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## Contributors and Correspondents.

### DIARY IN THE EAST.

LAST WEEK IN JERUSALEM—JEWISH PASSOVER—JOURNEY TO NAZARETH.

April 2nd I shall never forget. It was the day before Good Friday, the day when thus we remembered our Lord's partaking of the Passover with his disciples, and instituting the Lord's Supper. In the little English Church on Zion Hill a company of Christians, of various nations, gathered on that evening to commemorate the Lord's dying love. It was a very solemn season, when one seemed brought very near to the cross on which the Lord of glory was content to hang, a willing sufferer for His people's sins. Not that even such a celebration, on such a night, and in such a place, could give any real spiritual appreciation of the Lord's love, and application of his merits to the soul. No, such circumstances might move the natural feelings, but could not really touch the soul. On Zion Hill, as in Scotland, it is the Spirit's work, and only His to convince of sin, and to testify of the dying love of a Saviour.

After this solemn service, B. Mr. W., and I walked out to the slope of the Mount of Olives, above Gethsemane. Two friends were with us, one of them an English clergyman.

We had to pass all round the city outside the walls, for at sunset all the gates are shut except the Jafa one. The solemn stillness of the night was unbroken by any human sound, and the time and scene forbade much conversation. The full moon at times was covered by thick clouds, but as we stood on the slope of Olivet it broke forth from its cloudy covering, sending a perfect flood of brilliant light over the valley, in the depth of which that awful scene was witnessed by angels if not by men—when their God and ours, veiled in flesh, bowed down in agony under the load of our sins, and cried out, "O, my father, if it be possible, let this cup pass from me!" I think that hour came up before me that night with a reality that nothing could surpass as we knelt down there, and one of our number lifted up his voice in prayer to the Father who gave His dear Son that bitter cup to drink, that we might go free. Before us we saw the slope of the hill down which the betrayer and the servants of the High Priest came with swords and staves to take the unresisting victim. Perhaps it was just such a cloudy night as the one on which we looked on the scene, for they bore "lampions and torches," which, on a night of full moon, would otherwise have seemed needless. The clouds closed again over the moon, so we gave up our intention of climbing to the top of Olivet, and returned to Jerusalem up the steep path that leads to St. Stephen's Gate, the path which our Lord must have trode as they led him away to Caiaphas, while his disciples all forsook him and fled. How apt we are to brand them as the worst of cowards, and to imagine that we never could have deserted our Lord in his hour of deep trial. Yet, what are we doing about confessing him before men? He is now on his throne of glory, and it would seem an easier thing to confess him there than in his humiliation, but how often we are very Peters, frightened before the face of even a maid servant, to confess that we belong to Jesus of Nazareth.

April 3rd, Good Friday. Great crowd of travellers were in Jerusalem, very many of whom spend much of their time in seeing the ceremonies on that day, and on Easter Sunday in the Church of the Sepulchero. Had it been any where but Jerusalem, I think I might have gone from curiosity on Good Friday evening to see the goings on there, but after having my mind so filled by the solemn remembrance of the Lord's death, as Bishop Gobat preached from his words on the cross, I did not feel I could bear to go and see a sort of theatrical representation of it in the church. Still less could I employ the day on which we commemorated the Lord's resurrection in such a way. It was very precious to me, as the last Sabbath I was to spend in Jerusalem.

April 7th was a splendid day. On it my dear friends, B. and Mr. W., were united for life, and on the same afternoon I started with them on our way to Nazareth.

A numerous company rode out with us for about an hour. On the top of the rising ground north of Olivet, which the road crosses, I took my last farewell look of the Holy City. Even in its dissolution how beautiful it looked. It was at its best. Olivet was as green as it ever is; soon the hot sun would burn it up, and bring it back to their brown and grey desolation in which I first found it. I need not weary my readers by going over the same ground which I had already passed in going to and from Nablous. We met with no remarkable adventures, the road was only

much hotter than when I passed it before, and our company a little larger, for we had, besides Mustapha on horseback, two mules for baggage, and their owners with them. After spending a night with the F's at Nablous, we started on for Nazareth, Mr. F. riding with us for a considerable distance. We took a road over Ebal, nearly due north, thus avoiding the detour by Samaria, which most travellers make. The day was splendid, in fact this time forward the only thing we had to fear in the matter of weather was the great heat which now began quite suddenly. The winter rains had been much more copious and continuous than any one in the country could remember seeing them, but the land soon dried up in all parts but regular swamps, and soon much of the grain got stunted for want of "latter rain," which are as necessary as the "former rain." The heat of April and May in Palestine is sometimes more oppressive than even the midsummer heat, because it is more frequently accompanied by the dreaded sirocco, the lowering effect of which on the nervous system can only be conceived by nervous people who have felt it.

This 7th of April, however, though hot, was not oppressive, and we had a pleasant ride over hill and vale. The ground was just a mass of flowers, and the hills were more rounded and green than those about Jerusalem. They reminded me a little of the border hills about Moffat, but they were more capable of cultivation than our Scotch hills. There were here and there patches of thriving grain far up on the hillsides. Our track, at first though rough, was not at all difficult, and very superior to that between Jerusalem and Nazareth, the real difficulties came in the after part of the day. We rode nearly three hours without passing a single village, though we saw some at a distance. Our rest was taken by a little stream not far from the large village of Jaba. It is prettily situated on a sloping hill, and has an ancient, yet massive, look, not nearly so tumble-down in appearance as most of the villages I saw. There were groves of fine olive trees under which we rested and refreshed ourselves with lemonade, at the manufacture of which Mustapha was an adept. We carried the materials with us, except the water which the little brook supplied. While sitting under the trees a few Mukharries passed with their mules, to whom Mustapha applied for information about the road, for we were now close to the worst bit of the whole way. They pointed out one of their party, a man on horseback, who they said would guide us if we liked. It was too good an offer to lose, so we mounted at once, and set off with our guide in front of us. We were much the better of him. He knew every step of the way, and following close on his steps we got through a very swampy bit which there was no way of avoiding. He also showed us how to proceed when we came near what Murray describes as a "beautiful plain three or four miles in diameter," surrounded by low hills covered with dark copses of hawthorn, oak, and arbutus which rise abruptly from the greenward. This little plain was now a complete lake. Even in ordinary years it is apt to be pretty wet, as the waters which come from the hills around it have no outlet, and in consequence it gets the name of "Merjel-Ghuruk," or the "Drowning Meadow."

On the west side of it the little fortress and village of Sanur crown a conical hill. Across this Drowning Meadow, now a lake, the regular road goes, but our guide took us a long detour over the hill beside Sanur, and through fields beyond it, so that we only in one place had to ride through the water, and then it was not unpleasant to do so, for the ground was firm and rocky under it, being in fact the spur of one of the little hills that bound the plain.

I was glad that the regular track was still completely impassable. Had it been a little dried up so that we could have gone by it, we should have had a very unpleasant hour or more of crawling through swamps, in which the horses would have sunk till we felt as if they could never get up again. I preferred a long round very much to that, and the scenery was very beautiful. The little lake was quite a pretty object, surrounded by the wooded hills, all gay with flowers and flowering shrubs.

We were rather amused to find out that our guide was the Nazareth postman who goes to and fro between Jerusalem and Nazareth once a week; we thought he was by this time in Nazareth. The letters which we had written to our friends there, announcing that we were really coming now that the weather was settled, were still in his saddle-bags, and he did not reach Nazareth till after ourselves.

From the little lake we wound up over a wooded height, from the top of which we had a glorious view. Just beneath us the little village of Kubstiyel, nestled in one of the romantic valleys that intersect these hills of Samaria. Further to our left, though not within sight, we knew Dothan lay hid in another fertile vale, the rich pasture of which had tempted Jacob's sons to bring their flocks on from Shechem on that day when Joseph was hailed by them as "the dreamer," and made the victim of the jealous spite and hatred of his unnatural brothers. Beyond all this we could see (over a low ridge) the vast plains of Esdraulon, and beyond it again the hills of Galilee, and which Nazareth lies. A little tower on one of the hills above Nazareth might already be discerned with a glass. On the horizon Harazin stands out boldly against the sky, and dressed in spots white and looking beautiful. The inhabitant of Kubstiyel bore a bad character for turbulence, but let us pass peacefully, with the exception of a mischievous woman throwing a stone at us as we rode down the steep hill above the

village. From there we crossed a long open slope, and then dived down into such a pretty glen with a rapid stream running down it. There were many cattle grazing about, and I could have imagined myself in one of the quiet highland glens of my native land, had not a couple of jackals, which we roused from their lair, undeceived me. And soon after rounding one of the windings of the glen, we came in view of the few palm-trees which mark the village of Jenin, where we were to pass the night—I cannot say where we were to sleep.

(To be Continued.)

## Infant Baptism of Older Date than the Thirteenth Century.

At the opening of the new Baptist Church, St. Catherine St., Montreal, the Rev. Dr. Lorimer of Boston, preached from Rev. xxi. 16—"The city lieth four square," etc. According to the Montreal Witness, the following is a part of the sermon: "The length of the city showed the great length of the Church. Roman Catholics boast of the great antiquity of their church, but we can fix the date of every one of their doctrines. The preacher here gave the dates of the first introduction of a number of Popish doctrines and practices. Infant baptism he stated, had its beginning in the thirteenth century." On the above I would make the following remarks:

(1) The Dr. knows that, of the different evangelical bodies, the far greater number practice infant baptism. He knows, also, that the Baptists unite readily with them in different efforts to extend the kingdom of Christ in the world. It was in the highest degree reasonable to suppose that a large number of the latter would be present, some, no doubt, from curiosity—others, no doubt, from brotherly feeling. It was, therefore, in extremely bad taste to class them with Papists in the matter of infant baptism, as the Dr. did. If he believes the thread-bare statement that infant baptism is one of the institutions of Popery, he has a perfect right to express his belief on suitable occasions. The occasion referred to, was, however, anything but a suitable one. Solomon says that there is a time to be silent, as well as a time to speak. The Dr. would have shown wisdom if he had kept silent on that subject, at that time. Some may say, "O, but this is a free country." That is quite true, but are we under no law except that of the land?

(2) The Dr.'s knowledge of Church History must be very limited when he says that infant baptism is an institution of Popery, and that it was not introduced till the thirteenth century. There is, to say the least, very strong reason to believe that it was practised by the apostles. If it was, then both statements of the Dr. are true. But I shall pass by that, and come to other arguments against them. The Greek, the Armenian, the Nestorian, the Syrian, and the Abyssinian Churches have always practised infant baptism. These were in being long before the thirteenth century, and were never subject to the Papacy. The Waldensian Church has been a witness for the truth from apostolic times. One of its characteristics has always been infant baptism. We learn from Irenaeus, who wrote about sixty-seven years after the apostle's time, that infant baptism was practised in his day. Tertullian, who was born fifty years after the apostolic age, Augustine, Pelagius, and Celestius who lived in the fourth century, respectively testify that infant baptism was common in their days. The Council of Carthage, whose president was Cyprian, and which met one hundred and fifty years after the apostles passed a law regarding the time when an infant should be baptized. It is unnecessary to multiply proofs of the same kind. So much for Dr. Lorimer's assertions that infant baptism is a Popish institution, and that it was unknown before the thirteenth century. T. F. Motis, Que.

## Sabbath Observance.

Editor BRITISH AMERICAN PRESBYTERIAN. DEAR SIR,—Will you kindly give insertion in your columns to the unhoped-for form of Petition to the Dominion Parliament, for the passing of an Act for the more effectual suppression of unnecessary Sabbath labour and traffic on public works and lines of railway throughout the Dominion. It is more suggested as a form that Presbyteries may use or modify according to their own judgment.

There should be three copies prepared, one to be addressed to His Excellency the Governor-General, one to the Senate, and one to the Commons; and they should be forwarded to Ottawa very early in the session of Parliament, if not previously sent to the member of the House who is to take charge of having them presented. Yours, very truly, W. T. McMULLEN. Woodstock, Nov. 15th, 1875.

To the Honourable the House of Commons of Canada, in Parliament assembled.

THE PETITION OF THE PRESBYTERY OF — OF THE PRESBYTERIAN CHURCH IN CANADA.

HUMBLY SHEWETH —

That the Lord's day or Christian Sabbath as a day of rest devoted to the public worship of God is a Divine institution, the due observance of which is intimately connected with the social and moral well-being of the people of this Dominion; and that every citizen should be protected in his right to enjoy the rest and the religious privileges of that holy day.

That in connection with public works and lines of railway throughout the Do-

minion there is, as your petitioners believe, a very large amount of unnecessary labour and traffic carried on on the Sabbath; and the employees of railway corporations especially are subjected to the grievous hardship of having either to engage in such Sabbath labour and traffic or resign their situations; and that the public worship of God in cities, towns, and villages along such lines of railway is seriously disturbed.

That the law, as it now stands, makes no adequate provision for arresting this evil, railway corporations not being held responsible for the violations of the civil law of the Sabbath committed in their service, but only the men who are found at work, and who in many cases are obeying the orders of the company, contrary to their own consciences, and in opposition to a deep sense of duty.

That such a state of things is highly injurious, both physically and morally, to the individuals and families more immediately implicated, is fitted to deaden the moral sensibility of the public mind on the claims and sanctity of the Sabbath, and thereby weaken all religious conviction and lower the standard of public morals.

Wherefore your petitioners humbly pray that Your Honourable House may be pleased to pass an Act for the more effectual suppression of all unnecessary Sabbath labour and traffic on railroads and public works.

And your petitioners as in duty bound will ever pray.

## Conversion.

(Continued.)

Editor BRITISH AMERICAN PRESBYTERIAN.

Human Effort.—We may further make it a distinct question whether God is moved by the religious exercises of the unregenerate to grant that grace which leads to conversion, or whether he is influenced solely by his own purpose previously formed. Arminius expresses his view as follows: "Such is the benignity and liberality of God, that, though these works are unworthy, yet he rewards them with a larger blessing." Watson in his institutes takes a similar position and says: "There is sometimes found a man not yet regenerate in the scriptural sense—not even decided in his choice—something of moral excellence, such as compunction for sin; a fear of God which preserves from evil, charity, kindness, a lofty sense of honour and justice, a power of consideration, praying, turning to God; such as to commence that course would lead to forgiveness and regeneration."

The first view seems to represent conversion as the benevolent reward of human diligence; the second, that an honest and faithful cultivation of virtuous feelings will lead to conversion. Of such views we cannot say less than that they tend the mind to undervalue the work of the Spirit, and to over-estimate human frames and feelings;—that they attribute at least as much to human diligence as to grace;—and that they share the glory of the work between the creature and the Creator. There seems to be no small divergence between such views and that of Paul,—"By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast, for we are his workmanship." Cole in his old Puritan style says: "What rises from the Divine nature directs its course towards God, and ceases not till it arrives at him; but what rises in self terminates there; as a circle, wheresoever it begins there it ends." Paul was once a moralist of no ordinary size, but "where it pleased God to reveal his son in him," he counts it all but duty, which he would not have done, had the new-creature sprung out of the old. Think not, therefore, to find in yourselves the materials of Gospel holiness, or to raise them out of your natural endowments, which, though of good use in their place, will not bear of the right kind till headed by the ingrafted word. To think to obtain special grace upon you improvement of that which is common is to build upon a wrong foundation, to remain under a covenant of works, under which no man was ever saved or shall be; this was the case until those who "followed after the law of righteousness," and did not attain to it, because "they sought it," as it were, "by the works of the law."

Another phase of the question meets us here, viz.: does not the unregenerate in some sense desire salvation?

Probably all the unregenerate acquainted with the Gospel have a wish to be saved and can say, "Let me die the death of the righteous, and let my last end be like his." This desire may, even to some extent, influence their conduct, yet such a wish is not inconsistent with their remaining in a state of sin, and discovering no love for the Saviour.

Means.—Conversion, being the actual and personal availing of the soul to God, of one that is spiritually moved by the Holy Spirit, may be viewed as the work of God and as the work of man. In Scripture there are three classes of texts which bear upon the subject. The first refers to the Divine, the second to the human element, in the Word, both elements are co-joined as in John vi. 27, God is the Supreme Cause, man is the subordinate, and moves, man acts by Him.

Inasmuch as the work of grace is carried on in the soul, in conformity with the natural constitution of the mind, it is evident that means are necessary for effecting

the end designed. The Church is a grand organized system for the conversion of the world.

It is therefore the privilege, and is no less the duty of man, to use the means which the Spirit ordinarily blesses to the desired end. Amongst other duties we mention the following, viz.: To inform ourselves aright concerning our natural state and condition.—To endeavour to understand God's will and the way of salvation.—"Search the Scriptures."—To pray and seek the influence of the Holy Spirit. We might as well say that the Syro-chalchian woman did wrong in beseeching Christ in her importunities as to say that the unbelieve should not pray. The Holy Spirit's promise to them that seek for Him "It is in the exercise of means that God usually reveals himself by his blessings. While the lepers were on their way to the priest they were cleansed. While the blind man washed in the pool of Shoen he received sight. While we are the means, their Divine Author makes them effectual. Elisha wrote the waters with Elijah's mantle, but it was the God of Elijah that parted them hither and thither. Men rolled the stone from the grave, but it was Christ who brought Lazarus forth.

To such a view of the whole subject two objections may be raised.

First, If God has not bestowed grace how can he ask men to report? We answer (1) As our Sovereign Lord and Righteous Ruler God acts consistently with his government in "commanding all men everywhere to report." (2) Because sin is not the state in which God created us, but one to which man has reduced himself, and in which he too willingly lives, it is consistent in God to command from us the honour due to Him. "If then I be a father where is mine honour? and if I be a master where is my fear?" (3) God appeals to the moral nature, so that the enlightened conscience may give its judgment against sin; and this state of conviction He uses as a means of leading men to true repentance. (4) He commands repentance, that we may know our duty, and so be enabled to do his will as expressed in the economy of grace.

Second objection. If man has no ability to repent how can he be blamed for not repenting? This, though seemingly the strongest is the shallowest objection that can be offered; for he who urges it against the thing of grace would allow no weight to attach to it, if urged against the judicial economy that obtains with man. We believe that no man will urge that the evil disposition of the criminal should absolve him from blame, or shield him from punishment; but rather, that it aggravates his offence. In like manner the greater the indisposition of the sinner to godliness, the deeper his guilt. There is in fact no doctrine to which an objection may not be raised. There are mysteries connected with godliness, and mysteries connected with sin. There is for all sufficient encouragement and comfort in the Gospel truths, viz.: That in the eternal and unchangeable love of God, He gave His Son to die for us, His Word to instruct us, and His Spirit to influence us. That Jesus came "to call not the righteous, but sinners to repentance." That the Gospel invitations are addressed to sinners—that the means by which God accomplishes his purpose in man's salvation are placed in our possession—and that while we are commanded to make to ourselves a new heart, we at the same time have the promise, "A new heart also will I give you, and a new spirit will I put within you." C.

## Scriptural Exposition.

Scripture exposition from the pulpit has fallen into disuse. One of the Andover professors remarks that "the Christian teacher is merged and forgotten in the pulpit orator." The leadership in biblical instruction has silently passed into the hands of laymen. The man whom of all men we should naturally expect to see, not "lord it over," but morally leading his fellow Christian workers, is not there. He is taking needed rest for an hour, or he may be hard at work preparing to go again into his pulpit to conduct a service whose impression differs just enough from that of the morning to somewhat blur the latter, and not enough to prevent the inevitable impression of monotony. Thus the preacher loses what naturally belongs to him, (not as a matter of supremacy, but of service,) and what the intelligent, thinking people in our churches want him to have, and what he, as a workman, cannot afford to lose, namely, the spiritual leading of all his people, old and young, in the study of the Scriptures.—Rev. George N. Marden.

A society for the propagation of Buddhism throughout the world is reported as having been established in China.

The whole Bible is now printed in the Maudsarian dialect, which is the official language of China.

If you labor to be seen of men, the spirit of your work will have little rallying power. If you do all things heartily as to the Lord; the outpouring of your patience and enthusiasm may spread in many hearts, even though the Master wisely keeps you ignorant of it.

The London Rock says it is confidently asserted in certain well-informed circles that the Pope has a batch of five or six medals to be given to all those who are pledged to vote for Dr. Manning when another wearer is wanted for the triple crown.

The workmen in Rome, while purifying their residences in the house where the wooden grating tables were lately discovered, came on two inkstands and the pen which had been used in inscribing. The pen is of metal, and something of the form of a goosequill.

Correspondence.

The Westminster Confession.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir, - As you have recently given insertion to letters from correspondents who appear to me to give an altogether undue place and importance to the Westminster Confession of Faith, I trust you will kindly allow a few words of calm and moderate protest, on behalf of the very many who regard as a serious evil the rigidity with which this confession has been imposed upon our Church.

And first I must say that some of your correspondents, in their enthusiastic zeal for the "Confession," appear to me to forget that they are giving it a place due only to that inspired standard of truth, which, as our Shorter Catechism teaches us, is "the only rule" to direct us how we may glorify and enjoy "God—the only authoritative teacher as to "what we are to believe concerning God and what duty God requires of man."

It may be willingly granted that some "Confession" is needed of the "Faith" of those who are to be invested with the responsible office of preaching the Gospel of Christ. But the only confession which our Lord Himself demanded of the preachers whom He sent forth was that of their faith in Him, nor did the Apostolic Church demand any other.

We are far from underrating the excellence and wisdom of the men who drew up the "Confession," or undervaluing the results of their labours. In many respects it is a most admirable "body of divinity," and was drawn up sincerely, though by no means unanimously in all points, by its compilers, according to their light. But there are many reasons why our faith should not be stereotyped, and our progress stopped at the point which they had reached, more than two centuries ago.

to give it an authority never intended by its excellent compilers, who meant it as an aid to the understanding of truth,—not as a finality.

We of the laity are not told that we must homologate in all points the Confession of Faith or cease to be Presbyterians. If so, it would very much reduce the numbers of the Church. But those who, like myself, are sincerely attached to the Presbyterian Church, believing it to be a Scriptural and living branch of the Christian Church, while not feeling bound to a long and complicated dogmatic system, would have felt it hard, had they desired to enter her ministry, and been excluded from it simply because they could not in all points conscientiously endorse the Westminster Confession.

Every one who knows the history of the Church of Scotland knows well that the evil from which she has suffered most, has been that of making a dead and rigid orthodoxy of belief stand instead of the warm and living faith and trust which comes from drawing our spiritual life direct from Christ who is our life, and seeking the constant teaching of the Holy Spirit. And the Church was never more idly "moderate" than when she deposed one of our holiest ministers for a supposed deviation from dogmatic "orthodoxy."

It should not have been considered an "attack" on the Confession to say that ministers should "search the Scriptures" for themselves under the guidance of the Spirit of Truth—and not be content to look solely through the spectacles of the Confession. I need hardly say that they were to read the Bible in order to prove the Prayer Book! Presbyterians can see the evil in this, though some of them cannot see the same evil when the "Confession" is in question.

It is no wonder that there are at the present time in our church ninety vacancies, and only thirty probationers to supply them. Our young men receive such tremendous and startling encouragement to enter the profession of the Christian ministry from such a state of things.

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that there is to be progress in the development of theology as of all other departments of thought.

This principle is the very *raison d'être* of every new commentary, critical work, and theological article that is published, which would be useless and superfluous, were it not supposed capable of shedding some new light on Divine Truth.

No scientific school would commit the error of crystallizing its system at any given point in the past, and why should we commit the same error in regard to what is far more important? The teaching of its Divine Founder was that the Church was to depend on the guidance of the Spirit of Truth. Is it not lack of faith in this teaching which lays so much stress on human standards? Believing that the Church, as well as the individual Christian is to make progress in Divine truth, and that every Christian is under obligation to "search the Scriptures" with open heart and mind, we of the laity desire the same liberty for our clergy that we claim for ourselves,—so that they may not be obliged, in deference to any human authority to close their minds against the entrance of any light which the "Spirit of truth" may bring to their minds in the course of their researches.

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Probationers and Vacancies.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir, - Will you allow me space in your columns to make a few statements to the public concerning the way affairs are managed in some of our congregations?

I wish to draw attention to the very inadequate support that probationers receive from vacant congregations. The sum of eight dollars is far too little to pay even ordinary expenses, and especially in the case when the distance to be travelled is very great.

All most ordinary mechanics earn more than this. He will earn his ten, twelve, or fifteen dollars per week, but the licentiate and probationer of one of the largest and wealthiest churches are frowned down to the trifling sum of eight dollars.

Why, sir, there are some country congregations who have been giving their settled ministers at the rate of fifteen, twenty, and twenty-five dollars per week, and when they become vacant, the poor probationer, who travels two hundred miles in order to preach the Gospel to them, receives the paltry sum of eight dollars. Surely this is scarcely fair or just.

And, sir, one can scarcely credit it; there are leading men in some of our congregations mean enough to lift up their voice and to use their influence against the settlement of a pastor, because "the preaching only costs them eight dollars" now, and if they had a minister this sum would have to be largely increased. Here, fine, Mr. Editor, the secret of long vacancies. O, tempora! O mores! where is the Christianity here? We once heard of an old man who thanked God that he had been a member of a Christian Church the last three years, and it only cost him three cents.

These small-souled, niggardly individuals are surely of the same stamp. We would at once say, Let the church be purified of all such. This, Mr. Editor, is the reason why some congregations remain long vacant—"cheap preaching."

The time it takes to qualify oneself for the ministry is a powerful argument against such small remuneration. Altogether it takes about ten years. Three years preparatory training for the university, and four years of an arts course after entering the university, then three years of a theological training, and then we are ready to receive the enormous salary of

eight dollars per week and pay all our expenses. Why, Sir, the thing is so absurd as almost to arouse the slumbering shades of John Knox. What's the remedy? It lies with the Presbyteries. Let them see to it, that each congregation pays according to its means, and then there will be no more "cheap preaching."

Hoping you will insert this, so that the rights of probationers and licentiates may be preserved, I remain, yours truly,

Pastor and People.

Easy Religion.

It is not to be denied or overlooked that there is a prevailing tendency in many of our popular and fashionable city and country churches, to favor and advocate a loose and easy-going religion among Christians, as well as among ministers, especially among young Christians.

Three months ago, one of the most intelligent, clear-headed professional men in the country, not himself a professor of religion, said to me, in a conversation on the importance and reality of religion: "If there is any thing in this world that tempts me to disbelieve the whole thing, it is when I see men profess to be converted—covenant to labor for Christ, and His cause forever—come to the communion and take the body and blood of the crucified Saviour in their hands and lips—and then in three months after I see those same persons playing cards at whist parties, dancing at public balls, frequenting opera and theatres, and all manner of vain worldly amusements! It looks to me like consummate hypocrisy, and I am tempted to think the whole thing a delusion!"

I cannot wonder at it. What a slur upon Christianity, that there is nothing in it to interest, delight, and satisfy the soul! Must the young Christian be without joy, pleasure, and happiness, only as he seeks them over in the green fields of vain worldly amusements?

Said Dr. Cuyler, "You cannot grow healthy, young Christians, in the foul air of social dissipation! Midnight parties, operas, Germanias, and whist clubs, do not suit Christ's plants of grace, any better than Labrador ice fields suit orange trees. A Christian cannot keep all the habits of a worldlyman without killing his piety. Come out and be separate, means something more than to take the communion seat half a dozen times a year."

It is a strong prevalent current towards an easy-going religion—a tendency to favour and practice vain, dissipating amusements, which lead away from Christ; the true demand of the pews upon the pulpit is, that it shall be awake to that fact—shall speak, and preach, if need be, against these things, though they seem to be little matters, and though some may be offended by it—for the watchman must warn the flock against present dangers, and present forms of worldly conformity, and departures from God—though he may find, in faithfully doing so, that the offence of the cross has not yet ceased.

Infinite Loveliness.

Every object that can be presented to us has a claim on our affections corresponding to its character. If any object be admirable, it possesses a natural and inherent claim to our admiration; if it be venerable, it has a claim to our reverence; if it be terrible, it demands our fear; if it be beautiful and amiable, it claims and deserves our love. But God is perfectly and infinitely lovely; nay, he is excellence and loveliness itself. If you doubt this, ask those who can tell you. Ask Christ, who is in the bosom of the Father, and He will tell you that God is infinitely lovely. Ask the holy angels who dwell in His immediate presence, and they will tell you that He is lovely beyond all that even angelic minds can conceive. Ask good men in all ages, and they will lament that they cannot tell you how admirable and excellent Jehovah is. Ask everything beautiful and amiable in the universe, and it will tell you that all its beauty is but a faint reflection of His. If all this does not satisfy you, ask the spirits of disobedience, and they, though filled with malice and rage against him, will tell you, if you can constrain them to speak, that the Being whom they hate is lovely, and that it constitutes the essence of their misery that they can find no blemish in His character. But if God be thus infinitely lovely, we are under infinite obligations to love Him; obligations from which He Himself cannot release us, but by altering his character and ceasing to be lovely.

God's WORD GIVEN LIGHT.—The following shows how the Word of God reaches the human heart, even in heathen lands:—"A native minister of Madagascar, now an assistant in the revision of the book of Genesis, attributes his conversion entirely to his having accidentally met with a small scrap torn from a Malagasy Bible. While walking past the spot where the Memorial Church of Ambatan-kanga now stands, he saw on the ground a small scrap of printed paper. Taking it up, he found it was a mere fragment of the book of Psalms. He began to read, and was especially struck with one verse, which speaks of the power and majesty of God. He could not get rid of the impression it made on his mind, that the God revealed in the Bible was the true and living God. He accordingly sought out some Christian, and inquired about the faith they possessed. The result was that he accepted Christ as his Saviour, joined himself to the persecuted company of believers, and endured with them privation and loss for Christ's sake. He has now been for some years a native pastor, and is a most zealous and godly man."

The right and noble things which enter into character are, next to the Word of God, the noblest book to be seen and read by all men. The man who lives right, and is right, has more power in his silence than another has by his words. Character is like balls which ring out sweet music, and which, when touched accidentally even, resound with sweet music.

The Word of God.

How truly refreshing to the soul, when too weak to read or think much, to take a little sentence from God's Word and think over it. Take the following: "Justified from all things," or, "Made high by His blood." "As the Father hath loved me, so have I loved you." "I have chosen you." Just fast on those four words. "I." Who? Jesus; the altogether lovely one, the delight of God's heart. "Have," yes, long ago, before the world began, His love fastened on us guilty sinners. "Chosen you." To think that I should be His choice, His chosen one—me, a poor wretched thing. And He need not have chosen me. He's of glorious beings were before Him; but he passed them all by, and came down to love a little worm of the dust, and He became like us. "I am a worm and no man." (Ps. xxi.) O, may our souls be flattened on the love of Christ; thus shall we be filled with joy and peace.

Random Readings.

A SIMPLE faith is the best answer to all cunning questions.

HE is a wise man who knows his own folly—who distrusts himself and looks to Jesus.

Your temptations may not lie that way to-day, but they may be your strongest temptations to-morrow.

A MAN, says Spurgeon, ought to hope within the bounds of reason and the promises of the good old Book.

SLEEP is death's younger brother, and so like him, that I never dare trust him without my prayers.—Sir T. Brown.

A MAN ought to carry himself in the world as an orange tree would, if it could walk up and down in the garden, swinging perfume from every little censer it holds up to the air.

JOHN BUNYAN was once asked a question about heaven which he could not answer, because the matter was not revealed in the Scriptures; and he therefore advised the inquirer to live a holy life, and go and see.

THAT very law which moulds a tear, And bids it trickle from its source; That law preserves the earth a sphere, And guides the planets in their course. Rogers.

I CONFESS I have no hope but that which inspired the dying malefactor at the side of my Lord, and I must be saved in the same way—as freely, as fully, or not at all. Let me be found accepted in the Beloved, and complete in Him.—Countess of Huntington.

We scatter seeds with careless hands, And dream we never shall see them more But for a thousand years Their fruit appears, In weeds that mar the land Or healthful store.

PERSONS may greatly injure others in their thoughts by unjustly entertaining mean thoughts or a low esteem of them. Some are deeply and continuously injurious to others by the contempt they habitually have of them in their hearts, and by their willingness to think the worst of them.

A LIFE which is part a truth, Is ever the blindest of lies. For a lie which is all a lie, May be met and fought with outright; But a lie which is part a truth, Is a harder matter to fight.—Tennyson.

It is related of Dr. Griffin, that he once became so anxious in regard to the spiritual death long prevalent in his congregation, that he spent a night in prayer, and the next day preached with such power and earnestness that forty followed him in tears to his study, to ask what they must do to be saved.

"How large a membership has your church?" asked a minister of the deacon with whom he stopped over Sunday. "Well, I tell 'em they have got about ten that can be depended on to do any thing; but there are more'n a hundred names on the church books, if that's what you want to know."

O weary hands, that through the day, Life's heavy burden scarcely bear; Another hand shall take away This load of toil, and sin, and care: Not here, but there!

O woe-y aching, throbbing brain! O heart with doubt and sorrow riven! There is no toil, no love in vain, In that best home that Christ has given: Not earth, but heaven.

A SILVER egg was prepared as a present to a Saxon queen. Open the silver by a secret spring, and there was found a yolk of gold. Find the spring of the gold, and it flew open and disclosed a beautiful bird. Press the wings of the bird, and in its breast was found a crown, jewelled and radiant. And even within the crown, upheld by a spring like the rest, was a ring of diamonds, which fitted the finger of the princess herself. O! how many a promise there is within a promise in the Scripture, the silver around the gold, the gold around the jewels; yet how few of God's children ever find their way far enough among the springs to discover the crown of His rejoicing, or the ring of His covenant of peace!

SPURGEON says very forcibly:—"There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down and commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart fervently, and I am not separate from them. This bears rather hard on our strict-communication Baptists. I should not like to say any thing against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. They separate from the great universal church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. The pulse of Christ is communion; and was to the Church that seeks to cure the ills of Christ's Church by stopping its pulse!"

Our Young Folks.

Three Times One.

BY RACHAEL POMEROY.

Keep your busy fashions, Little maid; Growing up will spoil you, I'm afraid, When the bonnet girles grow, Half their prettiness go - People say: Who can look at such as you Without a pang or two? Well-a-day!

If I could, I'd keep you, Thy chin. As you are this minute, Every bit Not another inch of height; And n't we tall enough now quite - Two-foot-two? Why, I'd give my Sunday bonnet, And the purple posies on it, To be you!

Could the bullet only Hold the flower, Could you spare your dimples Half an-hour, I might recollect, you see, How things looked when I was there. Very well; You know what there is to say, You'll be as big as I some day - Won't you tell?

Al! did I but manage Matters here, Pianofortes should fit you Many a year; For I dread lest when you're old, You'll have lost your heart of gold On the way; That were sadder (don't forget) Than to live to see me, put Getting gray.

Goldlocks may some day Miss their curl; For each learn the feeling Of a wrinkle Never mind, so naught be stole From the sunny-tempored soul Worth a sigh. Thorough fate will have to pay All he ever took away By and by.

Stop you, then, I'd dare not, If I might, Though the risks stand heavy, Black-or white; Game of hazard, every whit; Luck and unluck, toss for it. Yes or no; Take your chances with the rest; Nature's method must be best, As things go. -St. Nicholas for September.

Am I My Brother's Keeper? Part II. Continued. "You shouldn't have brought her," exclaimed the wretched Rebecca fiercely, as she pointed at Clara Wilks, "you are bad enough yourself with your uncertain weak ways, but she and the rest were far worse; they tempted me. They never shewed a bit of care for me, no more than if I had'n't a soul or couldn't feel. They made sport of me, and so hardened me in it. They let me see ways and tempers in themselves that kept me from thinking hardly of myself. They never helped me out of anything that was wrong, though they found fault enough, and got angry over it. I hate them, and my curse is on them for what they helped to bring me to. Didn't I learn more than that good in your house listening to their talk, that I knew was most of it nonsense and deceit, though it sounded so fine with their smooth words and genteel airs. I tell you all, it's the ladies and the gentlemen that has brought me and many a one like me down to what we are; and so, is it any wonder we'd hate you and curse you? Yes, and when you cry out against you we'll be heard, whether you like it or not. There's justice for the poor ignorant creatures that you despise, one time or other. You'll not always have it your own proud way. When you took me in, you knew I was ignorant and needed teaching. What kind did you give me? just what served yourselves and made me useful to you. You know poor neglected young ones like myself never had much chance for soul or body, and what did you do for me? Took all the help that you could out of me, and then grumbled that I couldn't do better. You'd be glad to have me turn out a good cook or a handy housemaid, and talk to me about that, but when did you ever teach me to live like a good Christian? I wasn't one then, and I am not one now, thanks to all you fine rich people that think the like of me only fit for drudges, without any time or right to follow better."

convince you! Do, I entreat you, forgive me; I am very guilty, I confess; I deserve your reproaches, but oh! I am truly grieved. You may believe me Rebecca. My mother would not say it if it were not true.

"Well, I'll not say I ever knew her false, but she let things go when she knew they were wrong."

"Yes, but don't be cruel to her, she is so sorrowful," pleaded Clara. "Bismarck mo, I am far, far worse."

The girl turned towards them again, and looked fixedly at one and the other. "Isn't like their old ways," she said as if to herself, "and they needn't have come here if they hadn't a mind to, and they haven't abused me, nor brought up my old ways, only been hard on themselves; 'tis queer, maybe I needn't have said so much to you," came from the unhappy one's lips next, in rather a softened tone, "and I'd be glad to thank you for the basketfull you sent me, they let me put some things on, for I had a terrible cold, and I'm feeling the comfort of them I believe, though I don't give much thought to them now. Don't trouble about me any more, I'm not worth it. You needn't cry, Miss Clara, sure my pardon's not worth having, but I give it and welcome. There now, it hurts me to have you humbling yourself to me, my hand's not fit for any decent body to shake, much less to kiss. "Oh good Lord!" the poor creature cried out startlingly, "could that be true that it's not too late for you to pity me. I won't say love, it's too much."

"No, no, not too late for love; in His wonderful love He pities sinners; in His love He gave His son to die for sinners. In His exceeding love He gathers even the vile ones that come to Him in His arms, and sets them rest there for ever. Come to Him my poor dear! He calls for you, oh hearken! He waits for you. He will be gracious. He is able to save to the uttermost."

Mrs. Wilks was stooping over the crouching form on the bed as she spoke. Her hand was suddenly seized.

"Pray for me! Tell her I'm glad she came! I've no anger to her; leave me now, but pray for me, and come again."

The visitors with Lumbled and saddened hearts left the poor troubled one, not alone. The Friend of sinners was with her. He had caused repentance to enter, and open the door for Him.

"Oh my dear sir, how you cheer me; how grateful I should feel." This from Mrs. Wilks to the earnest-minded sympathizing minister who had hastened from poor Rebecca's prison to tell the lady how fast the happy change in the girl's heart grew.

"Each day I see her I can perceive in her mind some clearer apprehension of the truth, greater broken-heartedness, and more hopefulness. Her manners are totally changed. She is gentle and timid now."

"Does she need any material comforts?" asked Mrs. Wilks tenderly.

"No I think not, she seems very indifferent about such things, but the matron is very kind and attentive to her."

"Do you think another visit from my daughter would harass her?"

"No, she requests it. She has several times regretted her rudeness to you and Miss Wilks, and said she should like to ask forgiveness from both of you before she leaves."

"Does she dread her long imprisonment in the penitentiary?"

"I think not; perhaps she has formed no idea of what the trial will be, but any allusion she makes to it, leads me to believe that she is glad to think of the quiet orderly life there."

"Then you advise Clara and myself to go on Tuesday."

"Yes, I am sure she wishes it."

The visit was paid and never forgotten. The impressions it left were safe and good for the poor convict through years of monotonous toil and privation, and to the mother and daughter in the midst of affliction and ease, which were not abused but diligently used for the benefit of all within their influence. A covenant made by the talkative but observant and shrewd little Ethel to her sympathizing confidant "maamma," will tell our reader what doubtless they will be glad to hear.

"I was making cake one day, preparing for company. He followed me into the pantry, and watched everything I did. Unfortunately dinner was announced in the middle of my work, and I left it, making him go out too, rather against his will. I knew him too well to trust him in the pantry alone."

"After dinner, I returned to my kitchen. Having carefully looked the door, I was surprised to see my pet there before me. His attitude was ominous. He was on top of the barrel two thirds full of flour, and busily occupied. He had got hold of my egg box, broken two or three dozen, smashing them in the flour barrel, with all the sugar within reach. These he was vigorously beating into the flour, shells and all, stooping now and then to take a taste, with a countenance as grave as a judge. In my dismay and grief, I did not scold him. Yet to see my materials so used up, and my living in the country, and guests coming! He had a most satisfied air, as if he meant, 'Look! the main operations for the party are now over.' Like many meddlesome people, Jacobson was under the impression that he was relieving an embarrassed business. -By J. S. Gould, from Unwritten Lives of 'no Dumb."

Quizzing

A Scotch minister, of some humor was one day walking through the streets of Edinburgh, dressed in his rough country clothes, when a young lady, the leader of a group of fashionable belles, surveyed him through her quizzing-glass rather more earnestly than he thought consistent with female delicacy. Seeing to recognize her, he walked briskly up to her, and seizing her hand with the familiarity of an old acquaintance, accosted her with: "My dear Maria, how do you do, how left you your worthy father, and venerable mother, and when did you come to town?" All this was expressed with the energy and rapidity of a surprised recognition of an old and familiar friend, and with an air of equality a little savoring of superiority. The astonished fair one had not time to withdraw her hand or to make a reply until he paused, as if out of breath, and waited for her to return his friendly greetings, looking her full in the face. The fine young lady by this time recovered from her confusion, and hastily withdrawing her hand said, with some alarm: "You are mistaken, sir."

"What," replied he, "is it possible, my dear, that you do not know me?" "Indeed, I do not, sir."

"Neither do I you," said the parson; "good morning, madam," and making a ceremonious bow, he walked away.

She was perfectly cured of quizzing strangers in the street.

The Society of Jesus.

From an excellent article in The American Church Review for July, by Rev. Edward De Pressense, of Paris, we extract the following sketch of the organization of the Jesuits:

The Society of Jesus forms a most formidable and most skillful government of war. The attempts of this kind by politicians look like the infancy of the art when compared with the organization sketched out by Ignatius, and completed by Lainez, according to the decisions of the Great Congregation in the year 1557.

The general is at the head of the company, his power is immense, he decides supremely over the admission of members, he disposes of their fate at his will, he excludes them and restores them as he chooses. His decisions are indisputable watchwords for all; he administers the property of the order and convokes the general congregations. At his side are placed four assistants, representing divers nations; an administrator is also attached to him as an overseer. The company has ever been careful to choose his confessor. The meaning of these precautions is easily understood. The cases of deposition are foreseen and determined. These precautions are sufficient to assure the society that he will exercise his despotism for its welfare, but in naught does it limit his omnipotence or reserve any guarantee to his subordinates. He is the first to bend under the yoke he imposes on others, being hindered by no rights of others in the execution of his will. A chief task of his is to oversee the recruiting of the order, as this is essential to all military governments. The novice is prepared by a probation of three years to pass through the different degrees of the hierarchy of the company. He may be very young yet; he first submits to a preliminary examination in order to ascertain his morality and his capacities; a great importance is attached to his personal appearance. But these rules can all be laid aside. If any special interest of the society demand it, the rules are overlooked in particular cases. The novitiate proper lasts two years, during which the novice has to go through a series of trials, all intended to break his spirit of independence. The trial comprises spiritual exercises, skillfully calculated to bring the young recruit to the desired passivity. Oast into almost absolute solitude, he leaves his cell to assist in the pomp of the sanctuary. He has to submit to a moral treatment that brings him by degrees to the extreme prostration. All his faculties are concentrated on the subject of a religion that speaks to his imagination and almost to his senses. He must first meditate on the horrors of hell; he is supposed to represent to himself the place where the eternal fire blazes; he must almost smell the smoke ascending from thence. Trembling, he is terrified by the drama of crucifixion. He hears the sound of the hammer driving the nails through the limbs of Christ. He counts the drops of blood flowing from his wounds, and looks at the spear that pierced him. That assiduous meditation of the suffering of Christ, looked at chiefly in its material aspect, produces a nervous and irresistible perturbation of the mind. The resurrection and ascension of our Redeemer are painted to him in the most vivid colors. The novice leaves these meditations only in order to read the most startling narrations of martyrology. Psychologic results are thus as surely obtain-

ed as those which physiology shows by means of skillful administration of opiated drinks. After the spiritual exercises follows the general confession, then come the trials consisting of a series of mortifications and humiliations, including the necessity of logging. One of the great aims of the director is to detach the novice from family affection, and artfully to induce him to dispose of what he owns in favor of the order.

When the novitiate has reached its term, if there is no opposition from the General, the disciple makes his first vow. He is then destined, according to his abilities, either to the humble material offices or to those spiritual. In the latter case he becomes a scholasticus approbatus, and goes through a cycle of studies arranged to last until he attains the age of thirty-three years. He then makes his public vows. At the age of forty five years, if there be no opposition, he is admitted to make the famous fourth vow that binds him absolutely to the Papacy.

The work of preparation is only then complete. Henceforth he belongs to those whom the Reverend Father calls *coadjutors*. He has now become that strange impersonal being named a Jesuit—the brilliant but factitious production of a sharp and subtle culture, which has broken the spring of his mind in order to give him that wonderful flexibility of acrobats whose limbs were broken in their infancy. He is a man at once fervent and artful, austere and accommodating, indomitable and timorous; the most perfect tool of an inflexible religious political body, ready to accomplish its designs with all kinds of intriguing procedures.

Besides the Jesuits proper, there are the *coadjutors* who take care of the temporal interests, and among whom the order counts many initiated laymen. Princes have boasted of belonging to them. Including all, we find four principal degrees in the hierarchy: the scholastic, the *coadjutors*, the professed monks of three vows, and the professed monks of the fourth vow. Every college has a director and a rector; the novices are directed by them during a period of three years. Every house of professed monks has also a director. The order is divided into large provinces; at the head of each is a superior called provincial. The provincial is in direct communication with the General. At the side of each digitary the order has placed an administrator and a counsellor; these again are under the control of a visitor. An immense correspondence is concentrated in the provincial, and sent every year to the General, in order to keep this latter advised of everything transpiring in his vast diocese outstretched over the world. One of their generals says:—"No monarch of the world can be so well instructed as the General of the Jesuits." The number of annual reports received amounts to 6,584; in this are not included the letters and returns of 200 missions and of twenty-four houses of professed monks. The provincial presides over the provincial assemblies. The General convokes in Rome a general congregation every three years. The procurators, who are the heads of the *coadjutors*, hold also a meeting every three years to look after the material interests of the society.

MISSIONARY NOTES.

The average contributions per church member to Foreign Missions in the Presbyterian Church, U. S., were, in 1870, about 87 cents. In 1875 they appear to be but 78 cents, a falling off of nine cents per member.

We are very glad to learn that the discussions which have for several years disturbed the churches of the American Board in Eastern Turkey have at last been healed, and that the strong native church in Diarbekir has now been brought into a position of hearty co-operation with the missionaries.

A CHINESE publication not long since reported ninety-nine American missionaries laboring in that country, and thirty-four American ladies, in addition to the wives of the missionaries. The American Board was the first to enter the field, being so in 1830, and the Southern Presbyterians the latest, in 1867. The Presbyterian Board has thirty-six laborers in the field.

The Moravians were the first to lead off in the modern missionary work. As early as 1780 they proclaimed that the Church of Christ was a missionary Church, and every member of it a practical missionary. Acting under the influence of these sentiments, they have accomplished wonders in the salvation of the world. They have missionaries in nearly every part of the globe. The following are the last published statistics of their missions: "Stations in Labrador, Greenland, among Indians of North America, Mosquito Coast of Central America, the West Indies, Surinam, South Africa, Australia, Tibet, etc., etc.," two in all; 333 missionary agents, of whom twenty eight are natives, 1,889 native assistants. Of the total number of persons belonging to our missions (69,822), 2,745 are Esquimaux, 1,944 Indians, 9,829 South Africans, 55,760 negroes, 164 natives of Australia and Tibet."

THE LONDON MISSIONARY SOCIETY.—This is one of the oldest missionary societies, and its missions have been attended with extraordinary success. The following statistics will give you a view of its present condition:—"The total number of missionaries now in the service of the Society is 156, and of missionary students, distributed in seven colleges, thirty-eight, a number not greater than ten years ago; but this is to be explained from the fact that many of the mission churches had become self-supporting, and from other like causes. No fewer than twenty-seven English missionaries had been added, twenty five new stations had been occupied, and the range of the Society's work greatly extended. The finances were flourishing. Including the balance of £1,857, 11s. 2d., from last year, the receipts were £105,401, 5s. 1d. The disbursements had been £101,071, 11s. 3d., leaving a balance in favour of the society amounting to £4,329, 14s. 7d., together with a debt of £1,000 retained in stock.

Miscellaneous.

THERE ARE in Paris, 65,250 beggars. THE REV. DR. BEAVER died at Niagara on Monday, Nov. 8th.

DEAN HOOK had just finished his lives of Land and Juxon before he died. THE GOSPEL of St. Luke has been printed in Japanese at Yokohama.

HEAVY FIELDS were met with in April within fifty miles of the latitude of Naples. THERE ARE 50,000 acres containing 5 millions of grape vines in California.

THERE ARE 29,500 Blue-Jackets in the British Navy, and 19,500 marines. TURKISH REFORMATION of debt is causing increased uneasiness.

THE CHOLERA is interfering greatly with the Prince of Wales movements in India.

THE SOUNDINGS for the submarine tunnel between England and France are going on satisfactorily.

THE FIRST SESSION of the third Parliament of the Quebec Legislature began Nov. 9th.

SPECULATORS are selling tickets for Moody and Sankey's revival meetings at seventy-five cents each.

REPEATED annexation has brought Russia to within three hundred miles of British India.

A GENERAL OUTBREAK is expected along the whole western side of the Malayan Peninsula.

A DETERMINED ATTEMPT has lately been made to tear down the old church, at Upper Corner, Sussex, N.B.

ANGLO-SAXON or first English is at last recognized in the Cambridge higher local examination.

A SCIENCE College has just been formally opened in Leeds, England, by the Duke of Devonshire.

THE Great Eastern has been chartered to run between Liverpool and Philadelphia during the Centennial.

A GREAT FAMINE is expected in Russia. The failure of the harvest there is said to be unparalleled.

GERMANY has been sending more emigrants to America than Ireland has during the last ten years.

MR. GRADSTONE'S China sold at a profit of two hundred per cent on the original cost.

THE GRAVENHURST extension of the Northern Railway was formally opened to the public on the 18th inst.

A SURVIVOR has been picked up from the ill-fated S.S. Pacific, who states that the steamer was struck by another vessel in full sail.

THE EXPORTS from the United Kingdom in 1874 amounted to £667,738,165, or £20 per head of the population; the imports were £11 per head.

IN GIBRALTAR and in Valletta, Malta, a supply of grain calculated to last seven years is always kept in the government grain stores.

THE STEAMSHIP City of Waco, was burned in the Gulf of Mexico, on the 9th inst., and all the crew and passengers were lost.

THE RUINS of Iona are undergoing repair. The Island is 2 1/2 miles long and 1 mile broad. St. Columba landed there A.D. 563.

THERE ARE only 796 newspapers in France, outside of Paris, and many of these have an average circulation of only 300 or 400 copies.

A FEW DAYS ago, the Rev. W. Hickey, rector of Mulrankin, County of Wexford, died at the age of eighty-six. He was known by the name of "Martin Doyle."

THE RECENT STORM has been very severe in the Gulf of St. Lawrence, especially about Miramichi, where a great deal of snow fell.

MR. VALENTINE BAKER'S effects have all been sold at Aldershot. There were 300 lots of furniture, articles of vertu, and a brown horse.

THE STANDING committees of a majority of the Dioceses in the United States have given their consent to the canonical consecration of Dr. W. E. McLaren, as Bishop of Illinois.

THE OBSERVATIONS of Mr. Houzeau lead him to the conclusion that the Zodiacal light is emitted by matter surrounding the earth, and is not from the sun's atmosphere.

THE FIRE-ART exhibition recently held in Chicago included examples of almost every American artist of merit. New York was represented by sixty-four artists.

A PART of the exterior of Westminster Abbey is undergoing the process of refacing. The north porch, near St. Margaret's Church has for some time shown symptoms of decay.

THE COTTON MILLS destroyed by fire in Glasgow, on the 12th inst., belonged to Robinson & Co., and Young & Co. The loss is estimated at \$1,500,000; and 1,200 persons are thrown out of employment.

WHILE TUNNELING in the side of Mount McLellan, Colorado, recently, the explorers say they came upon ground solidly frozen ninety feet from the surface.

INFORMATION from Europe announces the failure of Dr. Strousberg of Germany for \$12,500,000. He was king of the railway contractors on the continent of Europe.

THE FISH MARKETS of San Francisco are supplied by Italians and Chinese. Three or four hundred of the former own a fleet of one hundred and fifty boats.

It is an opinion of which the Presbyterian Church has no reason to feel... Boston.

THE IS British American Presbyterian FOR 1876.

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Union General Assembly, held in Montreal in June last,

AND WHICH IS SOLD AT \$2.00.

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Ministers and office-bearers are respectfully asked to co-operate, by directing attention to our very liberal offer...

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

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

"OUR OWN CHURCH WEEKLY"

a widely extended circulation. If the next six weeks are properly utilized we shall be placed in possession of a paying subscription list...

Subscribers in arrears must remit amount due to the 1st of January...

NOW IS THE TIME TO SUBSCRIBE. SEND IN YOUR SUBSCRIPTIONS AT ONCE.

The Photographs will be sent out in the order in which the subscriptions are received.

The 30 cents are charged in order to cover the outlay for postage, express, and wrapping.

THE SABBATH SCHOOL PRESBYTERIAN is published monthly. Terms:—Single copies, 25 cents per vol., 20 copies, 20 cents per vol., 100 copies, 15 cents per vol.

THE PRESBYTERIAN YEAR BOOK AND ALMANAC for 1876, edited by Rev. Jas. Cameron, (Huntsville, Ont.) Price, 25 cents.

COMMUNICATIONS, having reference to any of the above publications, should be addressed to C. BLACKETT ROBINSON, P. O. Drawer 281, Publisher, Toronto, Ont.

NOTES TO CORRESPONDENTS.

We must again beg our correspondents to favor us with their names, not necessarily for publication, but for guarantee of bona fides.

We cannot guarantee the insertion of communications immediately after receipt, and the imperative way in which some insist upon this is very foolish.

We are sure the appeal of the Rev. Mr. Chiosey which we publish in another column will meet with a ready and favorable response.

FRENCH PROTESTANT MISSIONS.

We are sure the appeal of the Rev. Mr. Chiosey which we publish in another column will meet with a ready and favorable response.

THE CHICAGO SCHOOL BOARD.

THE LOGIC OF INFIDELITY.

A few weeks ago the Chicago School Board passed a resolution to exclude the Bible from all the Public Schools of the city.

The Interior thus comments on the resolution ancient excluding Christian hymns: "There are but three classes of songs in existence: Anaerentics and Bacchanals, love songs, and religious or spiritual songs.

Love songs would be less objectionable, and yet all parties would object to child-weddings and elopements; and the general neglect of grammar for flirtations.

Having got quit of the obnoxious hymns, what next? If this infidel logic is to be followed out, the Board must revise the history (somewhat in the style of our own Provincial Board) and get their histories all re-written to suit Chicago materialists.

The action of this School Board, which is thoroughly consistent with their premises, should open the eyes of people in Canada who are against the use of the Bible in our common schools.

READ carefully our advertisement for 1876. The photograph of the General Assembly is 11 x 14 inches; contains nearly 700 portraits of ministers and elders; and should find a place in every Presbyterian house in the Dominion.

A GOOD TEMPERANCE HOTEL is often looked for, but seldom found. We discovered one a few weeks ago in the thriving village of Yauklee Hill.

THE latest story about the introduction of Roman Catholicism into the Church of England is told by a church paper.

IT is understood that the Rev. G. R. Burroughs, formerly one of the curates at the parish church of St. Peter's, Liverpool, and whose secret Ritualistic services in that place of worship recently occasioned so much excitement, has joined the Church of Rome, and has gone into a retreat preparatory to his formal admission into that church and his reception of holy orders.

Ministers and Churches.

On leaving the congregation of Knox Church, Boekwith, to enter upon his new charge at Alynor, Q., the Rev. J. Carwell was the recipient of a purse of \$75.00 as a parting gift.

We are glad to hear that the people of Ormstown, have during the past summer paid off the balance of the debt on their Church, \$235; also, the additional sum of \$230 has been laid out in repairing the manse, and upwards of \$100 has been contributed towards a fence round the Church, which they hope to have built shortly.

The annual report of St. Andrew's Church, Kingston, gives a very pleasing view of the progress and prosperity of the congregation during the twelve months ending in August of this year.

It gives us much pleasure to state that the Rev. Mr. Fotheringham, M.A., the able and popular Presbyterian minister of the village of Norwood, was recently presented with a valuable horse by the appreciative members of his congregation here.

The "Georgetown and English River Woman's Missionary Society" held its last meeting for the present year on the third Tuesday of November, and felt greatly encouraged, both by the attendance and interest manifested at the meetings, and by the success which their efforts had met with financially.

The Presbyterians of Haliburton with their esteemed pastor, Rev. Wm. Reeve, are rejoicing in their occupancy of a new Church edifice. It is pronounced by all who see it a model of elegance and taste.

On the eve of the departure of Rev. J. Logie to the United States for the sake of his health, Mr. James Elder on behalf of the congregations of Francistown and Warrentonville, presented him with the following address, accompanied by a purse of \$400.

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given to the ladies, to the choir and to the speakers. The proceedings of the evening were then closed by the Chairman pronouncing the benediction.

The members of the Presbytery of Ottawa who have been in session for the last day or two in this city, proceeded to Alynor, Thursday, 18th inst., for the purpose of inducting the Rev. Mr. Carwell, late of Carlton Place, to the pastorate of the Presbyterian Church of that place.

The Moderator put the usual questions to the Rev. Mr. Carwell, which he answered very satisfactorily, after which he was formally inducted to the pastorate of the congregation. The members of the Presbytery then gave the newly ordained minister the right hand of fellowship, and welcomed him to his charge.

The congregation of the Presbyterian Church, Perrytown, met at their minister's residence on the evening of the 10th inst., bringing well filled baskets of suitable provisions cooked and ready for the table.

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necessary to resign your spiritual charge over us. It is now over twenty-six years since you, in the prime of your young manhood and mental vigor, came into this locality and formed a congregation of whom were many of our fathers and predecessors, and many others who once worshipped with us here to-day.

At the time of the formation of that congregation many of us were unborn, or were but children, and we now wish to unite with the old settlers as well as with our friends of Exeter, and those who have since joined us, in expressing our thanks for the benefits we have derived from your ministry.

With kindly heart through the passing years, you shared our joys and wept our tears. When you bound the wreath on the brow of the bride, Or stood by the couch while loved ones died, Pointing the soul to a glorious heaven, As the ves which bound it to earth were riven.

We would express our sorrow at parting with your partner and family, and whilst we do not wish to enter into personalities, we cannot refrain from saying that by their peaceful lives, they have won our unfeigned friendship, and we only hope that in a southern clime they may find friends as true and hearts as warm as those they are now leaving; and now, having but feebly expressed the feelings of your people, permit me on their behalf to present you with this small token of our affection and esteem, coupled with the earnest hope and prayer that the blessing of God may follow you and yours to your distant home—that you may there enjoy at least a partial restoration of your former health—that you may be long spared to each other, and at length should we never meet again on earth, God grant that we may meet in that better world where pain and sickness never enter and parting is unknown.

It is now twenty-six years since I first came among you, nearly half of my life, and the whole of my ministry. The majority of my present hearers have been born since my ministry began. Then there were only two places of Christian worship; two small log churches between Goderich and London Township, now there are twelve Presbyterian Churches within my immediate field of labour.

The first sacrament was dispensed in 1851 in a barn (in 1852 we had our first Church), and elders ordained, five Sessions, Brucefield, Bayfield, Rodgerville, Exeter and Thames Road. Death and removal have taken most of those away—of Brucefield all have passed away, and I alone remain. Of the other Sessions there are many changes. In the congregations death has also been busy. Of the first settlers very many have fallen beneath his grasp, both young and old—many have removed to different parts of the Continent, and we have around us an entirely new generation. Many of those I baptized I have committed into Christian fellowship, and am now baptizing their children. My audience of the past years have been very different from that of the beginning, and now there is an additional element of change, the voice so long heard and familiar to you all will soon be heard no more. We have been privileged to see and by the death-bed administering the consolation of the Gospel to the generation that worshipped here, uttering the words of Christian hope, have cause of thankfulness that my earliest wish on devoting myself to the ministry was accomplished, that I should labour like Paul whose name had been before me. This wish brought me to Canada, and led me into the Huron district. Here I found a station, organized a congregation, ordained elders, and founded Sabbath schools,

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Bible classes, missionary and temperance societies, and preached the Gospel to the destitute, and looking around on the flourishing Churches with their Christian agencies under the care of the Huron Presbytery, I can only say, "What hath God wrought?" I have also cause of thankfulness that during my comparatively long ministry I have retained the respect, the confidence and affection of all whom I have ministered, in proof of which I can appeal to the sessions of the different congregations. One of the earliest members of my session has followed me to three of my congregations, and has been a member of session in all of them, and the generous gift presented to day convinces me of your sympathy in my affliction, of your prayer for our welfare in the land to which we go in pursuit of health. Another cause of thankfulness is the prosperous state in which we leave the congregations—the voice of discord is not heard—your Christian liberality was never greater—no doubt on your Church—the stipend nearly doubled from what it was at first, and strictly paid in advance—your support to the Building Fund of Knox College—your attendance at the services never greater—my prayer meeting so largely attended by the young—the Bible class and Sabbath school never creating greater interest—the ordinance of worship never more largely attended—my last year my best year—your attention to the Word shown by your consistent lives. And now I need not assure you of my deep interest in your welfare. I shall not forget you where remembrance is most frequent—at the throne of grace. Brethren, pray for us. Of some of you, shall we not say, ye are our glory and crown of rejoicing in the day of the Lord. Praying that the Lord Jesus, the Great, the Good Shepherd, may soon send you a teacher to carry on still more satisfactorily what we have begun. Finally, brethren, be of one mind, living in peace, and the God of peace shall be with you.—The Sabbath school choir, over which Miss Logie has so long presided, presented her with a very handsome watch and chain in token of esteem, and as a remembrance of the very happy hours spent by her aid as organist.

Book Reviews.

**THE INTERNATIONAL REVIEW FOR NOVEMBER and DECEMBER** is a publication of more than usual excellence. It is got up very handsomely, and its style of writing is in some measure in correspondence with the beauty of its topography. The present number has six articles. Perhaps the most interesting ones to ordinary readers are those on General Sherman and the New York Exchange.

**AN EXAMINATION OF THE VIEWS HELD AND ADVANCED BY THE ANA-BAPTISTS,** by a True Baptist, James Bain & Sons, Toronto.

A distinguished Scottish theologian was sometimes in the habit of saying that "a little learning and a little piety would make a man a Baptist. A little more learning and a little more piety would bring him back again." We should hesitate about saying anything quite so strong, but there is a sufficient amount of truth in the remark to make it worth thinking about, at any rate. The exaggerated importance which Baptists attach to their distinguishing text, of course, leads them to talk about it in season and out of season, and this will naturally ever and anon waken up a local discussion over what has become almost thread bare. The pamphlet before us is the result of these local controversies. It states the Peilo-Baptist view in a very plain intelligible way. Nothing very new or very startling could be expected on a theme so hacknied,—the *pros* and *cons* of which have been stated so often and so elaborately. We commend this brochure as giving, in few words the substance of many volumes.

Higher Education in Manitoba.

**Editor BRITISH AMERICAN PRESBYTERIAN.**  
This subject demands the earnest consideration of all interested in education, not only in the Province, but throughout the Dominion. As yet no attempt has been made to establish a system of high education on a provincial basis. The Roman Catholic, have one east of the River, at St. Boniface, and the Church of England one, called St. John's College, on the west side, not far from Winnipeg. The Presbyterians and Methodists have their institutions now in Winnipeg. Thus there are four colleges or institutes, mainly engaged in doing the work of one good grammar school. It can easily be seen what a drain this must be on the resources of the different churches. In a future communication I may have a word to say on the more general aspect of the matter, as to the establishment of a Provincial Institution. My attention has been called especially to this subject by the report in the PRESBYTERIAN, of the proceedings of the Home Mission Committee, respecting Manitoba College. I see that the item in the accounts for the salary of a tutor has been disallowed, and that the increase in the salary of Prof. Hunt has been made subject to the approval of the General Assembly.

As to the first of these, the need for a tutor has been supposed to rest on the necessity for organizing the college, on the same principle as St. John's College, and

in order to compete with it. Whether such necessity really exists or not, I do not say, but supposing it to exist, there seems no good ground for employing a tutor to teach the preparatory department, unless it be beneath the dignity or ability of a "Professor" to teach children. The drain upon the resources of the two professors cannot be great, as from last report to the General Assembly, it appears that there were only fourteen students attending in the "regular forms," with eight in the "elementary," the balance being made up of thirteen in the "commercial," and ten in the "occasional." Taking the whole work together it amounts to about the work of a grammar school—not a very heavy task for two professors. The question might be raised, whether one good active man might not perform the whole work, and thus at a great saving to the resources of the church. It is this could not be done, while retaining the elementary department, surely it might be done by one professor with a tutor.

As to the propriety of raising the salary of one of the professors to \$1,600, I can only judge on general grounds, as the church at large is not informed on this matter. Why not raise the salary of both? Is it thought too much to ask at once? And is this only preparing the way to ask next year that the salary of the other may be raised, to make things equal?

If we shall say that the expenses of living in this country demands the increase, then the matter should be carried farther, and an increase asked for all the missionaries. A comparison as to the expense of living in the city of Winnipeg and in the country, may not be out of place. It should be well known, that with the exception of house rent, and perhaps wood, Winnipeg is by far the cheapest place in which to live in the country. If, then, our missionaries can live and maintain a family on \$900 in the country, while they draw all their supplies from that city, at the rate of 25 cents to \$1 per hundred pounds, surely \$1,400 should afford good living to those within the favoured city! Besides, it is well-known here, that one of those professors has a house of his own bringing in a good rent, while he lives in the college building; and the other has a house in preparation for building. It is needless to pursue the matter further, let the church look into these matters before lavishing her resources on an institute, which may have been premature in its establishment, and which might have been managed with greater success, and with a vast saving in expenditure.

Nov. 10, 1876. A MISSIONARY.

Home Mission Fund of the Presbyterian Church in Canada.

WESTERN SECTION COMPRISING ONTARIO, QUEBEC, MANITOBA, AND BRITISH COLUMBIA.

At a meeting of the Home Mission Committee held in October, the Convener was instructed to issue a circular, setting forth the pressing claims of the fund, on the liberality of the members and adherents of the church.

At the close of the last ecclesiastical year, the Home Mission Fund of the Canada Presbyterian Church was two thousand dollars in debt. An effort was made during the meeting of the Assembly to wipe out this indebtedness, but it was only partially successful. On the 1st of October, the indebtedness, had increased to five thousand dollars, and it was found that after payment of the grants to the Presbyteries for the past six months and meeting all liabilities to date, the fund was in debt sixteen thousand dollars.

In order to keep faith with our Ministers and Missionaries, the Committee instructed the Convener to ask the agent of the Church to borrow this amount, to meet all claims against the fund. When this is done, it will leave the Committee with a burden of sixteen thousand dollars (with interest), until such time as congregations replenish the treasury.

After a careful estimate of the necessities of the fund, it was found that not less a sum than thirty-five thousand dollars would be required for the present year. It is to be borne in mind that twelve thousand dollars of this sum is appropriated for our Missionaries in Lake Superior, Manitoba and British Columbia, (including Manitoba College, which is still supported by Home Mission Funds); and that since the Union, the claims upon the Home Mission Fund are very greatly increased.

In a Church possessed of the numbers and resources of the Presbyterian Church in Canada, there should be no difficulty in raising a much larger amount than thirty-five thousand dollars. The Committee feel that if the urgent claims of this fund are only fairly laid before our congregations, ample means will be placed at their disposal, enabling them not only to liquidate existing obligations, but make further grants to destitute localities, that are clamant for the Gospel.

May I ask the Ministers of our Churches to bring this matter before their congregations at an early opportunity, and also, that such congregations as can conveniently send a portion of their annual contributions for Home Missions will do so at the earliest possible date to the Rev. Wm. R. H., Toronto.

Wm. COCHRANE,  
Convener Home Mission Com.  
Bramford, Ont., 30th Nov. 1876.

Prospectus of the "Presbyterian Record."

In accordance with instructions from the Assembly's Committee on Missionary Reports, arrangements have been made to discontinue the four periodicals hitherto published by the churches which united on the 15th June last, under the name of "The Presbyterian Church in Canada," and for the publication of one official monthly magazine, to be published in Montreal, under the editorial management of Mr. James Croil, editor of the Presbyterian, to be supplied to congregations at the rate of \$25 per 100 copies in bulk, and to single subscribers for 60 cents per annum.

Its chief objects will be to acquaint the

members and adherents of the Presbyterian Church in Canada with every department of its work, to enlist the sympathies of all in its various missionary and benevolent enterprises, and, by preserving a record of the proceedings of its judicatures, to hand down to succeeding generations a history of the Church. The Sabbath school, the Bible Class, the Young Men's Christian Association; work of every kind, indeed, undertaken for the Master, will have at all times the sympathy and, as much as lie in it, the assistance and co-operation of *The Presbyterian Record*.

With the narrow spirit, that is blind to the imperfections of its own system, that sees no good in other systems, and that prides itself only on its so-called prestige, *The Presbyterian Record* will have no sympathy. In the expressive words used in the basis of Union, "It will cherish affection towards the whole Church of God," and it will present for time to time such a summary of religious intelligence generally as may be found practicable.

There will be no place found in its columns for controversy. It will "seek peace and ensue it." Believing in the brotherhood of the whole Christian family, it will endeavour to promote their unity by inculcating principles of charity, mutual forbearance, and kindly sympathy.

With these aims *The Presbyterian Record* will, in January next, ask countenance and support from the thirty thousand patrons of the four existing magazines, and if it shall find favour in their sight, from twenty thousand more. It will aspire to be a welcome visitor in the minister's study, in the merchant's parlour, at the mechanic's and the farmer's fireside, and in the back-woodsman's lonely shanty.

The Editor will look to the ministers and other office bearers of the church for the material from which he is to make up his monthly budget of information. He cannot make bricks without straw. The Convener of the Mission and other Boards and Committees of the Church, and all Clerks of Presbyteries will be, *ex-officio*, special correspondents. The restriction as to the price of the magazine implies limits respecting the space for reading matter. It cannot exceed twenty-eight pages per month,—though that will form a yearly volume of 336 pages for twenty-five cents!

**THE QUALITIES OF A FIRST-RATE CORRESPONDENT** will be such as these:—1st, *promptitude*, in view of the time that must elapse before the communication is put into print, multiplied thirty thousand fold, and sent to its destination, it may be a thousand miles away. It will be impossible to guarantee the insertion of any communication reaching the office later than the 12th of the month. 2nd, *God penmanship*—writing upon one side of the paper so distinctly and clearly that there can be no mistake about it. 3rd, *BREVITY*.—This will be his best and distinguishing accomplishment. He will seldom have more to say at one time than he can put on a postcard.

In dealing with its publisher and its employees the *Record* will strive to observe the maxim,—*"Owo no man anything."* Small though the margin be, with rigid economy in every department, the hope of financial success may be entertained, if only its patrons be governed by the same rule. It will look to congregations, in their corporate capacity, expecting them to devise liberal things, to take measures for circulating the Magazine in every family of the Church, to undertake the collection of individual subscriptions, and to pay in advance. This, above all else, is requisite and necessary.

To ensure timely delivery, orders for the Magazine should reach the office of publication not later than the first of December next,—the address stating distinctly the name of the Post Office, the County, and the Province to which it is to be sent. Remittances sent by Post Office orders and in registered letters will be at the risk of the publishers. All communications to be addressed to the Editor, JAMES CROIL, 210 St. James St., Montreal.

An Appeal.  
TO THE PROTESTANTS OF CANADA.

**DEAR BRETHREN,**—At the request of many of you, both ministers of the Gospel and laymen, I left last spring, my dear missions of Illinois to work in Montreal. Here, I cheerfully joined myself with the fearless soldiers of Christ whom you already employed in fighting the great battle of the day against the implacable enemy of your Gospel, your liberties and your very existence. The Lord is evidently on our side, and glorious victories are, almost every day, making the angels of God sing the song of joy in heaven. But you know that these victories of the great Captain of our Salvation are not won without daily dangers, and perils, and dire sacrifices on our part. We are constantly most cruelly slandered and vilified; we are publicly cursed by the haughty priests of Rome and their timid followers; several times we have been stoned; more than once we have heard the hail of the assassin whistling in our ears, many times we have heard our sentence of death pronounced by the furious mobs sent by the priests to kill us; we have often been chased in the streets as wild beasts, and were it not for the heroic courage of the friends who many times throw themselves between us and our murderers, we would have been long since put among the dead.

We know that from one end to the other of Canada you follow the different phases of this great conflict with the utmost interest. You thank God Almighty, when you hear of our narrow escapes, and you most sincerely feel for us when you hear that we have been bruised and wounded by the enemy. You bless the Lord when you read the names of the numerous converts who, week after week, give up the errors of Popery, and wash their robes in the blood of the Lamb who has been slain for us all. And you will bless our merciful God still more when you will read in this week's papers the now hundred and fifty names of those who have accepted the saving light of the Gospel, these last few

days, and are sending their demission to the Bishop of Montreal.

Now, allow us, dear brethren and sisters, to call your attention to another aspect of this conflict, which seems forgotten or ignored by too many of you. It is the support of the missionaries whom you employ in this so blessed though so dangerous field. You seem pleased with our humble efforts, we receive from every side your letters filled with the kindest expressions of sympathy; but this, with a few exceptions, is all we are sorry and ashamed to have to say to the public. This is not enough! We expected that you would support us in a decent and Christian way here as you have always so kindly done before. But we have been sadly disappointed. The greatest part of the time we have to choose between starving or giving up the work you put into our hands, in order to go and support ourselves in a more honorable way than begging. Were I alone in that humiliating and intolerable position, I would perhaps remain silent and carry the burden of misery, shame and anxiety which you kept on my shoulders these last six months; but I know that all my co-workers and co-soldiers are treated by you in the same way. One of the most devoted of them, a leading man, coming to me with empty hands and a heavy heart, a few days ago, sadly told me: "We cannot continue this French-Canadian evangelic work; it will soon have to be given up from want of support!"

Protestants of Canada! Do you hear the watchword of your soldiers here? "We are starving, naked, forsaken and forgotten by our brethren whom God had appointed to protect and feed and clothe us when we are fighting here this great and glorious battle." What a shame for you all. Protestants of Canada, when you will hear that, through your cruel neglect, famine has driven us from this battle field, what a shout of joy in the camp of the enemy when they will see us forced, in spite of ourselves, to desert this post of honor? Is it because you are not satisfied with our humble efforts and our success that you desert us so cruelly and so ignominiously here, when we are fighting in the gap? No; for through the thousand voices of the press, and your private letters, you constantly bless God for the great things He has done in this part of His field. Is it because you are too poor that so often you leave us to starve and go almost half naked in this cold season of the year? But how many of you expend in self-gratification, tobacco, etc., etc., much more than is wanted to support your missionaries here? Would you not find yourselves insulted by our publishing that you are too poor in Canada to give anything for the evangelization of the French-Canadians? But then, if you were not deceiving yourselves and deceiving us when you told us that you had the means and the will to keep up those important missions, provided we would consent to work in Canada, for God's sake, hurry on to our help! Do not let us any longer bear alone a burden which our common Master and Saviour evidently wants you to bear with us. Without any delay, in the name of all that is dear to you on earth and in Heaven, do not let this French-Canadian evangelization work perish. Hear the voices of a million of your fellow-citizens who cry from every corner of Canada: "Come to our help—we perish!"

God has made you rich with the treasures of His grace; He has clothed you with the mantle of His mercies. He has given you in abundance the bread of life, and you feel so happy in His house! But there is at your door a starving Lazarus! The French-Canadian people are perishing from want of the bread of life! Like the damned rich man of the Gospel, will you harden your hearts at the awful spectacle of so many perishing souls! Will you shut your ears to their cries of distress! Will you love your perishing money more than those immortal souls for whom Christ bled and died on Calvary? Will you consent to share with the bad rich man of the Gospel the eternal punishment he received for having left Lazarus to starve and perish at his door? No! You will make a unanimous, a generous effort. Without a single day of delay, you will either put into the hands of your venerable pastors, or send to ourselves here, No. 142 Peel street, Montreal, what the Lord has put into your hands and your hearts to offer, that we may be enabled to continue to give the bread of life to the starving Lazarus who is at your door since more than a century. Every dollar sent here will be scrupulously acknowledged in the papers which will have the kindness to publish this letter.

Soldiers of Christ! the solemn hour is come for every one of you, rich and poor, old and young, to rally around the banner of the great captain of our salvation, and give a deadly blow to the enemy. The walls of Babylon are shaken; the priests of the Pope are terror-stricken by the numerous, I dare say, miraculous conversions, which are thinning the ranks of their blind followers, whose eyes are opening to the Gospel light.

Protestants! the hour is come for you to decide whether the Pope or Christ will rule over your country! whether the dark and bloody empire of Rome, or the life-giving Gospel of Christ will prepare the destinies of Canada. See what has taken place in the Gubard case. Is the authority of the law of the highest court of the realm, the Privy Council of England, to be respected or forever trampled under the feet of the priests of Rome in Canada!

There are thousands of French-Canadians who have lost their confidence in their priests; they feel ashamed of their ignominious chains; they long after the day of their deliverance. Oh! will you not come to their help when the God of heaven has so evidently given you the glorious and blessed mission of saving them? Come, then, come to our help with your fervent prayers, and your generous and unanimous and prompt sacrifices? Strengthen the hands of your soldiers, cheer up their hearts when you see them here in the gap fearlessly and successfully fighting the foe, and before long the dear Jesus will give us all a great and glorious victory. A whole people of slaves will become with you the free,

the happy children of God, they will come with you to the feet of the Lamb to wash their robes in His blood, and instead of continuing under the guidance of the priests to be your enemies and retard your march in the ways of progress, they will become your friends, your brothers, and they will help you to make our dear Canada great, happy and free.

Your devoted brother in Christ,

C. CHIRQUIEY.

I respectfully request all the papers of Canada which take an interest in the Evangelization of the Roman Catholic French-Canadians to reproduce this letter.  
C. C.

Presbytery of Ottawa.

This Presbytery held its last regular meeting in St. Andrew's Church, Ottawa, on the 21st and 22nd Nov. There were twenty-six ministers and six elders present. A large amount of business was transacted, of which the following is a synopsis:—*The Rev. James Whyte* accepted of the call from the congregation of Manotick and Gloucester, and the Presbytery agreed to his translation from the congregation of Osgood, and fixed the 25th Nov. as the date of his induction into his new charge, on which occasion Mr. A. C. Stewart was appointed to preach, Mr. Moore to preside, Mr. Gordon to address the minister, and Mr. Armstrong the people. The following minute was passed by the Presbytery in reference to Mr. Whyte's removal: *The Presbytery in consenting to the translation of the Rev. Mr. Whyte, desire to express their sympathy with the congregation of Osgood in the loss they sustain. The connection of pastor and people has now subsisted for seventeen years, and has been marked by more than ordinary fruitfulness as the result of most earnest, energetic and persevering labour on the part of the minister. This must have endeared him to the hearts of many, and must make the breaking of the pastoral tie more than ordinarily grievous. The Presbytery sympathize with the congregation in their present circumstances, recognize their special claim on the care of the Presbytery, and assure them that nothing shall be wanting on the part of the Presbytery to further their interest, and secure the settlement of a pastor over them as soon as possible. Further, in view of the long and faithful services of Mr. Whyte, the Presbytery would express sincere satisfaction that he still continues within the bonds; congratulate the congregations of Manotick and Gloucester on the prospect of his settlement over them as their pastor; and would express their hope that nothing will be wanting on their part, in considerate attention and hearty co-operation to render his pastoral permanent and profitable. The deputation appointed to confer with the Rev. W. Ross, the two congregations in Carleton Place, and Beckwith, and the mission station at Ashton reported, recommending that the present condition of these charges be maintained, except in the case of Knox Church, Beckwith, and the mission station of Ashton, in which they advise a union in the event of the presentation of a petition for the moderation of a call. This recommendation was adopted. The scheme which had been sent down to Sessions and Committees of management for raising a Presbytery Fund sufficient to pay the Clerk's salary, the travelling expenses of ministers and elders to the meetings of Presbytery, and all other necessary expenses, was adopted, and congregations instructed to send their contributions at the rate of twenty-five cents per family to the Treasurer, Mr. John McMillan, Ottawa. The Rev. R. Campbell reported the steps that had been taken in the way of uniting the two congregations in Renfrew. The Presbytery expressed their satisfaction with the harmony prevailing and the steps that have been already taken, and recommended that the congregation complete their arrangements and consummate the union in the manner proposed. The deputation appointed to confer with the Rev. F. Home and the congregations of Buckingham, Lochaber, East Templeton, Cumberland, Clarence, and Navan, with the view of uniting these places lying on the same side of the Ottawa River into one pastoral charge, reported that they had a fraternal conference with Mr. Home, and found him ready to accede to any measures that would be most likely to promote the general interests of the church. They had also found the several congregations, so far as they have been able to ascertain their mind in regard to the matter, exceedingly cordial in regard to the re-arrangement proposed. They, therefore, recommended that the congregations of Buckingham, Lochaber, and East Templeton be united under the pastoral charge of Mr. Home; and that the congregations of Cumberland, Clarence, and Navan form another pastoral charge. To facilitate this arrangement, Mr. Home resigned the Cumberland part of his charge, and the congregation of Carmel Church then was cited to appear for their interests at the meeting to be held on the 25th inst. The petition from members and adherents of the Presbyterian Church residing in New Edinburgh was granted, and Messrs. Smith and Carwell, ministers, and Mr. Blackburn, elder, were appointed to organize them into a congregation. The resignation of the Rev. Joseph White, of the pastoral charge of Wakefield, was accepted. The pastoral tie to be dissolved on the last Sabbath of May, and appointed a committee to draft a minute expressive of the Presbytery's high regard for Mr. White.*

"Is a Pantheist a competent witness?" That is the question raised lately in a court in Connecticut. The witness called did not deny the charge, and it was testified that he had announced his belief that "the universe constituted God." The witness was admitted, but with a doubt remaining in the mind of the judge. The value of an oath depends largely on the fact that the person taking it acknowledges a personal responsibility to some personal judge. Responsibility to the universe amounts to nothing. Who will punish for perjury, if there is no personal God to note the sin, and visit the penalty to the transgression?

Choice Literature.

Still and Deep.

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

CHAPTER XII.

It was almost dark by the time Mr. Wyndham's pony carriage stopped at the door of Ohtverley Rectory, and the lamps were lit in the little hall and sitting-room...

John" being introduced into every sentence she spoke. Laura instantly detected Miss Trevelyan's look of surprise, and replied to it just as composedly as if her guest had spoken aloud.

Instructive Anecdote.

A respectable merchant in one of our principal cities was traveling, some few years ago, in a certain county of New York State. He arrived on Saturday evening at a public house where he had been accustomed to stay in traveling that way.

second at Milan; his third at Rome, where the Pope conferred on him the golden crown of the Empire. But the Iron Crown was the most venerable of all. For thirteen hundred years the iron crown has held the foremost place among the diadems of Europe...

which it might be secured and towed to England in the summer months.—London Times.

Pictures.

A room with pictures in it, and a room without pictures, differ by nearly as much as a room with windows and a room without windows.

Raphael's Cartoons in South Kensington Museum.

If the history of this museum of civilization would record strange instances of popular neglect for great works of art, it must at the same time show that works of genius, in whatever perishable material embodied, have a strange vitality.

The seven cartoons—what would not now be paid for the three that are lost?—were designed and drawn by the great artist and his scholars at the request of Pope Leo X. (1513) as copies for tapestry, and the tapestries made from them are now in the Vatican.

Cleopatra's Needle.

A good deal of interest has been shown in the scheme for the transportation home of the obelisk—one of the so-called Cleopatra's Needles—presented to England forty years ago by Mohammed Ali.

Famous Crowns.

The oldest of the crowns of Europe is the Crown of Lombardy, now restored to its resting place of centuries in the cathedral of Monza, the sunny little town, which, from the Alpine slopes, looks down upon imperial Milan.

Slights.

They're cheap. It costs not a penny to turn the face, to shut the mouth, to not see a person who is not before the eyes, and has expectations, if not claims. It is very easy to put off the call overdue; to neglect sending an invitation to a party to one who is not of much account; to pass a former friend on the street without recognition; to go, and come, ignoring the existence of people who have rights and feelings, and it is cowardly to do so as it is easy and mean.

(To be Continued.)





THE PRODUCE MARKETS.

The Liverpool broad-stuff market are... The Western wheat market are steady...

Table of market prices for various goods in Toronto and London, including wheat, flour, and butter.

Table of market prices for various goods in London, including wheat, flour, and butter.

Table of market prices for various goods in Ottawa, including wheat, flour, and butter.

Table of market prices for various goods in Montreal, including wheat, flour, and butter.

Table of Births, Marriages and Deaths.

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

CHATHAM-In Wellington street Church, Chatham, on Tuesday, 28th Dec., at 11 a.m. OWEN SOUND-Knox Church, Owen Sound, on the 3rd Tuesday of December, at 11 a.m.

THIS DAY IS PUBLISHED AN EXAMINATION OF THE VIEWS HELD AND ADVOCATED BY ANA-BAPTISTS. NOW READY. CHURCH MEMBERSHIP OF CHILDREN.

THE BRITISH AMERICAN Commercial College. EDUCATED YOUNG MEN, MIDDLE-AGED MEN AND BOYS IN COMMERCIAL BRANCHES.

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Is the best food known for fattening HORSES, COWS, CALVES, SHEEP AND PIGS, with great saving of time and money.

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READ THIS. J. Davie & Co., Chemists, etc., 111 King St. East, Toronto. GENTLEMEN-I have great pleasure in certifying to you that the quality of your 'LE REGENERATEUR D. COULEMIE' is both as a perfect cure for the loss of energy, and all unbalanced states of the nervous system.

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BRANTFORD YOUNG LADIES' COLLEGE. THE WINTER TERM OF THE COLLEGE BEGINS TUESDAY, 16TH NOVEMBER.

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THE \$60,000 BONANZA \$5 TO \$50. Address: PENNINGTON & READ, 65 Wall Street, New York.

IN THE PRESS AND WILL SHORTLY BE PUBLISHED THE PRESBYTERIAN Year Book & Almanac

FOR THE DOMINION OF CANADA & NEWFOUNDLAND, FOR 1876. Edited by REV. JAMES CAMERON, CHATSWORTH, ONT.

I. Calendar giving Days and Dates famous in Presbyterian history. II. Papers on Topics of Present Interest to Presbyterians. III. Position, Strength and Work of the Four Presbyterian Churches of the Dominion...

OPINIONS OF THE PRESS, &c., IN REGARD TO THE YEAR BOOK FOR 1875. 'The Year Book' for 1875 is marvellously full and correct. We congratulate Publishers and Editor on the result of their enterprise.

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