAKE.

the cakes stick to the frier.

Stin a small teaspoonful of carbonate of soda into three good teasupfuls of flour, and add a little spice, and rub well into two ounces of butter. Stir three tablespoonfuls of treacle into a teasupful and a-half of hot water, and then mux 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 chickons till tender; take out all the bones, and chop the meat fine; season to taste with salt, papper, and butter; pour in enough of the liquor they are boiled in to make moist. Meld it in any shape you choose, and when cold, turn out, and cut into slices. It is an excellent travelling lunch.

TO PRESERVE LEMONS PRESH.

Slies them as thin as possible, and put into a nice sweet jar with alternate layers of augar and lemons, remove all the seeds, have each layer of lemon entirely covered with sugar; the 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.

Veri, y music hath charms for many a dull car, and is even profitable too where least expected. In Switzerland a milkmaid who is a good singer acts 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 bouse-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 profassion 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 runing the digestion, of enfectling and disordering the heart's actions, and of generally shattering the nerves. And it must be remembered that not morely is it a quastion of narcotic excess, but the encurous amount of hot water which tea bibbers necessarily drink is exceedingly prejudical 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 ineist that our testotal reformers have overlooked, and even to a small extent encuraged, a form of animal indulgence which is as distinctly sexual, extravagant and pernicious as any beer-drinking or ginswilling in the world.

DEALING WITH HOUSEHOLD PESTS.

Mr. Charles Thompson says in the Scientific American: "I have not seen u bedbug or a flea m my house this many years. If any army of them were to be brought in, morcury 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 effluria and the animacules which always arise from putrefuction of decaying substances during the warm weather. So, also, with the buds, which are quite numorous in the summer; insteal of she ing them or setting up seare-crows to frighten them away. I throw out overy possible inducement for them to build their nests in my fruit trees. The birds capture a large share of the insects in the larvel state, and thus the millers are prevented from depositing eggs for a future erop of worms. As to the loss of fruit by the birds, the latter are always sure to be on hand in to co 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 vogetation unflavoured with those articles will seek its breakfast class where, and leave my garden unmolested. A few drops of carbolic acid in a pint of water will clean house plants from lice in a whort time. If mosquitoes or bloodsuckers infest our sleeping rooms at night, we uncork a bottle of the oil of pennyrogal, and these insects leave in great haste, nor will they return while the air in the room is loaded with the fames of that aromatic horb. If rats enter the celler, a little powdered potash thrown into their holes or mixed with meal or scattered in their numays, nover fails to drive them away. Cayenne pepper will keep the buttery and storeroom free from ants and cockroaches."

Scientific and Aseful.

POVERTY OF BLOOD,

M. Lile strongly recommends the use of bread mixed with sea-water in cases of the bread mixed with soa-water in cases of decases arising from poverty of blood, for convalescents recovering from acute discases, and for healthy persons of delicate constitutions. The water must be genuine sea-water, not the sea-sait of commerce in water.

HEADACHE.

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

ASPARAGUS AND RHEUMATISM.

A writer says: "We know of several cases or renet and cure of severo rheumatism by the free use of asparagus, making it a constant diet, three times a day, using only goda biscut, 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 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 stehed into the steel.

CHEAP AND GOOD SOUP WITHOUT NEAT.

Peel the following vegetables, and cut them into small pieces:—Six potatoes, four turnips, two carrots, two onions, if obtainable, two large mushrooms, one 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, seasoning, and two table-spoonfuls of sauce; simmer gently until it is all reduced to a pulp, then pass it through a

COLD BEEF PIE.

Cut some cold underdone beef into small neces, 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. lover 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 doughey state, capable of being masked between the finger and thumb, and when the straw is a bright 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 orten 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 earthening celery, placing it between the rows and around the plants after the leaves and stalks have been brought to-gether, pressing the sawdust about them o as to compact and insure blanching perso as to compact and insure blanching per-fectly. It is better, he thinks, then 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 selery. colory.

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

ONIONS FOR SLEEPLESSNESS.

I now venture to suggest a new but simple remedy for want of sleep. Opiates in any form, even the Liquor opii sedat and chloroyne, will leave tracee 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 sealthy root: This oil has, I am sure sporific powers. In my own case they bever 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 when exposed to intense cold. Mr. Parnaby, Troutdale Fishery, Keswick, informs me that when collecting salmon and trout. oggs in the winter, he finds that common raw onlons enable him and his man 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 A writer in the London Builder suggests hat thick glass might be easily and cheaply semented to the walls of hospitals, etc. It would be non-absorbent, imperichable, easily cleaned, readily repaired if damaged by socident, and, unlike paper and paint, would always be as good as at first. Glass wan be cut or bent to conform to any retained shape. If Assired the plates may quired shape. If desired the plates may be coloured any cheerful tint. The hon-absorbent quality is the most important for hospital and prisons, and, we should think, is worthy the consideration of availthment.

Tan St. Petersburg Academy of Medi-tics and Surgery have just passed ninety-tics young women out of 125 enadidates with his offered themselves for examina-

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 volvety, and being illuminated with the glow of perfect healtn 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, crup-tions, yellow spots, concolones, or "grubs," a dozon may possibly be required to cure some cases where the system is rotten with scrosulous or virluent blood poisons. The cure of all these diseases, however, from the worst scrosula is, with the use of this most potent agent, only a matter of time.

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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 Indica from what it did ten years ago, I again order three bottles.

Respectfully, Henry B. Spangler. MONTROSEVILLE, Lycoming Co., Pa., } Sept. 20, 1875.

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the meridian; draw a line to the centre
the circle, and that will be the true
the circle, and that will be the true
apparent time, or to correct the compass for rariation.

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a friead who is a sufferer, he will do a humane act by
cutting this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

PHILAPPIPHIA, June Min, 1867

SETH HANCE, Be litimore, Md.—Dear var Second your advertsonement is was induced to my your Epile pine Philas I was attacked with Epile by in July, 1863. Immediate by my physician was summoned, but how could give me no relief. I there consulted another physician, but I seemed they are not relief. I there consulted another put a fine of an are consulted another put without any colour tried then the amount of the relief without any colour tried the part of the relief without any colour tried to my also part of the relief was generally attacked without any at the relief without any colour tried and the relief was generally attacked without any at the relief was the severally attacked without any also part of wow weeks. I was often attacked in my also past diversity of two weeks. I was often attacked in my also past diversity of the works a fixed in my lead to my and the fall-I was affected in my lead as a fixed with and was affected in my lead two manuals at a 1st a low was affected in my lead two manuals at a 1st a low as a fixed with my life, and only had two manuals at a 1st
IS THERE A CURE FOR EPILEPSY?

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The subjoined will answer.

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You will find enclosed five dollars, which I send you for
two box so of your Epileptic Pills. I was the first person
who tried your Pills in this part of the country. My son
was badly afflicted with fits for two years. I wrote for
and received two boxes of your Pills, which he took accordings to directions. He has never had aft since
was by my persuasion that Mr. Lyon tried your Pill
His case was a very bad one; he had fits nearly all his
life Persons have written to me from Alabahna and
Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
bad aschance of hearing from their effect have they
failed to cure. Yours, etc. C. H. Ger.

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

BY HANCE'S EPILEPTIO PILLS.

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To Seth S. Hancl.—A person in my employ had been afflicted with Fits, or lipidepsy, for thirteen years; he had these attacks at intervals of two to four weeks, and often-times several in quick succession, sometimes continuing the several in quick succession, sometimes continuing the properties of the several consideration of the several consideration of the several conditions and the world continue for a day or two after the fits coaced I tried several remedies prescribed by our resident physicians, but without success. Having seen your advertisement I concluded to try your remedy. I obtained two layers of your Pills, gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, about 30 years of age, and has not had a ditained no commenced taking your medicine, ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give its trial.

B. L. Deparese.

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her in in Novemeration and in the interest of the control of the c

Births, Marringes and Denths.

BIRTH.

At the manse, Port Bruce, on Dec. 25th, the wife of Bay, Goe Melconaud, of Controllessound Underwood, of a daughter. MARRIAGES.

On Wednesday, the with of thecomber, at the residence of the bribes father, by the tow J. L. Korr, of Learnington, the Rev. O. M. Medenald, of Point Fidward, to Jesuic, eldest daughter of Mr. Walter Cowan, of Blythesecool, Ont.

On December 23rd, by Rev. Jas. Boyd, at the residence of the bridge father, Sandierd Johnson, Esq., of the city of Rivarien, to Emmy, eddest daughter of John Haker, Esq., Northport, Unt.

On necessiber 75th, by the Rev. E. W. Weits, at the residence of the bride risiber, George Langtry, Haq., of the Township of Trafalgar, to Marrion, second daughter of John Marshull, Esq., of came place.

On the 19th utt., at the residence of the bride father, by the Rev. H. Crozler, Mr. William John Jordan, of West Garefrane, to Mary, eldost daughter of Mr. John Hamilton, of Egremont.

On the 2:th uit, at the residence of the bride's father, by the May H. Crozier, Mr John Ross, to Anna Sane, eldest daughter of Mr. William Caulpield, both of Egrement

On the 2th ult, by the Roy H Crozier, at his residence, Helstein, Mr. Robert Roywick, to Jane, accord daughter of Mr James Hustle, both of Egrothout.

On the 1-t inst. by the Rev. H. Crozier, at the residence of Mr. Eiram Wilder, Mr. William Wilder, to Miss Jano Jemiesen, both of Egrebook.

THE PRODUCE MARKETS.

TORONTO, Jan. 5th, 1876 The English and American broadstuffs are gen-erally nuchanged. Locally not much has been doned a produce. TORONTO.

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OTTAWA.										

Apples, per barrei Butter, tub, per tb... Butter, in lb. roils . . . Eggs, per dez

to \$10.00. Land-Por lb. 1410; pails, 15c.

Official Announcements.

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

OTTAWA.—The next regular meeting of Presby tery was appointed to be hell within St Andrew's Church, Cari ton Place, on the Tuesday after the drat Sebesth, (Feb., at 2 o'clocs.

Towns Next or linery meeting to be held in the management place, on the first aready of February, at 11 a.m.

BRUGS. In Assor Charch, h nearding, or the mid Tuesday of January at 2 occook p.m.

MANTOBA—The Preshytery of the twhe mosts in the Preshyterian Church, had can, on the second Wednesday of March as 10 a.m.

Ond Wednesday of Marca at 10 at 11.

CHATRAM—In Addition street nurth Chatham, on Tuesday 28th March, 1872 at 11 at 1 alors circulars and our extra forms to Agonta commissions will be called for at this successing.

NATIONAL PUBLISHING CO., Phila. Pa. Whitny.—The Presbytery of Whitby meets in Oshawa on the second Tuesday of January

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APPOINTMENTS OF MEETINGS

Lindsay.—Nort regular meeting in Wood, allo, on the last Thesday of Feb., 1876, at 11 a.m.

Kind.con.—Nort neeting to be held in bt Androw's Hall, Kingston, on the second Thesday of January, 1876, at three o'clock p.m.

Preparamon.—The next meeting of the Preshytory of Peterboro will be held in bt Pauls Church, Potolboro, on the third Thesday of January, 1876, at 11 a.m.

Others The postformlar monting of Preshy at 11 a.m.

Lundon, Ontario, Lundon, Ont

London, Ontario

ZELES ENCYCLOPEDIA.

HAMILTON.—The next ordinary meeting will be hold in Et Paul's Church, Hamilton, on the second Tuesday of January, 166, at 11 o'clock.

Bairing.—Sext meeting of Fresh tery of Barrie at Barrie, 1st Tuesday on March, 1876, at 11 a.m.

Towns. Next or linery meeting to be held.

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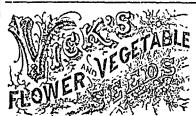
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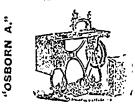
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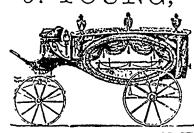
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