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[Whole No. 203

Contributors and Correspondents.

DIARY IN THE EAST.

EXCURSIONS FROM NAZARETH.

After about a week of sirocco, a change in the wind to westward was most welcome. The weather was still hot, but the heat was not unpleasant now that the air was fresh. The effect of the dry sirocco heat is to parch everything up. I felt that I never before so fully entered into the meaning of those passages of Scripture that describe the rapid passing away of all the glory of man under the figure of the fading of grass and flowers. Day by day I saw this exemplified before my eyes. My attention was the more called to this from the fact that I wanted to dig up and take home with me to Scotland some roots of the splendid anemones, ranunculus, iris, and tulips, which made the hills around Nazareth so brilliant when I first got there.

I put off doing so till after my trip to Tiberias, and the consequence was that the weak of sirocco had withered them off, and when I came to look for the flowers they were gone. So completely gone, leaves as well as blossoms, so withered up, that I could not tell where to look for the roots. The ground too, was dried to a hardness more resembling stone than earth. So must the Psalmist have seen the blossoms of his day fade, when he wrote, "As for man, his days are as grass, as a flower of the field, so he flourisheth. For the wind passeth over it, and the sirocco, and it is gone, and the place thereof shall know it no more." Perhaps too, in his days, as now, the flowers of the field may have gone by the name of "grass," in common parlance. "Haseesh," grass, is the common word to apply to wild flowers of all kinds among the natives of Palestine. They are of small account with them, and when the doctor's wife and I were gathering the later kinds that still remained in bloom, she was supposed to be getting something from which her husband would concoct his potions. While on the subject of flowers, I may mention what also struck me much, both at Nazareth, on Carmel, and Lebanon. That was, that after the brilliant blossoms of spring were past, there remained on all these hills an abundant crop of low shrubby plants of the nature of thyme, sage, mint, etc., full of fragrance. They seemed to thrive on the dry arid hills, to which their grey-green foliage did not give much of brightness. They irresistibly reminded me of the simile applied to our Lord when he is called not only a tender plant, but also "a root out of a dry ground." It may be in pursuance of the simile that it is added "he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him." When compared with the gorgeous colors of the blossoms that preceded them, these plants, "out of a dry ground," had indeed "no form nor comeliness." Seen from a distance they look almost like withered stumps, there was "no beauty" to make one desire them. But come in contact with them, then their attractiveness was soon discovered, bruse them, and they emitted the richest fragrance. What fit emblems they seemed of him who, when looked on from the height of a Pharisee's spiritual pride, was but the "carpenter's son," of an insignificant village of rude Galilee; but of whom the heaven-taught faith of the poor woman said, "If I may touch but his clothes, I shall be whole." (And is it not so still? Those who look from afar at Jesus of Nazareth see "no beauty in him," while every poor, heavy-laden sinner, who draws near to him in lowly faith, finds him "farther than the children of men," and touching him whom "it pleased the Lord to bruise" for his people's sin, finds a fragrance flow forth as of "myrrh, aloes, and cassia," for, as they touch him, they hear him breathe forth the blessed words, "Thy sins are forgiven. Thy faith hath saved thee, go in peace." And then they go away bearing with them some of his own life, his own fragrance, so that he delights in them and says, "the smell of thy garments is like the smell of Lebanon.")

On April 18th Dr. Vartan managed to spare a little time from his work, and took Mrs. V. and myself for a ride to Sefurieh, one hour from Nazareth, where there are some interesting remains of antiquity. Before setting out he warned us to hide away any watch, chain or glittering ornament we might be wearing, lest it should prove too sore a temptation to any of the inhabitants of Sefurieh. Their reputation was far from good at that time, as there had been several cases of robbery and murder in their neighbourhood lately, of which they got the credit.

Having Dr. Vartan with us, I felt a great protection. He is known in all the districts as "the Hakim," or doctor, and I suspect his company was in that way better than a guard of soldiers. On our way to Sefurieh we passed over the heights

to the north of Nazareth for some distance, and had a very fine view in all directions. We went first to the fountain of Sefurieh, celebrated in the history of the crusaders as the gathering place for their armies on the way to their terrible defeat at Hattin. It was also Saladin's place of encampment. It would always be an attractive place for such purposes, from the abundance of the water, which rises from the ground in six or seven places bubbling up in full freshness, and flowing off in a little stream which we had to ford.

We found many of the inhabitants of Sefurieh bringing donkeys laden with water jars to be filled, and women carrying them on their heads, though Sefurieh is a mile from the fountain. We were at a fault about the track through the thicket and the stream near the spring, and at first had some difficulty in getting any one to attend to our calls for guidance. They evidently did not care to be troubled with strangers, but when Dr. Vartan was recognized they were very civil to us. The village itself is a very tumble-down looking place. Old pillars, and other remains of antiquity are lying about here and there, or inserted in the modern walls. There are some fine architectural remains of an ancient church. It dates from the times of the Crusaders, and was built in honor of the reputed parents of the Virgin Mary, who were said to have lived in Sefurieh. The most interesting remains in Sefurieh are those of a castle, which crowns the hill on the side of which the village stands. A square tower, to the top of which we mounted, commands a wide prospect around. The lower part of the building is supposed to be of Jewish workmanship, and consists of large hovelled stones.

Sefurieh was a place of great strength in old days, the strongest city of Galilee in the times of the Romans, and is often spoken of by Josephus in his history. The old stones were interesting to look on, especially with the thought that this was one of the towns of Galilee where, no doubt, our Lord was often seen when he "went about all Galilee teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people."

At some little distance from Sefurieh we again dismounted to inspect the large vault-like remains of an old Roman aqueduct. Evidently the place must have been of vast importance in old days than it is now, since such great works were made for conveying water to it. Our ride home in the cool of the evening was very pleasant.

April 29th Dr. Vartan and I started off at 4 a.m. for a long expedition to Beisan, the Beth-shean of Scripture. It was a lovely morning when we rode through Nazareth, and down the steep hill to the plain of Esdraelon. Cuckoos were calling, and larks and blackbirds singing. The sun had just risen when we reached the plain, and appearing from behind Mount Tabor in full brilliance was a beautiful sight. Every thing was pleasant. I had a most excellent horse, and, as Dr. V.'s was also good, we got on at good speed over the plain. The track was in the best possible state for galloping, sufficiently dry to be firm, yet not dusty. The owner of my horse accompanied us on horseback as guide and escort, armed as usual. We rode across the plain to near the western end of little Hermon, and passed round it southward. The form and elevation of little Hermon rather reminded me of the Pentland hills near Edinburgh. As we rode along the western side of the hill we had a wide prospect across the plain to the range of Carmel westward, and the hills of Samaria southward. The plain itself is a wide picture of desolation, rich of soil to the last degree, but its richness only seen by the luxuriant growth of weeds and wild flowers, except here and there where there were a few patches of cultivation. Great numbers of storks were stalking about, and did not seem much afraid of us. After riding between two and three hours we turned the south-western extremity of little Hermon, and rode through the village of Solem, the ancient Shalim. It is a more comfortable looking village than many I saw, but still does not look as if any of its inhabitants were people likely to be able to build prophet's chambers. There were some flourishing gardens with their usual hedge of prickly pear. We were now at the entrance to the branch of the plain of Esdraelon which, running eastward, divides little Hermon from Mount Gilboa, and which must have been the scene of the great battle of Gibeon and of Saul. Turning our course directly south-east we crossed over to the foot of Mount Gilboa, just where the fountain of Jezzeel flows out from a little cave at the foot of the hill. On our way we had a good view of the miserable little village of Zerim-Jezeel, with its one square tower looking solid amid the hovels around it. It stands considerably higher than the fountain, and at a considerable distance from it, on a spur of Mount Gilboa. The name of Mount Gilboa had somehow made me expect one prominent hill like Tabor, but in reality it is a long ridge running east and west, and much steeper and more rugged than little Hermon. A small village is perched at the very top, and is inhabited by a sect of most fanatical Moslems, who will not suffer any Christian to settle among them, or even to enter their village.

(To be continued.)

A CLERGYMAN announced as the plan of his sermon:—1. To prove the purposes of God. 2. The free agency of man. 3. To reconcile the two. Having thus secured the careful attention of his hearers, whilst he proved to their satisfaction the first two points, he said:—"We will leave the third point till we are wiser than we now are."

NEW YORK LETTER.

The city of New York is still without snow. A little fell lately, but it quickly disappeared. And one moves up and down her streets with comparative comfort.

Since Thanksgiving Day, with its pantomimic processions, (a reproduction of the Lord of Misrule of past days), its roast turkey, and its religious services—of which services many of our ministers take advantage, not to scold the people, but to correct morals, to set municipal and State law right, as well as to give reasons for thankfulness—little of general interest has occurred. But prospectively much is expected, if we may judge from the displays in Broadway, and elsewhere, in view of the Christmas holidays.

Dull times is in every body's mouth. Ruinous sacrifices are being made, if we can believe the merchant's bills that are scattered abroad on every hand, but go to Broadway on one of our sunny days, and the spread (that is the word here used) not only of broad cloth and cigars, but of silks, seal skin jackets, and all the other of cactera that go to make up a fashionable life: or turn your steps to the Fifth Avenue and meet the endless string of carriages with their coachmen and funkey (as we were wont to call them) in their uniform and robes, and one will be convinced that though Boss Tweed has fled he has not taken all the money with him.

And yet after all times are dull, and many walk the streets of New York too proud to beg and too poor to be, as they are, idle.

But sad and dull as things are, they are not without their compensations in a direction that will gladden every true man and Christian heart. For the heart of New York, if it does not beat as fast, beats more in unison with justice and truth. In matters political good men are coming to the front, while men of inflation find not wind enough to fill their sails. The votes of the people at their last elections were more than ever in favour of law and justice, as well as of the common schools and the Bible in them. So much was this the case that not a few were astonished and taught a lesson that is not likely to be forgotten. In this city beyond all question the Catholic vote commands a majority, but one made up of such materials that like objects without cohesion requires a band to be tied around them. If the minority have not numbers they have strength; not the strength of one or two fused into a mass, but each man a power in himself, giving more a than he receives.

From such facts, and such a state of things, the friends of the Bible, as of law and order, have much reason to be encouraged, while it is manifest that the enemy does not fail to take note of the matter, and is quietly preparing for the issue. And we would not be astonished to find that before long they have altered their tactics or put a new plank in their platform.

As an indication of the current of affairs, it is gratifying to note the fact that the "Commissioners of Emigration" have resolved not to land an emigrant "on Sunday." So that the vessels that come into our harbor are obliged to keep their emigrants till Monday morning. For, while a vast number look upon the Sabbath as of small account, yet the conventionalities that rise out of its existence are of such a nature as to make themselves felt to such a degree that the authorities have seen the alternative of abolishing the Sabbath, or supporting and defending it. But behind all there is a power that rules events, and step by step closes in upon evil, and opens and supports the way of good. And the good contemplated and to be gained will ooze out at many more points than the one at which its name and nature are declared.

The President's message is another matter of much interest, and is producing a profound satisfaction among the thoughtful portion of the community. The message is common property and need not be discussed here. The clause in respect of every voter cannot fail to produce good as well as great results. If it passes into law, it will not fail to cut off a large number of men, that are really, after all, for such purposes, mere chattels, and at the same time it will call into play a vast number of forces that will bring to the surface men of character and mind, that must before long produce very great and beneficial results. It is only to be regretted that the date suggested for such a measure is so distant. But perhaps after all, all things considered, it may be soon enough. Meanwhile the heaven will do its work upon the lump, and by the time appointed it may be as good and wholesome bread to the whole community.

The idea of annexation, in a political sense, is not much talked about by the better class of the people here, but the appropriating feeling of claiming whatever is good among you for ourselves is markedly seen in matters religious. The Rev. F. H. Marling is about to be installed as minister of a Presbyterian congregation here. And I suppose, some little paper with you, to produce a sensation, and perhaps to compensate for their loss in Toronto, had circulated the notion that Dr. Ormiston of this city is about to be called as Mr. Marling's successor. But I think we are safe in saying that they have gone beyond the record.

We may not close without alluding to the fact that not a few of your Canadian ministers have been of late in this city, attracted

no doubt by the fame of Moody and Sankey, who are at present, as you know, in Philadelphia, but who are expected to be in New York in February.

And among others we have observed that the Rev. John McAlpine of St. Mary's, has been lecturing with much acceptance and credit to himself, in Jane street Presbyterian Church. A Scotchman himself, he lectured to perhaps the purest Scotch congregation in the city. We saw also that he is to preach to the same people before his return to Canada.

New York, Dec. 13, 1875.

Westminster Confession.

FROM A BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have observed that recently much of the correspondence in your paper has been engaged in discussing the merits of the Westminster Confession. This has excited a good deal of surprise in this section of the church. Upon the general document, as the exponent of Scriptural doctrine, the Union so happily effected in Montreal was based. Various points were earnestly discussed during the negotiations preceding this union, but at the time when it was effected, the greatest unanimity with regard to the basis seemed to prevail. Scarcely, however, had the union been consummated, when the "Confession" was spoken of as a burden too heavy to bear, or as a fetter that hindered the development of the united church, and tied down too strongly her youthful energies. It is not creditable to the intelligence of any one to subscribe a basis so seriously defective. If these defects were felt to exist at the time of the union by those who now complain, it is not easy to reconcile their consistency with other actions. Had the feelings with regard to the "Confession" which have since been manifested appeared before the union, it is doubtful if that auspicious event would have taken place. It is a reflection upon the intelligence of the whole body to have united upon a basis so seriously defective as the Westminster Confession is, by some parties, represented to be. But it is said the "Confession" is only a subordinate standard, that the Holy Scriptures are the supreme standard. While this is true, the "Confession" was taken as a faithful exponent of what the Presbyterian Church believes to be the doctrine of the Divine Word, and it is too soon for consistency to say so.

It is, however, quite evident from the correspondence, that there is an under current of opposition to all creeds in general, and to the Westminster Confession in particular. It is to be hoped that this feeling is not as wide spread as appearances would seem to indicate. It is very probable that there are many who take this view, who would be the first to shrink from the consequences to which it leads, could they distinctly see them.

There is nothing more plausible to an unsophisticated mind, than to hold up the Holy Scriptures as the only standard to which it should be required to subscribe, and that all other standards are mere human productions, and consequently not only unreliable, but unnecessary. The Holy Scriptures must be our supreme standard in all matters relating to faith and morals. To the law and to the testimony must be our appeal. But do not all denominations calling themselves Christian, no matter how much of pernicious error may mingle in their belief, profess to take the Scriptures to be the supreme standard of their faith? There is reason to suspect a man who refuses to subscribe to any confession or creed, and who says that the Scriptures are his creed. We cannot tell what he believes. He may be sound in the faith, or he may hold the most deadly error. At first sight it appears to be the best test that could be given of a man's orthodoxy, yet, strange as it may appear, it is the most unreliable. This does not proceed from any defect in the Divine Word, but from the weakness and deceitfulness of the human heart. This test gives no clue to what the man's belief really is, because sects calling themselves Christians, yet holding the most pernicious error, profess to take the Holy Scriptures to be the supreme standard of their faith.

The purity of the church imperatively demands that a document be drawn up, such as the Westminster Confession, expressive of the sense in which the Church understands the Scriptures. This document must be proved by the Word of God. When a church adopts it as her own, we know what she believes. How can two walk together except they be agreed? How can there be peace and harmony in a church in which antagonistic doctrines are held and taught? All subscribing the same confession have a common bond to bind them together in peace and harmony.

When the Westminster Confession was first drawn up, the church was torn in pieces by parties, some of them holding the most deadly errors. Regard for the divine glory and the salvation of perishing souls, led, I may say, constrained, godly and learned men at that time, to meet and draw up the Westminster Confession, expressive of what they believe to be the doctrines and teachings of the Holy Scriptures. It is not too much to say of the body of men who met on that occasion, that, taken as a whole, for piety, learning, intelligence, and ability, they have never been excelled, and it is doubtful if ever equalled, by any other body of men met for a similar purpose. Eternity alone will reveal the influence which that venerable document has exercised in preserving the purity of the Christian Church. The reasons which necessitated the Westminster Confession of Faith then, exists at the present day, with equal, if not greater, force.

But it is argued that the very age of

this Confession must necessarily render it defective, and that all confessions should be remodelled every few years to harmonize with the progressive spirit of the age. This is the favourite argument of all those who are given to change. Can they have forgotten that the Bible is a much older book? But it is inspired. True. But does age impair the truth? Are not the doctrines of the Word of God the same now as when the "Confession" was made? Is not the truth of God the same now as then? The progressive spirit of the age may change, but God's truth never does. Is it not absurd to talk of making God's truth harmonize with the progressive spirit of the age? This bazaar of old age is an idle fancy, conjured up to frighten the ignorant. We are not to reject a system because it is old, nor venerate it merely because it is holy with years. Superficiality, it cannot be denied, is one of the characteristics of the present age, notwithstanding all its boasted learning and progress. No further proof of this is required, than the readiness with which the wildest theories are accepted as verities. Conclusions are jumped at, without taking the trouble to investigate their accuracy, or requiring evidence to prove that they are legitimate.

It is maintained that travel in eastern countries, and a better acquaintance with Bible lands, have thrown so much light on the Holy Scriptures, that the "Confession" being made before this light was enjoyed, must of course be defective. Valuable as has been the information derived from these sources in modern times, it has not led to the discovery of any new doctrine in the Divine Word. It has aided the better understanding of certain passages, and thrown light on eastern customs and manners, but it has not changed the doctrines of the gospel. The new views, which many professed to have obtained, will be found on examination not to be altogether new. The errors abounding in the church are not new. They are old errors resuscitated with a new face. "They have already been of old time, which was before us."

It is further agreed that the Holy Scriptures being the supreme standard, of the church, men ought to exercise their own judgment, and form their own opinions from the Word of God, independently of human confessions. This is true. And no church has ever stood up more firmly for the right of private judgment than the Presbyterian Church, or urged more strongly upon her members the duty of studying the Word of God. And it has long been her boast that she admits nothing into her belief unwarranted by the Divine Word, and nothing in her modes of worship for which she could not find authority from the same divine source. In regard to this latter matter it is to be feared that the gold is becoming dim, and the most fine gold change. The man who subscribes a creed without examining whether it is in accordance with the Word of God, cannot be very particular what he believes. Those who do not believe the "Confession" to be in accordance with the Divine Word should not subscribe it. No one is compelled to do so against his will. It is voluntary on the part of every one. If a man subscribes it, he should submit to its teachings. When a man subscribes to it, and then turns round and finds fault with it, it is evident that the defect is in himself, and not in the "Confession." Admitting that a man may change his views after subscribing to it, he should not insist on remaining in the church whose doctrines he does not believe; common honesty should lead him to connect himself with those whose views sympathize with his own.

Allow one man to differ from the standards of the church in one doctrine, another man may claim an equal right to differ from them in some other doctrine. What follows? Universal confusion. Error will be taught openly and authoritatively alongside of truth, as we see among the Congregational Churches of New England, and we may as well fling our standards to the winds. Contenting for the faith be; comes a thank of the past.

It is contrary to the constitution of the Presbyterian Church, as well as opposed to the genius of Presbyterianism, to allow what she regards to be error, to be taught within her pale. The whole church is under the supervision of Presbyteries, and Synods, etc., and which are bound by the most solemn obligations, to see that nothing is taught contrary to what she believes to be the doctrines of God's Word, and of which she believes the Westminster Confession to be a faithful exponent. Responsibility to her great Head, love for the souls entrusted to her care, will not permit her to allow what she believes to be error, to be taught to those who are looking to her for guidance in spiritual things. The responsibility does not rest only on him who teaches error, but on the whole church which tolerates it.

Errorists in all ages have denounced creeds and confession. These show to the world that they really do believe, the very thing which they do not want the world to know. These tie them down to a particular belief, and prevents them changing chameleon like to catch the popular breath from whatever quarter it comes. When a man has entered the path of error, his course is generally onward in it. Progression in that path and apparent consistency requires that creeds and confessions be flung aside.

In these trying times, when so many are given to change, it will be wise for the Presbyterian Church to take heed to the apostolic exhortation, "Thimotee, beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as such as ye know that your labor is not in vain in the Lord."—PUNTSUKOS, Nova Scotia.

Pastor and People.

Apt to Teach.

Christ's instructions to the Twelve and Seventy embody the simple directions for Christian work, and if carefully followed will make men "apt to teach."

(1). Plain speech consists of sobriety, simplicity, and clearness. To talk plainly is a most difficult matter; it demands forethought and resolution—previous preparation and persistent repetition.

Sobriety is the avoidance of exaggeration. It is an exaggeration to address a bevy of girls as drunkards or a group of lads as thieves; it would not be to speak of "sinners" in the one case and of cruelty in the other.

Simplicity has two counterfoils which should be carefully shunned. (a). Young people will not be talked down to. They detect the dodge at once, and exercise at their discretion the useful faculty of listening all the while and hearing nothing.

Clearness is sure to follow where there is sobriety with simplicity. There will then be no failure of directness and point. Get out the muddy cloud of exaggeration. Ponder well what you mean to say and you will say what you mean.

(2). Do deeds and expect them. The apostles miracles were evidence of their commission and illustrations of their message. Miracles may have ceased, but the illustrations of words by deeds is still an open course to Christian work.

Expect kind deeds and take them in due course. If your work is rightly done there is nothing too good for you from those who are blessed by it. Christ made the apostles poor that he might tap the upwelling springs of generosity in men.

Expect kind deeds and take them in due course. If your work is rightly done there is nothing too good for you from those who are blessed by it. Christ made the apostles poor that he might tap the upwelling springs of generosity in men.

(3). Be way-wise. The Saviour's instructions to his disciples were to settle down to their work—to be harmless as doves and wise as serpents.

The rage for novelty and change is so great in the Colonies, and recklessness is so ingrained, that it seems a hopeless task to talk of settling down. Steady application in one line of work, well and long sustained, can alone tell.

Snakes are not sinners above all that dwell in the sornb. They have their good points—they are unobtrusive, watchful, and swift. They do not trust themselves in the way, they wait their opportunity. They act when the moment comes.

4. Keep a brave heart. Jesus casts no veil over the dangers of His service. His pioneers are lambs among wolves. All men do not have the same risks and sudden torments of those who have to cut up a new country as it were.

In the Palace of Justice at Rome, they take you sometimes into a chamber with strangely painted frescoes on the ceiling and around the walls and upon the floor, in all kinds of grotesque forms.

But there is one spot upon the floor of that room, and one only, standing upon which, every line falls into harmony, the perspective is perfect, the picture flashes out upon you instinct with meaning in every line and panel. You can see at that point, and that only, the design of the artist that painted it.

Prayer is not simply petition. It is largely that, to be sure; but it is more. It is communion with God. It is a means of drawing near to him.

The little child does not simply ask his father for gifts. He communicates his ideas to him, he speaks of his childish hopes and sorrows and joys.

To have our hearts balanced on God as centre, and so balanced that under the ruder touches of temptation they may be moved to and fro like the nicely poised stones of the Druids, but, like those stones, always return again to their rest—that is to be blessed indeed—to be blessed like the Psalmist who said, after some rough onset of Satan, "I shall not be greatly moved."

Growing Old.

Softly, Oh, softly, the years have swept by thee. Touching thee lightly with tenderest care; Sorrow and death did they often bring nigh thee, Yet they have left thee but beauty to wear.

Far from the storms that are lashing the ocean, Nearer each day to the pleasant home light; Far from the waves that are big with commotion, Under full sail and harbor in sight.

Past all the winds that were adverse and chilling, Past all the islands that lured thee to rest, Past all the currents that wooed thee unwilling Far from the port and the land of the best.

Never a feeling of envy or sorrow When the bright faces of children are seen; Never a year from thy youth wouldst thou borrow, Thou dost remember what hath been between.

Rich in experience that angels might covet, Rich in a faith that has grown with thy years, Rich in the love that grows from and above it, Soothing thy sorrows and hushing thy fears.

Hearts at the sound of thy coming are lightened; Ready and willing thy hand to relieve; Many a face at thy kind words are brightened—"It is more blessed to give than receive."

Eyes that grow dim to the earth and its glory, See but the brighter the heavenly glow; Ears that are dull to the world and its story, Drink in the songs that from paradise flow.

Four-score! But softly, the years have swept by thee, Touching thee lightly with tenderest care; Sorrow and death did they often bring nigh thee, Yet they have left thee but beauty to wear.

Softly, Oh, softly, the years have swept by thee. Touching thee lightly with tenderest care; Sorrow and death did they often bring nigh thee, Yet they have left thee but beauty to wear.

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Words in Season for Young Men.

"FLEE AS A BIRD TO YOUR MOUNTAIN."

[Recently President Tuttle, of Wabash College, delivered a lecture to the students of that institution on Sabbath afternoon. The following extracts are from that lecture.]

After speaking of the dangers to which young men are exposed, he spoke of the eagerness with which they should flee those dangers, even as the frightened bird flees to his mountain. The expression "Flee as a bird to your mountain," is one of great beauty.

This is the fable; as the bird flees swiftly and eagerly away from danger, so should young men flee from the dangers which threaten them. The danger to the birds from the net and the arrow of the hunter is no more real than the peril of young men, and the man should be as wise as the birds, and flee swiftly away.

Look at this young man who has the opportunities of mental and moral culture, and of reaching a noble manhood for the good of man and the glory of God. There he lies on his bed when he ought to be at his books, or there he sits book in hand gazing listlessly into the land of dreams and air castles, when he ought to be anchoring himself to the solution of a problem or the translation of a sentence.

Look again. Here is a young man who has gone into a dram shop against the remonstrances of his conscience and reason, against the entreaties of his own better nature, and the claims of those he professes to love. Yes, there he stands, goblet in hand. This is no ideal danger.

It is said the serpent charms the bird to its ruin, and the wise man compares the deadly effects of intoxicating liquors to the bite of the serpent and the sting of the adder.

Suppose you saw a bird being charmed by a serpent, would you not, if you could, kill the charmer and frighten the bird to flight? But a man stands by this serpent, and is coy with this adder. What ought he to do? What ought we to do?

There can be no doubt as to the duty of one in this sort of danger to fly, but in those less obvious dangers which insidiously attack a man's manhood through laziness or recklessness, or which tempt him to sell his birthright for a mess of pottage, we have ruin threatened as actual as in the cases just named.

The following was the conclusion of the lecture:—"Oh, young man, are you tempted to sacrifice your privilege to be men? to fail to live worthily in such an age as this? to follow some unworthy end in life, forgetful that in some vocations you cannot be a man? to sacrifice your soul's salvation to any indulgence, however fascinating, or any business however lawful in itself?"

A NEW Presbyterian chapel was dedicated in Tokio, Japan, on the 19th of June. The society was formed in 1878, and consists of sixty eight members. It employs two native preachers, and sustains eighteen preaching places in the city.

ONCE upon a time there lived an old couple, known far and wide for their domestic difficulties. Suddenly they change their mode of life, and were as complete patterns of conjugal felicity as they had formerly been of discord.

Random Readings.

The great point of all is the character of God—that gives the promise all its security. If the mercies of God be not loadstones, to draw us to heaven, they will be millstones, to sink us to perdition.

THE nations that are gone like so many bubbles in the torrent they sparkle on the surface for a moment—we look for them, and they are gone for ever!

HE gives no man more than his due. No—for they who perish under the law perish justly; and they who are saved under the Gospel are saved justly.

ISRAEL were cut off for their rejection of the promised land. This is the condemnation, that light is come into the world, and men loved darkness rather than light.

THE intimacy begotten over a wine bottle has no heart. I never knew a good friendship made from it, or any honest man and ruins them.—Thackeray.

"An old Scotch lady gave a pointed reply to a minister who knew he had offended her, and expressed surprise that she should come so regularly to hear him preach. Said she, "My quarrel's wi' you, mon; it's nae wi' the Gospel."

MANY a blessed promise in the Bible would remain a sealed promise if the key of sorrow, or trial, or temptations were not sent to open its stores, and send warm to one's heart such words as, "Be of good cheer, it is I; be not afraid.—Maria Hare.

IT would be foolish to refuse to go into our houses by the open door under the fear that we are limited by having to go through that one door. If Jesus is the door, if He is the way, if He does teach us the truth, let us follow Him.—J. F. Clarke.

A LADY in New England remembers one sentence of old Dr. Lyman Beecher's. As he threw up his spectacles, said he:—"If any of you should get into heaven by your own righteousness, if you could find a back door anywhere you would get out as soon as possible."

"I went," said Mr. Spurgeon, "to vote at the last election for a Liberal. I was met by a brother who said that he was astonished that I, who professed to be a citizen of heaven, should go to vote. I said, 'Well, you know, I have got an old man, and he is a citizen of this earth.' 'Yes,' he said, 'but you ought to mortify him.' I said, 'That is what I do, for he is a Tory.'"

A LITTLE five-year-old friend, who was always allowed to choose the prettiest kitten for his pet and playmate, before the other nurslings were drowned, was taken to his mother's sick-room the other morning to see two tiny, new twin babies. He looked reflectively from one to another for a minute or two, then poking his chubby finger into the cheek of the plumpiest baby, he said, decidedly, "Save this one."

"I am now most thoroughly of opinion," wrote the late Dr. Chalmers after he had been taught savingly by the Holy Ghost, "and it is an opinion founded on experience, that on the system of 'Do this and live,' no peace, and even no true and worthy obedience can ever be attained. It is—Believe in the Lord Jesus Christ, and thou shalt be saved." When this belief enters the heart, joy and confidence enter along with it.

The least pleasing change is that kind of mental hemiplegia which now and then attacks the rational side of a man at about the same period of life when one side of the body is liable to be palsied, and in fact is, very probably, the same thing as palsy in another form. The worst of it is that the subjects of it never seem to suspect that they are intellectual invalids, stammerers and cripples at best, but are all the time hitting out at their old friends with the wall arm, and calling them hard names out of their twisted mouths.—O. W. Holmes.

How welcome would it often be, to many a child of anxiety and toil, to be suddenly transferred from the heat and din of the city, the restlessness and worry of the market, to the peaceful garden or the quiet mountain retreat! And like refreshment does a high faith, with its infinite prospects ever open to the heart, afford to the worn and weary; no laborious travels are needed for the devout mind; for it carries within it Alpine heights and staid skies, which it may reach with a moment's thought, and feel at once the loneliness of nature and the magnificence of God.

"THAT sanctification which out of Christ none can reach is only found in close union with him; and if we maintain what may be called the Gospel attitude of the mind, which is looking unto Jesus, we shall obtain of His Spirit, we shall be changed into His image, we shall be strengthened for all duty; and that noble system of reconciliation with God beginning with an act of confidence, will at last terminate in all the graces and accomplishments of the Christian character, will have its fruit unto holiness, and in the end everlasting life.—Dr. Chalmers.

TRIALS of grace, as of opportunity, are to be taken at the flood. The Pentecost sun went down on a church born in a day. Not here lies the wonder, but in this, rather that we think it wonderful; that we see so few times of rapid gathering and large God-ward movements of men which can at all compare with it. Some, thank God, have been seen. Would you have more? Then note these two things—have ten days of steadfast, expectant prayer, in which every believing soul took part, preceded Pentecost; and that it was when the Church had first been filled with heavenly assurance, joy, and praise, that the testimony of her first preacher won the hearts of thousands.

Bishops.

In this article we use the term Bishop in its claimed Episcopal sense, and not in its Scriptural sense, meaning a minister of the Gospel in charge of a church. We can never be wrong in estimating a thing by its general tendency and effects. Whatever these are, they reveal and prove the good or the evil of the thing, whatever it is. Acting therefore upon this rule, we may judge in regard to the general good or evil of Bishops, as a power in the church and the world. That many Bishops have been great and good men, it would be wrong, if not impious, to deny. But this has been, not in consequence of, but in spite of their position. They are the great depositories of power, and of power over the ministry, which stands between them and the people.

Look at them as they appear in the Church of England, not only in years past, but especially in the present. Who is it that stands up as the great barriers against the separation of Church and State in that country? Who are trying to rivet down upon the nation that satanic mixture for long continuance? Who are opposing all those political and ecclesiastical changes in the government, which long experience has proved to be beneficial to mankind?

And when we step across to the continent, what do we find there? A long line of Bishops who, for their own interests, have flattered the Pope, and commanded the priests from time immemorial. A set of men who never headed a reformation, nor put the Bible into the hands nor before the eyes of mankind—men who have defounded political and ecclesiastical despotism from first to last—men under whose government the world would move backward rather than forward.

And wherever we find bishops—not mere superintendents called by that name—the tendency is in the same direction. We say nothing of the men, but the tendency of their position is to pomp, ritualism, secularization, and to *jure divino* theories. The humble follower of Christ may rejoice to receive the humblest office conferred by the Saviour, but in process of time his successors flower out into unbroken apostolic men by virtue of apostolic hands, instead of by the virtue of the apostolic spirit.

This was the process in England after the reformation, and it will be the process as long as men are made of human nature. John Wesley's bishops have not yet developed into unbroken apostolic successors, but they will do it yet, unless they retain the humble apostolic spirit of his early disciples. The more bishops they have, the higher they rise into the stately grandeur of ecclesiastical position; and when that position becomes an object of ambitious seeking, piety will go down, and ritualistic formalism will go up. We hope here not to be thought of an intermeddling disposition. Probably all denominations of Christians have some weak point where their greatest danger lies. Probably our greatest danger, as Presbyterians, lies in theological speculation. Our American history would seem to confirm that idea, and it is a danger of great and many-sidedness to the kingdom of Christ, though truth may come out brighter and clearer than ever.—H. H. H. in the Christian Observer.

Our Young Folks.

Winter Amusement.

In an easy thing to establish, either in country or city neighbourhoods, the reading club. Twenty-five young men and women of congenial tastes, habits and social belongings can easily meet in one another's houses every week through five or six months in the year. With a small fund they can buy good books, and, over these, read aloud by one another of their number; they can spend an hour and a half most pleasantly and profitably. They will find in these books topics of conversation for the remainder of the time they spend together. If they can illumine the evening with music, all the better. Whatever accomplishment may be in the possession of different members of the club may be drawn upon to give variety to the interest of the occasion. This is entirely practicable everywhere. It is more profitable than amateur theatricals, and less exhaustive of time and energy. It can be united with almost any literary object. The "Shakespeare Club" is nothing but a reading club, devoted to the reading of a single author, and Shakespeare may well engage a club for a single winter. Such a club would cultivate the art of good reading, which is one of the best and most useful of all accomplishments. It would cultivate thought, imagination, taste. In brief, the whole tendency of the reading club is toward culture—the one thing, notwithstanding all our educational advantages, the most deplorably lacking in the average American man and woman. There should be clubs of young people established this very winter, for the purpose of social and intellectual amusement, with culture in view as the great ultimate end. The exercises may take a great many forms which it is not necessary even for us to suggest. Books may be read, original papers may be presented, musical recitals may form a part of the entertainment, products of art may be exhibited, there may be dramatic and conversational practice, and practice in French and German. There is no limit to the variety of exercises that may be profitably entered upon.

Funeral of an Egyptian Princess.

The Princess Hanoum Zeinub—only fifteen years of age—a favourite daughter of the Khedive of Egypt, and wife of Ibrahim Pasha, died recently in Alexandria of typhus fever, following shortly after her confinement. Of the demonstrations incident to her burial, the *Cologne Gazette* gives this description: "The Khedive and his family, as well as his guest, the Sultan of Zanzibar, and the whole city of Alexandria, were much disturbed by the sad event, and the theatre was closed for three days. The body was taken to Cairo the same day, and placed in the Kasrel-Nilo palace. An immense concourse followed the body to the depot in Alexandria, and hundreds of thousands of lire were distributed among the poor people. The interment took place in the Rihah Mosque on the following morning. Twenty-four bullocks, thirty camels and twenty wagons, were in the funeral procession. These animals were laden with bread, dates, cooked meats, and vegetables; the wagons carried casks of water and ayrap, and all along the route distribution of the provisions was made to the poor. Eunuchs, meantime, threw 450,000 pieces of silver coin to the people who thronged the street. Three thousand priests, some clad in rich vestments of gold and silk, others half naked, followed the wagons, repeating prayers as they marched, and clapping their hands. After them came the family of the poor young Princess and the high officials of State, and then the coffin, borne by officers of rank. Behind this walked three eunuchs, bearing on golden shovels copies of the Koran, to be buried with the deceased. The coffin was of simple, rough-hewn wood, and the corpse was sewn up in linen cloth. Upon the coffin were placed the jewels of the Princess, worth a million and a half of dollars. After the burial the priests slaughtered the twenty-four bullocks before the mosque, roasted them, and ate them up. The priests remained in the neighbourhood of the grave to pray for the soul of the departed. The Khedive was so overcome with grief that he could not receive any visits of condolence."

Everybody's Room.

Not long ago we stopped for an hour at the parsonage of a worthy brother, who was kind enough to insist on displaying to us its various attractions. He had a right to be proud of them for the design of the parsonage, and the labor of begging the money to build it for his congregation, and the work of superintending it, had fallen on the pastor's shoulders, as is mostly the case. After taking us through the commodious, well-lighted and well-ventilated apartments, he said, "The choicest room of all is yet to be seen." He opened the door of a neat and pleasant little room, just over the hall, which, on looking in, we noticed contained but three things—a chair, a table, and a Bible. "This," said he "is our room for prayer. Any one, at any time, can retire here for private devotions. It is always here consecrated for that object, and used for no other—always inviting those who need it to prayer and communion with God;" and, said he, "our experience is, that it is the most popular and most used room in the whole house." Why not? Such a room would soon become a Bethel to old and young. Hallowed by the most precious associations, the very atmosphere would suggest tranquillity and help. It would soon become the dearest place in the whole house, a reminder to duty and a help in doing it. We recommend that, whenever anyone builds a house hereafter, a room be provided "for everybody." And it would be a good thing if those whose house is already built should set apart for common use, some consecrated spot for "everybody."—*South Western Presbyterian.*

The sorrow which excludeth forgiveness is legal, and ends in death.

Sabbath School Teacher.

LESSON I.

January 2, 1876. SAUL REJECTED. (1 Sam. xv. 10-23.) COMMIT TO MEMORY, vs. 22, 23. PARALLEL PASSAGES.—1 Kings xiv. 2, 3, 2 Kings xiv. 18-20. SCRIPTURE READINGS.—For the crime of Amalek, read Ex. xvii. 8-16 and Deut. xxv. 17-19; with v. 11, compare 1 Sam. xii. 14; with vs. 12, 16, read James iv. 16, with v. 14, compare Gen. iii. 11 and iv. 9, with vs. 15-19, compare 1 Sam. xii. 21, 22, with vs. 20, 21, read Acts v. 14, with v. 22, read Matt. ix. 13. GOLDEN TEXT.—When he would have inherited the blessing he was rejected.—Heb. xii. 17. CENTRAL TRUTH.—God has no pleasure in them that turn back. This lesson is extremely suggestive, but extremely sad. What befell a Hebrew king 3000 years ago might seem of little account to us; but God, the divine law, and our nature have not changed, and the rocks on which men then made shipwreck are still as they were then. Let us study this history with meekness and fear.

Amalek had been particularly cruel to Israel (see So. Read.), which both God and the people remembered. See in proof Num. xv. 26; Ps. lxxiii. 7. So Haman, Agagite, or Amalekite, was a hereditary foe of Israel. But there was more than an old feud. From ch. xiv. 48, we see that the Amalekites had "spoiled," i.e. made raids on Israel. This was the occasion of the Lord's severe order by Samuel (in v. 3) to Saul to "destroy," i.e. devote to destruction (see Lev. xxvii. 28, 29, and Josh. vi. 17, 18), the whole people. This, let it be noted, implied the destruction of all that could be destroyed, and the laying up before the Lord of what was indestructible, as silver and gold. In part, Saul obeyed; the nation was subdued, but Agag and all that was choice they spared (v. 9). This brought things to a crisis.

I. THE DIVINE SENTENCE, v. 10, 11.

When the Lord says, "I repenteth me," he speaks after the manner of men, and that they may understand him. So in Gen. vi. 6. The word is fitted to the imperfectly instructed people. The Lord does not proceed on what he saw all along in Saul's heart, but what is seen in his life. So in the judgment-day. So in Ps. li. 4. Disobedience to his commands is proof of apostasy, on turning back from following him. (See John xv. 13.) Samuel's feeling—"it grieved"—is represented as the same with David's (2 Sam. vi. 8) and Jonah's (iv. 1), that he was vexed at the failure of a king whom he had anointed, and the "sin of his prophetic office" (Speaker's Com.). This is extremely doubtful. He had only moved in the affair by compulsion, and was singularly unselfish. More like he was displeased with Saul, and at the turn affairs had taken, as he well might be. He did what all men in trouble ought to do, "he cried unto God all night." Mere human feeling is corrected at the throne of grace.

II. ITS ANNOUNCEMENT TO SAUL.

Meantime Saul was self-satisfied, and had (v. 12) set up some trophy, or monument ("a place," same as 2 Sam. xviii. 18, by a like-minded man), so that when Samuel counted on meeting him, he was at Carmel (now called *Karmul*), in the mountains of Judah, and on his way back (Josh. xv. 65). At the moment when a sinner is lifted up in mind, the Lord is preparing to cast him down. He can never be secure, or have "perfect peace." Flashed with victory, he had made some display ("gone about, passed on, and gone to Gilgal"). (1 Sam. xi. 14.) He did not report to Samuel, as might have been expected. Did he "go about, and pass on," to avoid a meeting with him? or do the words refer—as the Septuagint takes them—to this going in a chariot, a new thing among the Hebrews? Jewish tradition (as reported in Jerome) makes the "place" a triumphal arch of palm, myrtle and olive. Samuel came from Ramah (about fifteen miles to Saul (v. 18)). He was received with the courteous salutation of the time (Judges xvii. 2; Ruth ii. 10), and a too prompt and untrue report, as if he meant to forestall any questioning by Samuel, which his conscience might well anticipate. Saul's device fails. The question of Samuel is most suggestive (v. 14). How often its spirit may be reproduced, as when a man boasts of his integrity with the spoils of sharp trading about him, of his humility, in the midst of "pomp and vanities."

Saul now plays the hypocrite and liar (v. 15). One sin leads to another. "They have"—the responsibility, is laid on the people—the old device, "the woman whom thou gavest to be with me;" they, did it too for sacrifice. Samuel now delivers his message as received the night before from God; and if he hoped much from Saul up till now, all this hope must have vanished before this base and cowardly equivocation. He delivers his message, as was proper with some form (v. 16), recalls God's choice of Saul out of a lowly place (v. 17), his plain commission as to the Amalekites (v. 18), described like the Sodomites (Gen. xiii. 13) as "sinners," and demands (v. 19), "Wherefore then," etc. "Is there any reason why sentence shall not be pronounced?"

Saul pleads his case (v. 20), asserting all he has done, with truth in some part; large, stoutly alleging what is not in question, with suppression of it in some, which is here the same as falsehood, and with direct self-contradiction, against which it was useless to argue, for he knew it himself. If he had "obeyed the Lord," why bring Agag? And if Agag is brought, then the utter destruction has not been effected. And if "the people" been effected, where was his sword? He took the choice spoils, where was his authority? Why was he king? He says, indeed (v. 24), "he feared the people"

—he whose leadership in war promised them so much! But even this was evasion. The account of Josephus is probably true, that Agag, who was very handsome, was saved to grace the triumph of v. 21.

Samuel's rejoinder is in the form of an unanswerable question (v. 22), with a re-statement of God's rights. Why sacrifice? At God's command. But here is a plain command disobeyed, and why? Because in self-will and vanity Saul chose to magnify himself with a splendid triumphal thanksgiving. God's will was the main consideration. Under pretence of honoring God, his will was set aside, that Saul might make a figure.

Besides, so many bullocks or so many rams signified nothing to the Lord, but as they represented an obedient spirit. This is according to the "law and the prophets." But Saul's spirit was not obedient but stubborn, i.e. wilful, and its display in him was worse than the witchcraft he had in a moment of zeal put down. It was rebellion. And that came the sentence—"Because thou hast rejected," etc.—in harmony with the warning (ch. xii. 15). And so Saul takes his place with the long and sad procession of those who began to run well, but turned aside from the holy commandment. Learn.

1. The greatness of Saul's guilt. He had warned (like Judas, ch. xii. 13, 14), on the taking or despoiling of which his career turned. He disregarded it. His vain glory betrayed him, for the "place" not wrong in itself became so, when God was disobeyed for the sake of it. He hoped, perhaps, by getting the first word (v. 18), to carry his self through. It is hateful to God and to good men to hear bad men make a character for themselves by pious language. Beware of Balaam's "cant" (Num. xxiii. 10).

2. How little natural qualities avail without grace! Saul was fine-looking, manly, amiable at the beginning, he even noted the reformer, and gained great victories. But he forgot God, and pleased himself, and so was ruined.

3. How hollow are the pretences we often set up: "We are not thieves, or robbers," we allege, when sin is charged on us. (See Luke xviii. 11, 12.) We sin much and give God, a little of the results, as if they were ours (Isa. lxi. 8), and as if we might do evil that good might come (Rom. iii. 8).

4. The true nature of sin—no matter how high the rank or how many the good qualities of the sinner, or the avowed aim in it. It is disobedience to God. He sees it as such. Like many self-seeking reformers, Saul was remorseless to other men's sins; but that did not alter the nature of his own. He was sorry, but that was after he saw the consequences to himself, and he (like sinful men always) is more ready to go to God's servant than to God himself. Saul valued the "confessional," when he should have gone to the Lord.

SUGGESTIVE TOPICS.

Saul's history—how called to the throne—for what end—by whom anointed—his orders from the Lord as to Amalek—why so severe—his execution of them—wherein he failed—probable motive—his course after the victory—where he meant to celebrate it—in what way—God's word to Samuel—his course—where he saw Saul—how he was received—Saul's plea—evasion—guilt—meanness—Samuel's exposure of it—statement of principle—application of it—lessons to us.

LESSON II.

Jan. 9, 1876. DAVID ANOINTED KING. (1 Sam. xvi. 1-13.)

COMMIT TO MEMORY, vs. 6, 7. PARALLEL PASSAGES.—Ps. lxxviii. 70; Isa. lv. 8.

SCRIPTURE READINGS.—With vs. 1 and 4, compare ch. xv. 35; with vs. 2 and 3, compare Ex. vi. 16, viii. 1, with v. 5, "sanctified," compare Ex. xix. 10, 11, and Jos. iii. 6; with vs. 6-10, compare Luke xxi. 15, and Ps. cxlviii. 10, 11; with vs. 11, 12, compare ch. ix. 24, and Ex. ii. 2; with v. 13, compare Judges iii. 10, vi. 34.

GOLDEN TEXT.—And the Spirit of the Lord came upon David from that day forward.—1 Sam. xvi. 13.

CENTRAL TRUTH.—God chooses the weak things. This lesson has a significance of its own from the typical character of David; from the charge it records in the occupancy of the throne, and from the light it casts on the Lord's mode of government.

We are, in the first verse, incidentally shown the state of Samuel's mind. He mourned for Saul; for his failure; for the calamities he brought on the people; for the dishonour done to God. He had broken with him; had no farther confidence in him; had no communication with him regarding public affairs. He had, in consequence, no heart to do anything, till admonished of the Lord—"how long wilt thou mourn?" While we are not to despair of the salvation of any man while there is life, we may give up hope of his being useful in a place in which he has utterly failed. There is a limit to such hope of men. There should be a limit also to our sorrow over their fall. It ought not to paralyze us. "The Lord will provide." "I have provided, etc." But (v. 2)

SAMUEL FEARED TO STIR UP CIVIL WAR, by openly espousing a rival to Saul. This explains the elders' question at Bethlehem (v. 4). They knew of the breach, and feared that Samuel might come with a measure of direct resistance to Saul. Hence his reassuring reply to them.

There is nothing sinful in fear, until the Lord gives assurance of safety. To flee is sometimes a duty (Matt. ii. 13; x. 23; xxiv. 16). Prudence is not cowardice. So God direct his own how to proceed (v. 2). "But was not this a deceptive course?" No. It was God's plan to change the succession to the throne—but not by bloodshed. Hence secrecy was proper. But secrecy is not deceit. To hide is not the same as to lie. God's purposes are often hidden till executed; wisely and mercifully. So it is with men. Medical men, generals, statesmen, ministers, business men, have often to keep their secret.

This is no departure from truth. Prudence in a good man is one thing. Deceit is another. So in God's government. (See Ex. ix. 18; 1 Sam. x. 16; Prov. xxix. 11.) Even the brothers do not seem to have been aware of the transaction (1 Sam. xvii. 28).

A sacrifice was right and proper in itself—brought the people together, made the occasion solemn, and sufficiently public, without disturbing the nation. Witnesses to the solemn deed were no doubt secured.

Accordingly Samuel said to the elders (v. 5), "sanctify yourselves—for which the law contained directions. (See Lev. i. 10, and Num. vi. 18.) When it is said, "be sanctified," it means that he directed, and saw that it was done. See a similar usage in 1st. i. 5. (A surgeon disinfects a ship, a governor purges an office of bad men, when directing, and seeing that it is done.) Now we come to

JESSE (v. 6), SON OF OBED.

Jeceadant of Moabitish Rath and Boaz (Ruth iv. 18-22), and also of Rahab of Jericho; as if to show how Jew and Gentile may well become one in the greater "Son of David." Twice in the Old Testament (1 Chron. ii. 5, 12), and twice in the New Testament (Matt. i. 3, 5; Luke iii. 32-34), the family record is given—showing its importance. He was of an old family ("the Ephrathite, 1 Sam. xvii. 12), an "old man" (v. 13), with eight sons, living at Bethlehem, and so named (ch. xvii. 58), but not of the elders of the town, who managed affairs by a simple, natural arrangement. His wife's name is not given, and we have no reply in Scripture to a question often asked, under a misapprehension as to Nahash (2 Sam. xvi. 25), as to David's mother. Jesse is the only one of his name in the Bible. Of the free will

OFFERING OF SAMUEL.

part is offered: the rest is eaten at a feast to the elders and Jesse. His sons, seven in number, pass under the notice of Samuel (vs. 6-10), and Eliah, who took the leading place, impressed him favourably. Good men, however, may mistake, and the difference between their judgments and the Lord's is stated in words of proverbial form and far-reaching meaning—"Man looketh . . . the Lord looketh on the heart" (v. 7). (See 2 Cor. x. 7.)

Let this be remembered by teachers and scholars: the *godly*, not the *goodly*. God chooses (Ps. iv. 3), though beauty is a good gift from his hand: the lesson is Prov. iv. 24. We need not dwell, any more than Samuel, on these sons, seven of whom—so v. 10 means (see Judg. xvi. 17)—were passed over. We hasten to David who (v. 11) was the youngest, and Jesse's property being largely in sheep, was keeping the flock outside the little town (Mic. v. 2), was living a simple, out-door, country life, accustomed to go some distance with his flock, trained to a certain readiness and self-reliance under God, and withal handsome and attractive. Such men have often played the greatest parts in life.

ANOINTING A KING.

When a new line of kings was chosen, or there was a dispute as to the throne, the anointing was a solemn designation of the king. (See 1 Kings i. 39; 2 Kings xi. 12; 2 Kings xxii. 30.)

Samuel had said in his heart, to himself, Eliah is the Lord's choice, but in his heart God showed him the error, and in the same way pointed out David.

It may be inquired, why anoint him now? We may guess that Samuel—to whom this would be a comfortable assurance of God's care of Israel—an old man, and of known authority, was to do it; that Jesse's mind and conduct towards David were to be influenced; that especially David's own mind might be prepared by the thought of a high calling, and that he might, with this outward and sensible sign, receive the Spirit of God, by whom he—in common with other leaders—was qualified for eminent service. (See Judges iii. 10; vi. 34; xv. 14; 1 Sam. x. 6.) This is not the renewing and sanctifying spirit, but the spirit as bestowing what man call natural and acquired endowments, talents, etc. A lesson may be learned here from

(1) Samuel's condition. He appears to have been engaged in quiet over "the school of the prophets" at Ramah (1 Sam. xix. 20), hoping more "from young prophets than young princes," but with a true public spirit, mourning not for his own retirement and his family's loss of power, but the evils of the state. Grief must not be excessive: in many cases God has provided some better thing. For Saul, David.

(2) From his obedience. Saul must have become reckless—"he will kill me;" but he refers the matter to God, and takes God's way, referring his judgment to God, and anointing the youngest, when an older brother would have seemed so much more fit for difficult affairs. We must do God's work in God's way, and we shall get direction step by step. And for new and untrod places, God will give the aid of His Spirit (v. 18). David's feats, musical skill, and sweet singing are thus explained.

(3) How different is man's judgment from the Lord's! Jesse's family did not think of bringing David to dinner. The Lord is bringing him to a throne.

(4) In how many things like Christ—even in name—"David," beloved (Matt. iii. 17; Eph. i. 6), of lowly origin, designated beforehand, anointed, rejected at first, throne given him, much humiliation, but ultimately crowned as king. We do not here speak of David as the man, in whom was so much sin, but David the anointed king, doing God's will.

SUGGESTIVE TOPICS.

Samuel's home—occupation—state of feeling—wherefore—the Lord's word—his provision—Jesse—his home—sons lineage—lesson of it—Samuel's fear—why—the Lord's direction—its fitness—the course followed—the corrected estimate—man's standard—God's—David's pursuit—advantage of his appearance—object of anointing—of anointing David—the typical character—the lessons we may learn.

Don't let the scoffers laugh you into hell; they cannot laugh you out of it.

MISSIONARY NOTES.

DR. MOFFAT, the missionary, when introduced by a father to a son as one who was about to enter the ministry and go to Africa, said to him, "Oh! you are going to live for others. What a glorious thing that is!"

In Western Africa, missionaries meet with an active Mohammedan propaganda. At Lagos there are twenty seven mosques, with 8000 Mohammedans, and the Imam are busy in teaching the children to memorize the Koran. Mohammedanism spreads rapidly, because it leaves the people with their vices—even drunkenness.

DR. MOFFAT, the African missionary, lately said in a speech, he had often been thankful that his efforts in Africa could not read the newspapers, for they would contain how a people possessing so much knowledge and wisdom could be constantly engaged in breaking one another's heads, and inventing new means of destruction.

THE Rev. Dr. Dean, of China, relates the following fact: He had been conversing with an intelligent Chinese respecting our sacred books, assuring him that they are very old. He gave him a specimen. Soon after, the man came to the Dean, and, with a look of triumph and accusation, exclaimed, "You told me your book was very ancient, but that chapter," pointing to the first of Romans, "you have written yourself since you came here and learned all about Sinamen."

THE Rev. S. H. Kellogg, in writing to the *Christian Intelligencer*, says—"But the most significant fact connected with the census returns of the Christian population, is found not even in the gaudy figure of 225,000 Protestant native Christians, but in the rate at which this class is shown by these government returns to be increasing. This ratio of increase appears from this census to have been 51 per cent. in the last few years, against 5 per cent. the natural decennial increase of the Hindoo population. Let the reader, therefore, observe that 61—5, or 56 per cent. of increase represents the effect of Protestant mission-labor in India since 1864. And this is a statement made not by interested Christian missionaries, and from inadequate statistics interpreted by sanguine faith, but by the authority of the Indian Government, after a census taken with more labor, pains, and exactness, than any ever taken before. It demonstrates that, with only 517 Protestant missionaries to 300,000,000 people, with all the inveterate hatred of fanatical Mohammedanism, and all the power and prestige of a venerable Brahminism against them, the Church of Christ is, as a matter of fact, gaining on the world to day at least as rapidly in India as in the most favored sections of America; indeed, the exact figures would be to the advantage of the Church in India."

A CORRESPONDENT of the *Christian Advocate* gives an account of a solitary worker in the city of Paris, of whom we had not heard before:—"Mr. McAll, the Presbyterian minister, who is doing so good a work at Paris, finds serious difficulties from the fact that his meetings are connected with no recognized and authorized church centre. Hence he is not permitted to hold his services professionally as religious services. His license is merely to hold meetings pour moraliser les ouvriers—to moralize the labouring class. The Jews watch him narrowly; and the city authorities, who wish well to him and his work, warn him that there must be some feature in every meeting he holds, to distinguish—I may say to 'differentiate'—it from a religious service, or else they will be obliged to stop the meeting. Accordingly, besides the singing, the praying, and the familiar addresses, there is always a paper read, or some passage from a periodical, or from some printed book; and care is taken to vary the order and method of the meetings."

THE attempt of Mr. E. C. Johnson, formerly an officer of the Bengal army, to carry the gospel into Kafiristan, is characterized by the *Missiary Magazine* as one of the most daring efforts of the present time. He left Peshawar with a caravan in March of last year, disguised in a Pathan dress. To the master of the caravan he declared himself to be a Christian fakir, who was willing to give away his head, but not his religion; and to this bold confession he adhered in moments of greatest danger. Arrived at the gloomy hills which mark the Indian frontier, he felt that he was entering the Valley of the Shadow of Death. At every mountain path and village the caravan was sharply inspected by armed men of ferocious aspect. Frequently Mr. Johnson was suspected to be an Englishman, but he was saved from saying more than "I am a Christian fakir from the banks of the Indus, near Mari," which was literally true. Several times he thought that his last moment had come—once beside a new-dug grave, and again when a Pathan drew his dagger and brandished it over him. To the latter he said, "Don't kill me. If you kill me, let me first commend my soul to my Saviour." At night he was stowed away among the sacks of the caravan, and guarded by members of the company who felt a kindly interest in the daring man. Having reached Jellalab, he saw the snow-peaks of Kafiristan, and hoped within ten days to reach this mysterious country. At this place he was thoroughly identified as a European, and sent back to the frontier under escort, but not without opportunity to speak of Christ in public and private to Afghans. He thinks the country is so firmly closed, not to Christians as such, but to Europeans; and if protection for missionaries, and for them only, were demanded by the British Government, it would be granted.

THERE ARE 11,000 savings' banks in Europe. NAVIGATION closed at Montreal on the 21st ult. MOODY AND SANKEY have left Brooklyn for Philadelphia. THE MALAY difficulty has been effectually disposed of. THE PRINCE OF WALES has left Madras for Calcutta.

NOTICES TO CORRESPONDENTS.

We have not published the second letter of "Veritas Vincit." It is too general and does not contain any condemnation of the prohibition of rum, and is as well as the other too highly seasoned with sarcasm. We do not pretend that the scheme alluded to is perfect, but the way to amend it is not by covering general complaints and charges of blame by a series of "ifs" and "buts" that they are intended only for those to whom they apply. The better plan for its amendment would be to make specific complaints to the Distribution Committee, or through some Presbytery to censure the Assembly to make proposals in the direction which, for several full discussions already in our columns, of the merits and defects of this scheme, we think little good can be expected from its continuance, except in the way of definite practical suggestions to the manner in which this scheme can be improved.

CONGREGATION.—In our account last week of the missionary meeting held in Queen Street Church, we should have said that the meeting was addressed by the Rev. John Smith, Bay Street Church, Toronto, and of the Rev. J. E. Smith of Galt.

British American Presbyterian. FRIDAY, DECEMBER 31, 1875.

RELIGIOUS LIBERTY AND ROMISH INTOLERANCE.

The great struggle for religious and civil liberty against the intolerant and persecuting Church of Rome, is showing itself more and more clearly in the sister province of Quebec. Scarcely has the body of Guibord been buried, and the might of the law vindicated against the insolent intolerance of the papacy, than the latter rushes again to the struggle to be again, we hope, as ignominiously humbled as before.

The Oka Indians are a remnant of the once powerful Iroquois tribe, and their connection with Canada may be traced back two hundred years. In the early history of the country they came under the influence of French missionaries, and in the struggles between the Indians and the French, sided with the latter, and placed themselves under their protection in the old province of Quebec. The priests of St. Sulpice had a mission among them, and obtained from the French Crown special concessions of land on behalf of these Indians. The priests of this order now claim the ownership of this land, and a series of violent and rapacious acts have been perpetrated against the Indians with the view of driving them away. They appealed again and again to the order for redress, but in vain, until at last, forced by oppression, they left the Romish church and became Protestants. A little church was built for them to worship God in upon land in Indian possession, from one to another, for sixty years past. The Seminary of St. Sulpice now claims this land as its property; and this claim having been allowed by law, in the meantime, the little chapel has been promptly and violently destroyed, it is believed, at the instigation of the priests. Without, if their claim is valid, offering any compensation to the Indians, or allowing them the option of removing it.

What gives this conduct a dark significance is, that it is the culmination of a series of acts of violence, cruelty and oppression, which have been going on for a number of years. The real cause of it is supposed to be, and with too good reason, that these Indians having intermarried with those of the Methodist Church. It is also believed to be only one act in a systematic course of aggression and intolerance which has, within a few years, marked the conduct of Romanists in the Province of Quebec, headed by Jesuits whose headquarters are in Montreal. The destruction of this chapel has aroused the strongest indignation amongst Protestants of all denominations in Montreal. An immense meeting was held in the Mechanics' Hall, on the evening of Friday, the 17th inst., to protest against the violence and usurpation of the Fathers of St. Sulpice, and to appoint a deputation to wait upon the government on behalf of the Indians. If necessary, it is believed then case will be carried to the Privy Council. Powerful and patriotic speeches were made by representatives of the leading Protestant bodies, and strong resolutions enthusiastically carried. The question raised by this case, as by that of Guibord, is not one between religious denominations, but is the over-recurring one, where Rome is not all-powerful, of civil and religious liberty against priestly tyranny and oppression. Which is to be supreme in this dominion—the intolerant persecuting Church of Rome, or the authority of the Queen? Shall we have full civil and religious liberty or only so much as Romish bishops and their instruments—a subservient priesthood, and an ignorant and fanatical people hounded on by them—will allow us? We believe we are not overstating the question when we put it in these words. This is the irreconcilable conflict which, we believe, will only be settled when the pride of Rome shall have been humbled in the dust. The contest in Quebec, at Montreal, is the same that is forcing itself upon Protestants in the United States, in the city of New York; the same in which Bismark has been engaged in Germany. We trust that the people of Ontario will not be listless and indifferent to the events going on, and especially that Presbyterians, whose religious rights have been bought with so much blood, will not withhold their sympathy, but help to make the struggle of our brethren in Montreal and throughout the province a success. The triumph may be deferred, but it is sure at last. We would suggest that this is a subject worthy of the attention of the various branches of the Evangelical Alliance in Ontario and throughout the Dominion.

PARTY POLITICS AND MORALS.

It is not our purpose or our practice to descend into the arena of party politics and blindly condemn or defend either of the parties, or any party that may be contending for the honour or emoluments to be obtained by transacting the business of the country and handling its money. It has been our duty once and again to approve and also to condemn the acts of both parties; and this we intend to do so often as occasion may require without favour or partiality.

Theoretically there is no natural inconsistency between political life and the practice of the highest morality. Rather the responsibilities of positions of important public trust should deepen the sense of moral accountability. The facts of history and the teachings of experience however altogether teach our theories and notions of what ought to be. This is not so much due to politics themselves as to the extreme partyism by which they are marked. Whatever may be the advantages of party government, it is certainly one of its disadvantages that it is supposed to justify conduct which otherwise by all good men be regarded as utterly unjustifiable. Men will do things at the bidding of party, which in private life they would shrink from with disgust and loathing. Morally political life is an inclined plane, easy, and in many cases amazingly rapid of the descent. We have all seen not a few of men and parties, which began their political existence with the strongest protestations and professions of patriotism, virtue and purity, in a very brief period disappoint expectations, which apparently were well founded. Political life is one of compromise; but surely there must be limits within which a regard for decency, not to say consistency would suggest to politicians that this compromise should be kept. Both parties have given many illustrations with what boldness and effrontery they can overstep these limits when they imagine their interests to require it, that is when they are determined to stay in power at all hazards, right or wrong. This spirit of compromise has led to a moral laxity and degeneracy in party leaders and the press which sustains them in our own country and time, that may well make good men blush. The press which has exposed and condemned in unmeasured terms an opponent is quite ready when occasion arises, to be silent about his faults, nay crimes, to palliate, or even apologize for them, if it will but keep their party in power. Associations are formed for party purposes that one would have thought incredible, and in private life would not for one moment be tolerated. The effect of such conduct practised without stint by both conservatives and reformers so-called is to make honest men lose faith in the professions of every party, and regard them in every case as a deception and a snare. It is a humnating and humiliating to have forced upon a country, but humiliating as it is, we fear the history of political parties amongst ourselves can scarcely leave us any alternative but to adopt it. Such a state of things is evidently fraught with most serious danger to the country. It is plainly saying to all aspirants for parliamentary or municipal honours, "sincere convictions, principle, consistency, don't count in this game; only stick to your party through thick and thin, and you will be sure to get on. When the press of one party can eat its own words with but the faintest blush of shame, where it is felt at all, and that of the other can reveal its moral turpitude, circumstances being changed, when political leaders, and all the rank and file along with them can take to their own homes, and exalt to honour and position one whom they have hitherto stepped in corruption, good and honest men can hardly help coming to the conclusion that political honesty is a myth, and political party and virtue mere hypocrisy and pretence. It will be well if our experience of the unreliability of parties as such, leads us to trust more to long-tried and well attested integrity of individual character independent of political party, than to the professions of political parties which in the day of trial prove no better than a broken reed.

THE ONTARIO LEGISLATURE AND THE TEMPERANCE QUESTION

On the 16th instant, petitions signed by 22,472 women of this Province, were presented to the Legislature asking laws to be made reducing greatly the number of taverns and abolishing altogether the houses of saloons and groceries. There are, no doubt, difficulties of a somewhat formidable kind in dealing with this subject. But allowing that there are, no one at all in earnest about this great moral reform, can have read the debate which then took place without a feeling of disappointment. We are afraid, in the first place, that the ladies have not fallen upon the right man to champion their cause. His speech, as reported, possessed a great deal of what we shall not call bancombe, (for we believe the speaker to be sincere and in earnest,) but of what is popularly known as "hyfalintin." Nothing can do more than this in an assembly of intelligent men to belittle a good cause, and prevent its thoughtful and seri-

ous consideration, with a view to effective action. His speech was totally destitute of that well-weighted sobriety and gravity which impresses men with the conviction that the question in hand must be dealt with in earnest, and without any make believe of doing something and yet doing nothing.

In the next place, when temperance men go to parliament to ask for some definite thing, why do they not stick to that, and seek to secure what they ask, instead of, as on this occasion, airing individual notions and opinions about what they would like to have, and what should be, but which at present they are not asking, and cannot get if they did ask. There can be no doubt that the front presented to the government by the members really in earnest on this question, was weakened simply because they did not abide by what was before the house, and bring all their force to bear upon the few practical and attainable objects sought by the petitioners.

If next we look at the speeches of members of the government, nothing could well be more utterly feeble or more safely non-committal. Making allowance even for the fact that there was no measure before the house, yet considering the gravity of the subject as admitted by them, the claims of the petition presented, and the strong feeling existing in the country, the attitude of the government can scarcely save it from contempt. A flourish of sympathy, which we can hardly regard as more than rhetorical with the object sought, an admission of the enormous evils of the liquor traffic, a hint that the municipalities were not doing their duty, and a confession that he was not prepared to say what the government might agree upon, made up the substance of the premier's remarks. Mr. Crooks had found the law upon the subject in a very confused state; but through his labours order had been evolved out of chaos, the fact had been established that government has full power to do more than it has done, but what he would be prepared to do he did not even condescend to foreshadow. Mr. Fraser's contribution to the discussion was to suggest as many difficulties in the way of doing anything as he well could, and to blame temperance men because such had not already been accomplished. There is about the position of the government so far. In taking it its members have not raised themselves, but very much the reverse, in the confidence and esteem of the thousands in Ontario who are deeply in earnest upon this vital question. They admit the evil, profess to deplore it, acknowledge that they have full power to deal with it in the most thorough manner, and all they are prepared to say upon the subject, so far as any effective legislation is concerned, may mean anything or nothing, as may suit their convenience. The question rests with the government. They profess to be at one upon the subject; the house is almost a unit upon it; there is strong and wide-spread public feeling in favour of a ready restriction of the liquor traffic, and ready to support any measure in this direction. An attempt is made to throw the responsibility of partial failure, thus far, upon temperance men. This is, in fact, upon temperance men. They have done their part when they have brought to the knowledge of government a great public evil. It is now its duty to provide a remedy; and it is the duty of the government—not temperance men specially—to see that that remedy is thoroughly applied. Government cannot throw its own proper responsibility upon any one else. If a government so favourably situated as ours is at present to deal with this evil, does not do so, it can only be either because it is not in earnest, or does not dare to grapple boldly with a powerful but most destructive vice. Judged from the utterances of the government, in this discussion, we fear that their wish is to do about as little as they possibly can, without losing altogether the support of those who are resolved that this evil must be dealt with in earnest. Temperance men and women must be prepared to bring all the force and pressure at their command upon the ministers and the house, if anything worth the name is to be done. If nothing else can influence the government, it is time they were made to understand that, if there is danger in offending the liquor interest, there may also be danger in not realising to the utmost of their power the just expectations of those who regard the restriction and ultimate banishment of this evil, so far as that is possible, a matter of infinitely more importance to the national well-being than that the present government should continue to hold power which they decline to use for the public benefit.

Ministers and Churches.

THE new Presbyterian Church at Thamesford, of which the Rev. L. Cameron, formerly of Acton, is pastor, was opened on the 12th inst.

A MISTAKE was made in announcing a couple of weeks ago, that chandeliers were being provided for Knox Church, Woodstock. It should have been Knox Church, Embro.

THE congregation of St. Ann's and Wellandport have united heartily and unapologetically in a call to the Rev. James Fraser, and it is generally believed that he will accept it.

THE pulpit of the Presbyterian Church, Exeter, vacated by the retirement of Rev. Mr. Logie, will be filled every alternate Sunday by Rev. Mr. Jamieson, of Bayfield, for a short time.

ON Christmas Eve, Mr. Walter Ross, Jnr., the Treasurer of the Presbyterian Church, Pierson, waited on the Rev. J. MacMeehan, at the Manse, and presented him with a purse of the affection and respect of his congregation. Mr. MacMeehan made his grateful acknowledgements for this renowned token of his people's practical goodwill.

DR. COOK, of Quebec, on Thanksgiving Day announced the fact that the action of Rev. Mr. Lang had been dismissed with costs, but did not suppose that would prevent Mr. Lang carrying the matter further. He stated that he had received a communication from the authorities of the Free Church in Scotland heartily approving of the action recently brought about in Canada.

NOTES AND COMMENTS.

VIGOROUS efforts are being made in all the large towns of the Province for the relief of the deserving poor and unemployed.

FRENCH EVANGELIZATION.—We are glad to see the evidence of a wide and deepening interest in this work in the donations that are being sent to its treasury from different quarters.

THE women of Simcoe have agreed among themselves to offer no wine to callers on New Year's Day. In another town they have resolved, as far as possible, not to purchase from grocers who deal in spirituous liquors. This is action in the right direction.

GENERAL SHENDAY recommends the people of the United States to return to the habits of economy and simple living of their New England forefathers as a means of relieving the hard times of expediting the payment of the national debt, and returning to specie payment, and declares that, if necessary, he will himself set the example.

WE understand that the names of Dr. Cooper, Burntisland; Dr. Bonar, Edinburgh; Dr. Macdonald, North Leith; Dr. Kennedy, Dingwall; Dr. Parros, Jedburgh, and Dr. MacLanohlan, Edinburgh, were mentioned for the Moderatorship of the Assembly (Free Church) at the Conference of the Commission lately. Only three were formally proposed, and Dr. McL. had a large majority.

NAMES are now being submitted by the United Presbyterian Church Presbyteries, Scotland, for professorships according to the late new arrangements:—Pastoral Training: Dr. Kerr, Glasgow; Dr. Alex. McLeod, Birkenhead, Dr. Walter Morrison of Morning-side.—Hebrew: Dr. Robb, Mr. James Patterson M.A.—Church History: Dr. Duff of Helensburgh; Rev. Mr. Graham, Liverpool, Dr. Gould, Rev. Mr. Mair.

DR. WALLACE, Professor of Church History in the University of Edinburgh, opened his class for the winter lately, which has provoked some unfavourable comment from those who do not agree with his opinions. He contends that there is nothing to fear in recent Romish movements, that it is losing ground all over Europe. He maintains also that in the Ritualism obtaining so largely in the English Church there is nothing specially Romanizing. He wants fewer preachers and less preaching in the Protestant Churches, and more teachers of emancipated Christian thought, but what that particularly means he does not say.

AT a recent meeting of the Free Church Presbytery of Edinburgh, Dr. Begg, according to previous notice, proposed a motion to petition Parliament for the appointment of a Royal Commission to enquire into the ecclesiastical state of Scotland, with a view to remove the causes of division among Presbyterians, and in addition to the free-will offerings of the people, the main support of the ordinances of religion, to restore to her the full benefit of the territorial system, and of the public ecclesiastical revenues. Prof. Smooton seconded the motion. Sir Henry Montcrieff moved a long and exhaustive amendment in opposition to the action asked of the Government, which upon division was carried by 46 to 10.

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A very interesting tea meeting was held in the school house near Longwood Station on the evening of Thursday last for the purpose of getting up a donation for the Rev. Alexander Sutherland, late of Nebraska, who was recently settled in that neighbourhood, when the handsome sum of one hundred dollars was realized, and handed to the rev. gentleman as a token of their esteem for him as a neighbour and Christian minister.—CON.

ON Thursday evening the annual missionary meeting in connection with Duff's Church, East Pasinoh, was held. Rev. Dr. McKay occupied the chair, and after prayer and praise made a few remarks. Addresses on Missions were given by Rev. Mr. McDiarmid of West Pasinoh, Mr. Beattie, student of Knox College, and James McLean, Esq., merchant at Aberfoyle. The attendance was pretty fair, and the contributions to the schemes of the church were considerably in advance of any former year.

ON the 16th ult., Rev. Elias Mallan was inducted pastor of the Presbyterian congregations at North Augustus and Fairford. After the induction the Presbytery met for business, when there was laid on the table a call from the united congregation of Sponcerville and Mansville, in favour of Rev. W. J. Day, M.A., signed by 184 members and 94 adherents, and accompanied by a promise of stipend to the amount of \$900. The call was sustained, and, on its being presented to Mr. Day, was accepted by him. The Presbytery then presented to him trials for ordination, to be ready at next regular meeting, and adjourned to meet in Brockville on the 21st Dec., at 8 p.m.

ON Sabbath last the anti-unionists of Bayfield were to have held their services in the Church at 11 o'clock. To secure it they, during the week, nailed up the door. On this being known the unionists agreed to have worship at half-past ten. They having a key and finding that the door was nailed, broke up the door on Saturday and put on another lock. To retain possession some of them remained all night in the Church. On Sabbath morning, Cameron, Kippen, the moderator of the session, began service at the appointed hour. At eleven o'clock Mr. Moffatt entered, and lodged a protest against Mr. Cameron's occupancy of the pulpit. As this was the third time he was interrupted by protests, and knowing that several special constables whom the anti-unionists had got sworn in to keep the peace were present, he requested them to see that public worship should not be again interrupted. This was a quiet yet effectual way of turning the enemy's guns upon himself. It is expected that the matter will now rest.—CON.

THE annual soiree of the Bay street Presbyterian Church took place on the evening of the 9th inst. The proceedings commenced with a liberal tea being served in the basement of the building, which some four hundred persons sat down to and thoroughly enjoyed. After tea the company adjourned to the body of the church, when addresses were delivered by the Revs. Dr. Castle, R. D. Fraser, A. Gilray, and other prominent ministers. The Rev. John Smith, pastor of the church, presided, and delivered a very interesting address to the meeting. He remarked on the kind reception accorded him since he had become the pastor of Bay-street Presbyterian Church, and how thankful he was for such. He referred at some length to the great progress the church had made, and the harmonious feeling that prevailed among its members. During the evening Prof. Jones rendered the pieces, "The Resignation," and "The Rescue," with excellent effect. The choir sang several anthems in a creditable manner, and the evening's proceedings were of an enjoyable character. [The above was mislaid, or it would have appeared a couple of weeks ago.—ED. B. A. P.]

PRESIDENT GRANT and his wife have attended Moody and Sankey's meetings in Philadelphia.

DR. SEELYE, in his "Lectures on Christian Missions," says, very justly: "It is not simply a question for the church whether missions are a hopeful means for the salvation of the world. Her own salvation is intimately involved in the missionary cause. Fancying that she is the elect, with no mission work for the extension of His kingdom, she has only to wait till she shall appear, she has reason to look well to her own state, lest she herself become a reprobate and a cast-away."

There is but one way in which infidels do agree, and that is, in their rejection of Christianity; though here, again, no two of them will agree as to their reasons for rejecting it. In this respect they remind us of the story of an Irishman who landed in New York on the crisis of an election, and—whether the process of naturalization was contemplated on the spot, or Pat was required to prosecute some missing voter, we don't know—but he was challenged to give a vote for or against the government. "Is there a government?" was the single question Pat asked. "Yes," was the answer. "Then," cried he, with a flourish of his shillelagh; "then I'm agin it!" "Is there religion?" asks your average free-thinker; "Is there a revelation? Then I'm agin it!"

Book Reviews.

THE Report of the Commissioner of Public Works of the Province of Ontario for the year 1875 has been received, and contains the Report of the Architect and Chief Officer, the Report of the Engineer of Public Works, and the statements of the Accountant and Law Clerk.

THROUGH the kindness of Messrs. Duggall and Son, of Montreal we have received admirable sheets of a full account of the now famous Gaubord case, which they intend to publish next week. It contains twenty-one chapters, and will no doubt prove, to quote the language of the profrano, "a valuable addition to the controversy now going on in regard to the conflict between the civil and ecclesiastical claims."

BLACKWOOD for November has been received, and is fully up to its well established reputation. The following are its contents:—I. The French War Preparations in 1870. II. The Dutch and their Dead Cities. III. The Dilemma.—Part 7. IV. An Unspoken Question. V. A Wanderer's Letter. VI. Legends and Folk-lore of North Wales. VII. A Song for Galatea. VIII. The Elk-king's Youngest Daughter. IX. Sundry Subjects.—Weather. The last article though of the lighter kind is full of interest as well as amusing. It begins with an explanation of the difference between weather and climate, and introduces us to Vapor, Wind, Cloud, to the children of the latter, Rain, Fog, Snow and Hail, and to "her little brother Dew," describing their different dispositions, merits and defects.

THE WEEKLY REVIEW, London, Eng., Ranken & Co.

This is a Presbyterian journal published every Friday, at 18 shillings sterling per annum. It contains a very full and excellent summary weekly of news upon social, literary, general, religious, and denominational movements, events and work throughout Great Britain. It also contains a sermon weekly by some well-known preacher. Its editorials are well written and up to the times. Upon the whole it is an excellent religious newspaper, and we can heartily commend it to all, especially to those who although far from the Old Land, still wish to keep themselves informed upon subjects affecting the progress of Presbyterianism there. The Review may be ordered in Canada through Messrs. James Bain & Son, Toronto.

THE NATIONAL S. S. TEACHER, Chicago. Adams, Blackmer, & Lyon Pub. Co.

Though a magazine that publishes only the best of articles, The National Sunday School Teacher has rarely furnished one that equals that of Rev. Charles F. Deems, D.D., in the January number, on "David the Beloved." Its closing sentences are golden. Besides that, in the same number, it has brilliant contributions from Rev. W. A. Bartlett, on "Jonathan, the Great-Hearted," and on "Saul's Mistake," by Rev. W. H. Daniels, etc., all of which will aid the teacher in his preparation of the lessons for the month. The expositions of the lessons are as full, pertinent, and satisfying as usual, while the "Editorial Miscellany" is as pat, the "Gleanings" as appetizing, and the news in "Sunday School Work" as inspiring as ever. The Teacher is one of the popular and indispensable institutions of the day. Its juvenile ally, The Little Folks, has also won the endorsement of Sunday-school people as a capital paper for the little ones.

Correspondence.

Dancing S. S. Teachers.

DEAR SIR,—As your columns are always open to the discussion of questions of practical interest to the Church of Christ, as well as some that are not so practical, perhaps you will permit me to ask some of your correspondents to educate us a little on the question. Ought S. S. teachers to dance?

Some of us have very strong and deep convictions on the subject, and think it a duty to speak out plainly about this very seductive form in which the world assaults our young disciples. Yet this is manifestly a difficult thing to do when a number, and sometimes a large number of our fellow-teachers practice what we feel constrained to condemn.

Are we wrong in believing that this conformity to the world is deeply dishonouring to our Master, an encouragement to those who live for pleasure only, a great hindrance to personal growth in grace, a stumbling block to those whose religious education we have perhaps all too lightly undertaken, and whose plastic minds are moulded quite as much by what we do and are as by what we say?

Is it indeed as it is sometimes called, "a harmless amusement?" and can we, as teachers, confidently assume the responsibility of all this dissipation of time and thought and money, not to speak of influence? And if so, why is it thought inconsistent for ministers and elders to dance when their work is essentially of the same nature as ours?

Hoping that some of your correspondents will discuss these questions, and clear up the vague notions that too generally obtain, especially among young Christians, with regard to this amusement and the kindred one of card playing and praying, that we may have such a baptism of the Holy Spirit as will purge out of the Church all taints for such things. Yours truly, E. S. H. B. E. S. H.

French Evangelization.

TWO HUNDRED AND FIFTY FOUR THOUSAND ANNUAL ROMANISM.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I send for publication in your next issue a document, full of significance to our Church and to Canada, viz.: the solemn protest of 254 Roman Catholics who have, within the last twenty days, abjured Romanism through the labours of Mr. Chiniquy. It will be remembered that you published on the 3rd inst., the names of 167 converts who, with the present list, make a total of 411 in about six weeks. What hath the Lord wrought. Are not our most sanguine expectations surpassed? The converts are from all ranks and classes of the people, and nine-tenths of them are French Canadians. All of them heartily abjure the tyranny of the priests; and not a few of them at once become zealous and effective missionaries to their fellow countrymen. They have opportunities in business and in social circles of repeating and spreading the truth they hear in the great congregation of which priestly vigilance and craft cannot deprive them. As an instance of what is being accomplished in this way I mention the case of one convert who has already brought twenty pupils to Mr. Chiniquy, all of whom abandoned the errors of Rome.

SABBATH SCHOOL ANNIVERSARY.

Last Thursday night the anniversary of the French Sabbath school in this city was celebrated. Russell Hall was filled to its utmost capacity. There were over 120 scholars in attendance. The chair was occupied by one of the converts, a nobleman from the Old World, who enjoys a high reputation in Europe as an archaeologist and scientist, and of whom our Church will hear more in due time. The meeting was a decided success, for which, as well as for the rapid growth of the school, we are greatly indebted to Professor and Mrs. Campbell, our French students and other friends. Addresses were delivered by the chairman, Messrs. Chiniquy, Boudreau, and myself. As to the children an object of special attraction was the richly laden Christmas tree, which stood in one of the class-rooms, and bore appropriate gifts for all, including Father Chiniquy, who, with his sixty-six years upon his shoulders, felt as young and happy as any in the assembly. And why should he not be so? He is the honoured instrument in God's hand of doing a work such as has never before been witnessed in this Province. The few English-speaking friends who were with us by special invitation, including such well-known persons as Messrs. Warden King, Jos. MacKay, James Croil, etc., expressed themselves surprised and delighted with what they witnessed; and yet they did not see a tenth part of the good that is being done among the people.

MAGNITUDE AND NECESSITIES OF THE WORK.

It is impossible for persons at a distance to realize what is meant by this heading. The work is now four times larger than our indefatigable missionary can undertake. Think of what he has to do. To preach and lecture on Sabbath and week days; but this is the smallest part of his toil. His house is daily crowded with inquirers. Ministers can understand what is involved in meeting and instructing 411 inquirers in six or eight weeks; and these, be it remembered, are not ordinary inquirers. How much Popish ignorance, superstition and idolatry must be driven from their minds. But this is not all. Mr. Chiniquy meets with scores of others—some of them drunkards, spies, rogues, and tempters, sent by their masters. He has the care of the poor largely thrown upon him, and this is no ordinary task during the present unprecedented distress, when hundreds of strong men are marching up and down our streets calling for work to keep themselves and their families from starving.

He has scores of letters and questions of all sorts to answer; and, with all, he has to endure ingenious annoyances, and repeated threats of violence sent him by his old friends, the priests—to say nothing of the indifference of some Protestants.

But none of these things move him. It is plain, however, that he requires more help. Our Students' and Ladies' Society are rendering efficient aid, but it is insufficient. We have secured, at about a cent of expense to the Church, the services of a French Bible woman connected with Russell Hall. She will go from house to house reading and teaching the Word of God; but what is she among so many. And here, let me say, Mr. Editor, what a marvellous change God hath wrought among his people through our mission! A few years ago a devout and earnest French Bible woman was sent into this very field. She was repulsed at every door, her work proved a failure, and she was so persecuted and abused that she died of ill treatment. Now, such a messenger of truth will be cordially welcomed in scores of houses.

But this is not enough. We should have at once two first class missionaries sent into this field to instruct carefully these hundreds of persons who have so recently abandoned idolatry and to follow up a movement, which, if our Church is faithful to the trust God has put into her hands, promises to become universal. We should without delay open other preaching stations in the city. Russell Hall is quite sufficient to accommodate all our converts. Shall we stand still, or shall we go forward? Let ministers and their congregations answer the question. If we are to extend expenses must be increased; and we have already been forced to borrow four thousand dollars. Let no one plead in excuse for withholding his money that our mission is uncertain or unsuccessful. Let no Sabbath school, Bible class, or congregation send us the smallest sum appropriated from their contributions to any of the schemes of the Church on this ground. Let none suppose that Home or Foreign

Missions have better claim. Our mission is fundamental to the wealth and stability of our country; and through God's great mercy we are able to show results such as have never before been announced in this country.

ENCOURAGEMENTS.—(Monetary).

That "a great deed and efficient" is opened unto us, none can deny, and the strength of our faith and cheer on our heart, but I refer now to encouragements of another sort. These are confessedly hard times, but in spite of this the friends of truth are sending us money and words of cheer. A lady, who is a member of the Anglican Cathedral here, sent me \$25. The Rev. Peter Lindsay, Sherbrook, Que., incloses \$5 from an unknown lady friend, and writes: "Let Protestants be true to themselves, and yet we will curb the Man of Sin." Yes, and we shall do more; we shall, by God's grace, make his followers Protestants and Christians. The Rev. W. J. Day sends \$15 as his personal contribution, and says: "Your account of the persecutions of missionaries and converts cannot fail to arouse Protestants to a livelier sense of their duty towards this work. The church will see in the opposition of the enemy a call to more determined action."

Three weeks ago I presented our cause to the Sabbath school of Cote St. Church, and in response \$40 were sent to aid the French Sunday school in Russell Hall. This church has already contributed, in special subscriptions over \$400, and we look for a further grant at the annual distribution of its Mission Fund. I have also addressed the Sabbath schools of Knox and Erskine Church, and feel sure, although I cannot now give figures, they will not fail to manifest their usual liberality.

ENCOURAGEMENTS OF ANOTHER SORT.

The Jesuits are doing their worst all over the world, and specially in this Province, and in this I see good hope for the future. Before the great day of judgment, when the righteous shall be glorified, and the wicked consigned to eternal punishment, the world will become dark and apostate as in the days of Noah, and so with Jesuitry. It must fill up its cup and complete the measure of its iniquity before the nations rise, like the empire of William and Bismarck, and cast off the yoke. Now, the Ultramontanists are doing the work speedily in Quebec. The darkness, as the following figures show, is already dense enough, but they are determined to make it perfect. At present 35 per cent. of the people cannot read, and 45 per cent. cannot write. Of all those in the Dominion who cannot read, 48 per cent., or nearly one-half, are in this Province; and 69 per cent., or more than one-half, of those who cannot write! But the Jesuits are not satisfied with this. As they have the little Parliament of Quebec in their hands more thoroughly than if it stood at the Pope's door, under the shadow of the Vatican, they are determined to make laws to suit themselves. This winter they are making progress which will astonish the civilized world. They have handed over the so-called secular education of the people to the bishops and priests. They have prepared a law to prevent the occurrence of any more Gaubord cases, or, in other words, to cut off the right of appeal to the Sovereign when the authority of the hierarchy is concerned. They have incorporated a Holy Order of Bare-foot Nuns, and procured the solemn sanction of Parliament for these poor women to go without shoes and stockings amid the snows and frost of the Lower St. Lawrence. They incorporated another Holy Order of Nuns, to make and vend patent medicines. And they are thus speedily turning our numerous and enormous religious corporations into manufacturing and trading companies, so as to enrich the church, grasp thoroughly the industry of the Province, and cut off the chance of subsistence from all who refuse to place their necks under the heels of the Jesuits. How many more similar charters were obtained, or old ones improved to their mind, I cannot tell. Where were the Protestant members of the house when all this was in hand? In their seats or in their lodgings? What did they say? Nothing, or nothing worth speaking of.

This is not all. The St. Salpêtrians seem encouraged by the success of the Jesuits to follow in their wake. They own millions of real estate and money, and by their charters they are bound to care for the poor and provide for their support out of these estates, but they let them starve at their doors. They do more,—they not only invade and destroy private homes through their minions, as in the case of Laprise of whom I told you in another letter, but they pull down and destroy the Protestant Church at Oka, and expose to starvation and death the poor Indians there whom they are bound to support; and there, in this very city, through that convenient little work-shop of theirs at Quebec, they and the Jesuits compel Protestants to pay the taxes which should be levied on their own enormous estates. What more is needed to complete the programme? A Totzel to sell indulgences to finish St. Peter's, Montreal, in time for Father Chiniquy to open it! We shall soon reach the limit of patience—Protestants will not always slumber and toster unheeded as to the deadly nature of the system against which we contend. The formation of the "Protestant Defence Alliance of Canada" is one step, and will be followed by others. It is one blow properly aimed against tyranny, and it will be followed by others which even priests, time-serving politicians will feel. Yours truly, D. H. Macvicar.

Montreal, Dec. 25th, 1876.

DEAN STSCZINSKY has left Romanism and joined the Old Catholic body. The Prussian Government protect him in his temporalities.

A LEGACY of \$10,000 has been bequeathed by the Baroness von Friesdon towards the building fund of St. John the Evangelist, Montreal.

DUNNAN SHERMAN & Co. have liabilities of over \$2,168,000, and have been adjudged by 200 of their creditors involuntary bankrupts.

"Hido nae Thy face frae Me."

I droe the night
Wi' its want o' light
For its sights I canna thole.
An' I droe the day
Wi' its sunny ray
For the darkness o' my soul
There's the lost breath
An' the dark death,
What will I see that night
When I leave this state
For yon ether life,
How shall I stand its light?
Or light or death
Or life or death,
Are cloudy an' drear to me,
An' still be dear
In a world o' woe
When thy face I hid frae me
Thy face is light,
Can chase the night
Mak' the shadow flee,
Thy favour's life
In midst o' strife
When I thy face can see,
Me clean witha
Frae guilt an' sin
As white as snow can be
Through Jesus' blood
An' the sinner's guide
Hido nae thy face frae me.
In heaven above
Wi' its life an' love
Tha' the sinners see
Nae dreary night,
Nae cloudy light,
Can hido thy face frae me

Christian Business Men.

The Gospel of Christ is emphatically a working gospel. It not only includes working-men in its blessed provisions, but it likewise teaches work and condemns idleness. Christianity was never designed to produce a race of lazy loafers. When "the love of the world" and the "desire for filthy lucre" are disparagingly condemned by ministers, they are not always as clear as they might be to discriminate between lawful industry and accumulation, and an inordinate love of gain. We doubt the piety of those who are always condemning busy successful people for their worldly-mindedness, and indulging in much self praise, because of their own indifference to "the world and its fashions," when the truth is they are too indolent to succeed in anything good, and are active only in jealousy and denunciation of their more stirring and sturdy neighbours. Such people are not usually forward in helping any benevolent enterprise, although we have known a number of cases where these persons have so far overcome their scruples as to cheerfully partake of, and deliberately appropriate the benefits that their more industrious neighbors had provided.

A busy, active life in a legitimate calling is not incompatible with true Christianity. And nowhere can the Word of God be justly brought to prove that a life of idleness is either commended or commended as an element of true piety. The Christian business man, if truly imbued with the Spirit of Christ, has vast opportunities in his every-day contact with society to preach the gospel, both by precept and example. The honest, upright, enterprising merchant, who loves the gospel, is indeed a prince in Israel. It is a blessing to the world when such men make money; because they teach the world a better way to spend it than do those who have no fear of God before their eyes. They are never too busy to neglect the family altar or the prayer-meeting. They are the bone and marrow of every benevolent enterprise; and their influence is to elevate the tone of business morals, and give it higher aspirations than mere pounds, shillings, and pence, as well as to keep moving the great work of the gospel. What does God care whether a man's hand is hard and horny with honest toil, or pale and soft on account of more mental than muscular exercise, if only the heart, the hands, and the hands are sanctified by the grace of God to honest industry and holy living? Those true Christian workers in a double sense whose active Christian lives are like the beautiful sunshine which warms and purifies wherever it goes, are to-day doing more real, effective work for the kingdom of Christ than many a learned drone who is whining out the gospel in waiting tones, and "drawing" little else than his stipend. It is to such laborers that God looks to carry on His great work in the world. We need the inspiration of God's work that the active brains and stirring limbs of these busy Christian people can give us. Every minister needs the help of Christian business men in order to his success.

HE HAD NO ENEMIES.—If he had no enemy he never had a positive opinion upon any leading subject he ever heard discussed. He could have had no ideas about religion, nor could he have taken any side in politics. He could never argue upon any topic. He could never find fault with anybody or anything, nor could he have a word of praise for any person or any object. He must have been continually wrapped up in himself. He must have been all things to all men, and nothing positive or determined in his character or nature. He had no enemies! What earthly success could a man be to the world to live fifty years, and during all that time make no enemies? What an unhappy man he must have been! No friction, no disturbance, no opinions, no trouble, no quarrels, no nothing!—How much pleasure he must have missed! not one enemy to relieve the monotony of life. He never learned that enemies are better than friends if you only knew how to use them, and don't have too many. The men who think have enemies. The men who act have enemies. The men who put an impress on an idea have enemies. The man who is prominent among his neighbours he finds plenty of

enemies. The man who leads, no matter whom or what, has enemies. Enemies are more necessary to develop a man's capabilities than friends. No man can tell what he can do until he meets resistance, and that resistance comes not from friends. It takes the storm to make the oak stout and strong, and it takes the sting and backbiting of enemies to make a man of grit and nerve and force. A man may make enemies by being deceitful, dishonest, and acting the hypocrite. Such a man is not really entitled to the luxury of owing and controlling enemies. But the class of enemies we refer to are those created by firmness of purpose, by decision of character, by independence of action, and by adherence to the right. Every man worthy the name has them, and the man who goes and leaves behind one friend who says he does not have them, leaves his memory in unkind hands and hearts.

THE WANDERING JEW.—Such collections of manuscript have been carefully examined by competent men to ascertain the most distant date to which this legend or myth can be traced. The oldest document at present known on the subject was written about six hundred and fifty years ago, in the reign of Henry III. The Book of the Chronicle of St. Alban's Abbey, contains the following narrative, as of a contemporary event. One day the Patriarch or Archbishop of Armenia, arrived at the Abbey with a small retinue, including an interpreter who could make the Patriarch and the Abbot intelligible to each other. He had visited most of the celebrated shrines and holy places in England, and had now come to see the shrine of St. Alban. Hospitably entertained for many days, the Patriarch held much conversation with the abbot and the monks. He was asked, among other things, whether he had seen or heard ought of Joseph, a mysterious being who was reputed to have lived ever since the early days of Christianity. The patriarch replied that he had not only heard of this undying one, but had been visited by him in Armenia. The story told by the wanderer was a solemn one. On the day of the crucifixion, Castaphilus, (another name borne by Joseph,) a porter in Pontius Pilate's house, struck Jesus on the back with his hand, and bade him mockingly to move on more quickly. A severe but mysterious reproof was administered to him in reply; "I am going, and you will wait till my return." Castaphilus lived on century after century, apparently no older than at first. He became a holy and religious man, narrating to bishops and divines events which he had witnessed in the apostolic days. He was always serious, accepted nothing but food and raiment from his entertainers, and looked out anxiously for the last day. Search appears to have been made in vain for any mention of the wanderer during the fourteenth and the fifteenth centuries; but quite early in the sixteenth we hear of a Wandering Jew who assisted a weaver, named Kokut, to discover in Bohemia a treasure which an ancestor of the weaver was reported to have hidden. The Jew is described as appearing like a man of seventy years of age.

AN ACCOUNT of the slaughter of Egyptian troops, by the Abyssinians, is given by the *Wester Zittung*. It appears that 2000 men sent from Egypt, under the command of a Dane named Arendrop, to reduce the Abyssinians to subjection, was drawn into an ambush by an exceedingly deceitful ruse, and almost every man was assassinated. The General, Rauf Pasha, and a considerable number of other officers were cut into pieces, their heads were stuck on spears, and put in front of the Abyssinian tents, while their bodies were left to the wild beasts. Only one officer, Scheitser escaped. Twelve thousand men, cavalry, infantry, and artillery are to set out from Cairo immediately, and every American officer in the Egyptian service has obtained permission to join the expedition.

IMPORTANT NOTICE.

At the urgent solicitation of agents and subscribers we have decided to extend the time, during which parties may take advantage of our Premium offer, up to the 1st of FEBRUARY NEXT. All parties, therefore, who remit \$2.30 within the next four weeks will be entitled to Eight \$2.00 Photographs of the Union General Assembly, in remitting, will do well to bear in mind that in order to comply with our rates, arrears, if any, should be PAID UP, and the subscription for 1876 MUST BE RE-MITTED IN FULL! We find that many who subscribed within the past five months send us \$2.30, and expect a premium, necessitating a great deal of unnecessary correspondence. All who subscribed during the year, if they want the premium, must settle up to 31st Dec., 1876, and remit \$2.30 for 1876.

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

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

Choice Literature.

Still and Deep.

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

CHAPTER XIX.

THERE was complete silence between Bertrand and his companion for a few minutes, then suddenly Laura pulled the pony up short in the middle of the road, and turning round, fixed her eyes, all filled with changeful flashing light, full on his face, and said to him, frankly, "I will tell you what I have been thinking, Mr. Lisle: here you are coming into a house amongst a set of strangers, with only one person of the lot whom you think you know, but in truth do not; and you are really just like a man entering on an unexplored country, where he may find himself surrounded either by savages that will roast him alive, or by gentle islanders that will offer him the pipe of peace; and it seems to me that you are very much to be pitied."

"Especially if you are a specimen of the savages," said Bertrand, laughing.

"Just so; have I not been malignantly tearing to pieces the angelic character of my dear friend? but in spite of that evidence of my ferocious disposition, will you trust me, Mr. Lisle, if I do you an essential service, as I think it would be, and tell you all about the inhabitants of Chivorley Rectory before you have to make an outward acquaintance with them?"

"But they are all your nearest relations," said Bertrand, still smiling; "what can you do but praise them?"

"Even if they were I should speak out," said Laura, composedly, "or I should play you false, and that I wouldn't do for the world; but as it happens, my father is the only relation I have amongst them, the rest are not more kin to me than to you; and when you come to know me Mr. Lisle, you will discover that I have the dreadfully fault in this punctilious world of being perfectly unconventional and outspoken; I say whatever I please without fear or favor, and I don't care in the least who I offend, nor much more who I win;" and she cast one of her gleaming glances at him.

"Plenty of the last I should think," he said; "but Miss Wyndham, do by all means give me the fullest description you can of my future acquaintances; I have not the smallest idea of what the family consists."

"My father, first of all, at fifty-five still unmarried, therefore unsuccessful, therefore poor, therefore miserable; his second wife, my stepmother; and your cousin, comes next—your cousin," continued Laura, reflectively, when she had started the old pony once more on his course; "I wonder if you and she have inherited the same family qualities! Mr. Lisle, is it your intention to pass the term of your mortal existence in profound slumber, only diversified by intervals of consciousness for the purpose of nourishment? And do you give no other sign of animation except incessant yawning?"

"Well no," said Bertrand laughing, "that is not precisely the style of life which commends itself to me."

"Then they are not hereditary characteristics; but you have there a brief analysis of Mrs. Wyndham's present history. Next in the actual family comes an individual whom I do not pretend to understand or describe—we are greater mysteries to ourselves than to anyone else, are we not?—Laura Wyndham, whom you will hear called Lureline, and Lorelei, and all sorts of pet names!"

"Ah, Lureline! the beautiful syren of the Rhine! I can understand that the title applies to you outward aspect; but she is dangerous, that lovely witea, and you can hardly be that."

"Dangerous! oh dear, I wonder what danger any one could be in from me!" said Laura, with the most innocent air in the world; "I should not like the name if I thought it implied that—however I really do not care what any one names me, if only they do not call me Mrs. Wyndham. I do detest that odious formal designation."

"But those who have no right to call you anything else must address you in that way, like myself for instance."

"Why must you? have I not told you I care nothing for the world's customs, and I hate conventionalities of all kinds. Here you are coming to one of the family for some weeks, and why on earth should you not call me Laura, just as you will call that pony Bob, by which name he has been known ever since he has existed on this lower sphere?"

"It shall be just as you please, of course," said Bertrand, courteously; thinking, as he looked at her, that he had certainly not seen any one like her in his life before; he smiled when he contrasted her freedom of speech with the courtly manners of the ladies with whom he chiefly associated on the Continent; but he was very much amused by her, so he encouraged his strange companion to go on with her account of the inmates of Chivorley.

"Mary Trevelyan comes next," said Laura, "but I shall not repeat what I have told you about her; you think you understand her better than I do, but the day will come when you will find that I am right and you are wrong; we will pass on, however, to John Pemberton: he is a young man who has come to read with my father for the purpose of taking orders, for which he was not originally intended, so he is rather beyond the ordinary age of pupils. How shall I describe him to you? he is so good, so desirable, one of whom the world is not worthy," and Laura's voice softened and her expression changed to one of meekness and tender feeling. "You could hardly imagine what a true devoted heart he has; poor dear John, I wish I could have a better hope that he will be happy in the future!"

"Why should he not be happy?" asked Bertrand.

"Ah well," she said, with apparent hesitation, "people's affections are not always to be won, even by those who deserve them; but it is hard, well for me to speak of John Pemberton, so we will go on to the last on our list. Charles Davenant is another pupil of my father's, a good tempered commonplace sort of fellow, of whom, I think, it may be recorded at the close of

his career, that he has performed one great feat in inspiring Mary Trevelyan with a certain amount of his own avocation."

"How was that?" said Bertrand turning sharply round upon her.

"Because Charlie, being a sober youth has fallen in love with the staid Mary, and she to him does seriously injure."

"Do you mean that they are engaged?" exclaimed Bertrand, involuntarily grasping Laura by the arm, so that she turned away her head to conceal a smile.

"Oh, as to that I dare say Mary would tell you that there is no formal engagement, because for the present, marriage is not possible for them; but there is no doubt it will end in that. As yet Charlie is too young, and his father would not make any provision for him till he has proved his constancy to his present choice. He has always been disposed to fall in love with every young lady he meets, as I know to my cost," added Laura, laughing so gaily that the admission did not seem to jar on her hearer's delicacy, as it would otherwise have done; "it was awkward for me, as I couldn't quite quarrel with my father's pupil, so I established myself as his adopted sister, which suits very well."

"Perhaps Mary Trevelyan has done the same," said Bertrand, eagerly.

"No, no," answered Laura; "she is far too matter of fact; she told me in the most solemn manner that she did not approve of unroof relationships, and that she preferred more binding ties of another description."

Bertrand turned his head away, stung to the quick. Was this the reason why Mary had failed to meet him at the station? Had she shrunk from looking him in the face because she had given away the love to which he almost felt he had a right; yet, after all, he had no definite right, she was perfectly free as he was. He would have been wiser, perhaps, if he had invaded the sanctuary of death, and spoken to her of marriage and happiness while his father's corpse yet lay in the house, but no, if she had loved him so lightly, or not at all, she to have transferred her affections to this young man, it was well he had not compromised himself. Bertrand Lisle had no fancy to be refused—such a thing had never happened to him, and never should; and then suddenly, while these bitter thoughts consoled through his mind, he seemed to hear a sad wailing voice rising out of a far off grave, with the echoes of the unforgetton words he first had heard by his father's bed of death, "Bertrand, these were her words: 'He is now and ever will be, my one and only love.' Surely it could not be that she had changed so soon? Well he could but wait and judge for himself; and having arrived at this conclusion, he turned back to Laura. She had been furtively watching the varying expressions of his face, and her instinct enabled her to read his thoughts as plainly as if they had been written in a book.

"Mr. Lisle," she said softly, "we are close to the rectory now; let me say how earnestly I hope you may be entirely happy and peaceful during all the time you pass under its roof."

Her manner was very charming as she said thus, and he thanked her warmly. "I have had a wonderfully pleasant welcome at all events," he said.

"And you will not forget that I was your first friend, among the Wyndhams at least. If I can ever do anything to conduce to your happiness here you will frankly make use of me, will you not?"

"I shall not forget your kindness most certainly, and I should think you must always conduce much to the happiness of every one in whose society you are placed."

"I should like to make this dull place brighter for you, at least," she said; and then she turned slowly round, and brought to bear on him all the wonderful sweetness of which her expression could at times be capable, in one brief and earnest look; for the hour she had so deftly won for her purposes had come to an end, and she had already detected that which Bertrand had not yet seen—a dark robed figure standing just within the rectory gate, looking out anxiously along the road.

"There is Mary Trevelyan waiting for Charlie Davenant, no doubt," she said, as the turn of the road brought them right up to the gate, which Mary had already swung wide open.

But Bertrand's eyes had fallen on the well-known well-beloved figure, and for the moment all the poison that had been poured into his ears was forgotten; he only knew that it was Mary, his young pure love that stood there, and in an instant he had caught both her hands in his. "Mary, dear, dearest Mary!" he exclaimed; and she lifted up her dark eyes, filled with such a rapture as he had never seen in them before, while she breathed, in a scarce audible whisper, "At last!"

"You are glad to see me then?" said Bertrand, with a smile half sad half reproachful, as some of Laura's insinuations began to return to his mind.

"Glad! oh, Bertrand!" and Mary's hands involuntarily clung to his, while her head drooped over them, as if bowed down by excessive happiness, but she had no time to say more; for the Lorelei's clear sweet voice rang out through the air: "Good people, do you mean me to drive over you? I would pass on and leave you to your nurse's recollections, if I could do so without injury to life and limb."

As a matter of fact there was abundant room for her to pass, had she chosen to do so, but Bertrand and Mary were too much absorbed to notice this. Mary started, and coloured painfully at her words, while Bertrand laughingly apologised. They both turned and went towards the house, while Laura walked towards the house, while Laura walked and joined merrily in the conversation. In this case they reached the door, where Mr. Wyndham stood waiting to welcome his guest, and Mary did not see Bertrand alone again that night.

(To be Continued.)

Sir Walter Scott's Moral Influence.

"In his later days Scott is reported to have asked Laidlaw what he thought the moral influence of his writing had been." Laidlaw remarked on their power over the young, and said that this was surely a good work to have done. Scott was deeply affected, almost to tears, as well he might be. Again, not the young only, but of the old, those who have kept themselves most childlike, who have carried the boy's heart with them farthest into life, they have loved Scott's poetry even to the end. Something of this no doubt may be attributed to the pleasure of reverting in age to the things that have delighted our boyhood. But would the best and purest men have cared to do this if the things which delighted their boyhood had not been worthy? It is the great virtue of Scott's poetry, and of his novels also, that, quite forgetting self, they describe man and outward nature broadly, frantically, as they are. All contemporary poetry, indeed all contemporary literature, goes to work in the exactly opposite direction, shaping men and things after patterns self-originated from within, describing and probing human feelings and motives with an analysis so searching that all manly impulses withers before it, and single-hearted straightforwardness becomes a thing impossible. Against this whole tendency of modern poetry and fiction, so weakening, so morbidly self-conscious, so unhealthy introspective, what more effective antidote than the braising atmosphere of Homer and Shakespeare, and Scott?—Good Words.

The Church of England.

The reply to the question, "Is the Church of England worth preserving?" is "Yes, if she is faithful to her mission." What is her mission? We do not agree with Dean Stanley that it is a National Institution, which ought to tolerate all doctrines that are or may be possessed by her Majesty's subjects. If the Church of England is not a Church, but merely a State Establishment, it is a sham and an offence; and if it is a Church, it must teach and hold certain dogmata. We do not agree with the Ritualists, who hold that the Church of England is Romanish except in name, for if it were so the Church ought to be destroyed. Ritualism is worse than Romanism, because it is Romanism unasked. The Church of England Ritualists have done so much for Romanism in this country that the Pope and his lieutenants must feel deeply grateful. When Monsignor Capel sneered at the Ritualists, the object was to lull the public suspicion that Ritualism was only Romanism in disguise. Then there is the view so ably represented by Mr. Gladstone, and from that we also differ. We admire Mr. Gladstone as a statesman, and we respect him for his pure and exalted character. We shall never forget the service he has rendered the cause of Protestantism by the brilliant assault on Vaticanism; and it is thought that the discomfiture of the Ultramontanists in Germany has been aided by those pamphlets which crushed the Ultramontanist pretensions. Mr. Gladstone holds that the Church of England should be separated from and independent of the Papacy. No Protestant can be more decidedly opposed to the Papacy; but he is tolerant of Ritualism, and he thinks that the Church of England should allow Ritualism, and that the Ritualists and Evangelists should peacefully continue in the same communion. Mr. Gladstone judges other men by himself. He is High Church without being Papistical, and he ignores the fact that Ritualism has been, and is, the means by which Protestants are perverted to Romanism.

Those who study the history of the Church of England must, we think, be persuaded that the Church is not a protest against Vaticanism, but also a protest against the Roman doctrine of auricular confession and priestly absolution, and against those ceremonies that are idle mummeries or the outward expression of anti-Protestant doctrines. We are aware that at the time of Henry VIII. the change was less doctrinal than it afterwards became, and that there is a degree of truth in the Roman remark that the object of Henry VIII. was to be Pope of the Roman Catholic Church in England. But the reformation was rapidly advanced, and all the military and ceremonies introduced by the Ritualists were not in use for upwards of two centuries. From the time of Elizabeth the Church of England had become essentially Protestant.

We say, then, that the mission of the Church of England is to be thoroughly Protestant—that is, Protestant in doctrine and forms, as well as in rejection of the Papal claim to authority. If the Church of England is true to that mission she is worth preserving, and will be preserved. There are indications that the Protestant members of the Church perceive the peril, and are determined to make an effort to prevent the threatened catastrophe. The Public Worship Regulation Act is a step—but only a step—in the right direction. The Church of England will fall unless she gets rid of Romanism. We admit that the task is difficult and arduous. It is possible that in the process of getting rid of Romanism the Church of England may be fatally injured. That we say is possible but not probable. We believe that now, if the Protestant members are resolute, if they will press forward and not look back or pause, that Romanism may be stamped out without danger to the existence of the Church. But even if the attempt was most perilous it should be made, because unless Romanism is stamped out the downfall of the Church of England is inevitable.

Only as a Protestant Church is the Church of England worth preserving. Only as a Protestant Church can the Church of England be preserved.—Weekly Review.

EVERY garden in heaven is as a flower in that garden of God, and how low is the fragrance and sweet odor they all send forth, and with which they fill the bowers of that paradise above.—Jonathan Edwards

Canada.

"The wonderful progress, the ceaseless activity, and the almost obtrusive self-assertion of her great neighbor have attracted men's attention from her slower yet perhaps steadier growth of Canada; and it is a matter of remark, not perhaps unaccompanied with a slight ingredient of bitterness, that ten lines in the most important of the English newspapers are devoted to Canadian affairs, while several columns are allotted to those of the United States. The growth of the oak may be less interesting to watch than that of the pine, but its durability is more permanent; and not to attempt to prophecy, it may be remarked that the teaching of history has shown on more than one occasion that power and strength have come from the north, and that the stern features of nature, whilst impeding the advance of maturity, have strengthened the constitution of nations that have been born amidst the rigors of a severe climate."—Blackwood's Magazine.

THE DEATH OF SIR GARDNER WILKINSON, F.R.S., is announced to have taken place in England. This accomplished scholar and antiquary will doubtless be known by name to many of our readers from the interesting and important illustrations he has given us of the customs and mode of life of the inhabitants of Ancient Egypt. He was educated at Harrow and at Exeter College, Oxford, and afterwards spent a great many years in Egypt, where he studied Hieroglyphics, and all indeed that the splendid monuments of that most wonderful country could furnish. The first work of any consequence by which he acquired reputation as an author on that subject was published about 1838, entitled "Manners and Customs of the Ancient Egyptians," derived from a comparison of the painting, sculpture, and monuments still existing, with the accounts of ancient authors. Twenty years afterwards, he produced a book on "Egypt in the time of the Pharaohs," and he furnished a great part of the notes to the Rev. Canon Rawlinson's edition of Herodotus. He subsequently accepted the honor of knighthood bestowed on account of his literary labours, and afterwards published a description of modern Egypt and Thebes. Soon afterwards he travelled through the Slavonic provinces of Turkey, and wrote a book in 1848 upon Dalmatia and Montenegro, Bosnia, and the Herzegovina. He also exercised his pen upon art-criticism, the education of taste and landscape gardening. He was a valuable member of the Royal Society and of other learned institutions.

The Squadron of the British fleet that has been ordered from the East Indies to the Mediterranean was according to previous arrangement to have remained in East Indian waters until next March. The vessels compose the detached squadron, under the command of Rear-Admiral Laubert. The combined crews number over 3000 men. As soon as the new orders are received, the squadron will sail for the Red Sea, and will pass through the Suez Canal. This will be the first time that a fleet belonging to a foreign power has passed through that Canal. The agreement has no doubt been made with the Khedive, and the arrangement is much commented on. It shows at least that England means to defend the position she has assumed with regard to Egypt; and also that she does not mean tamely to submit to the dictation of the three northern powers on the Turkish question.

IT IS understood that the Ontario Government intends to establish one or perhaps two Normal Schools in the western part of the Province. The Normal School recently established in Ottawa has proved abundantly successful, far more so indeed than was anticipated. It has appeared on investigation that a very large proportion of those who have availed themselves of the Toronto Institution were from the immediate neighborhood of that city, so that while intended as a provincial benefit, and for doing provincial work, its direct influence in bringing students together was very local, and therefore more limited than suited the character of the institution. Our school system, although decidedly in advance of former times as an educational institution, has not yet been able to attach enough of permanency to the office of teacher, so that young men are led to take up teaching as the business of their future lives. They enter it as a stepping stone to something else, perhaps as helping to provide them with the elementary education necessary for medicine or law; in some instances it is taken up for a year or two in order to realize a little money. Practical experience in teaching is therefore quite out of the question. At present perhaps the only thing the Government can do is to multiply training institutions in different parts of the Province, to secure as much efficiency as possible in the preparation of young men for their arduous and important duties.

A SCOTCH elder, on learning from his minister that he proposed a series of lectures on Revelations, cautioned him: "I've no objection to ye taking a quiet trot through the seven churches, but for any sake drive canny among the seals and trumpets."

Miscellaneous.

SIR GARDNER WILKINSON died in November, aged 78.

BAIL has been refused to John Clements in the Jane Gilmour case.

AN explosion of Dynamite in Bremen Harbour has killed 200 persons.

IT HAS BEEN PROVED that oranges can be raised in South Georgia.

A BRANCH commercial college has been established at Summerside, P.E.I.

ONE THOUSAND men are to be employed on the Lachino Canal during the winter.

IT IS SAID to be impossible to get Boss Tweed's property by any process of law.

TRAMS were crossing on the ice between Milledgeville and Milkash, N. B., Dec. 5th.

HENRY WAINWRIGHT has been sentenced to death for the Whitechapel murder.

THE PRINCE of Wales reached Madras Dec. 18th, and has since gone to Calcutta.

THE MANHOOD SUFFRAGE Bill was thrown out of the Ontario Legislature by a large majority.

THE accomplished Emperor of Brazil intends to make the tour of North America and Europe.

WHEELER AND WILSON's factory at Bridgeport, Ct., was burned Dec. 14. Loss \$500,000.

THE RUSSIAN Government has just purchased for \$125,000 the celebrated painting of "Danae," by Titian.

A PARTY OF MEXICANS has crossed into Texas, and stolen eight hundred head of cattle, and fifty horses.

A MAN named Thomas Butt was hung by a vigilance committee on the 17th inst. at the Carson cemetery, Nevada.

THE GERMAN Reichstag has rejected the new taxes and increased army estimates proposed by the Government.

ON DEMAND of the British Government the Egyptian men of war will be recalled from Zanzibar.

DURING THE LAST ninety nine years, seventy-six persons have been executed in Massachusetts.

THE TURKISH ADMIRALTY has had to borrow £40,000 to finish paying for the last iron-clad built in England.

FOUR VESSELS bound from Quebec to the Magdalen Islands with supplies, have been lost, together with many lives.

FROM THE SIX vessels lost on the Magdalen Islands only seventeen men were saved out of sixty-two.

UP TO Nov. 30th 1875, the number of immigrants to Canada were 17,000, being 8,000 less than the previous year.

MR. B. ASTOR'S TAXES amounted to half a million dollars annually. He paid one forty-fifth of the taxes of New York City.

IN SOUTH EASTERN MISSOURI deeds of more than twelve million acres of land have been forged or disposed of at a valuation of over \$90,000,000.

A DISTRICT of Bristol, England, has been declared unfit for habitation till midsummer next, on account of the floods.

THE U. S. Direct Cable Company have offered £1,000 reward for the discovery of the vessel which broke their cable.

AT NEW HAMPSHIRE, the thermometer was twenty degrees below zero on the 19th inst. On Mount Washington it was thirty-eight degrees below.

LAST YEAR Germany with a population of 40,000,000 graduated 600 physicians, the United States with a population of 40,000,000 graduated 8,000.

THE NUMBER OF LUNATICS on Oct. 1st, 1875, in Toronto was 509, in London 628. In Kingston, 362. Of these 1649 there were 1600 absolutely incurable.

THE CAPTAIN of the Deutschland was thirty-five miles out of his course when the steamer struck. The vessel had not proper instruments.

Mrs. DEPLANOU, Bishop of Orleans, and M. Wallen, Minister of Public Instruction, were elected senators by the French Assembly on the 15th inst.

DIVERS REPORT that the Vanguard has settled down in her bed, having sunk seven feet within the last three weeks. She cannot be moved till next spring, if at all.

THE GALLERIES of the Ontario Assembly Chamber were filled on the 16th inst. with ladies, on the occasion of their presenting a petition for reducing the number of tavern licenses.

FROM THE MONTHLY REPORT of the United States Department of Agriculture, we learn that the corn crop of 1875 has been one of the largest ever grown in the country—a general increase on last year's crop all over the country of from ten to sixty per cent; the quality however was not so good as in 1874. The potato crop has been extraordinary both in quality and quantity, fully twenty per cent over that of last year. In some cases there have been nearly four hundred bushels to the acre; selling in many places at from fifteen to twenty cents a bushel. The cotton crop yielded four million bales. The tobacco was seventy-four per cent over last year. The fruits have been generally poor, especially apples. The hay has been a small percentage over last year throughout the country. Generally the returns are considered very satisfactory.

A Gimpone case has occurred in France. The Mayor allowed the bearers of the body to make a hole through the cemetery wall.

The temperance advocates at a meeting in Toronto, came to the conclusion that the provisions in Dr. Clark's bill (No. 10) are too stringent.

The Russian Government has given permission to the English Society for the Conversion of the Jews to labor in Poland under the protection of the officials.

The total number killed by the explosion at Bremen Haven was 128, and wounded 56. There are 68 widows and 135 orphans, for whom it is proposed to raise \$75,000.

Forty years ago, Roman Catholics numbered twenty-seven out of every hundred of the population in Great Britain and Ireland, now they are only eight to the hundred.

A model of the regions around Lake Superior is to be made for the Centennial. Each section of country will be made out of its characteristic rock, and the mineral range, of solid iron or copper.

The U. S. House of Representatives have declared by a vote of 285 to 18 that any departure from the time honored custom in the election of President would be unwise, unpatriotic, and fraught with danger to the free institutions of the United States.

Births, Marriages and Deaths.

MARRIAGES. At the manse, Cambridge, on the 21st December, by the father of the bride, Alexander McKay, Esq., of Osgoosh, to Isabella Russell, second daughter of the Rev. James H. Scott.

THE PRODUCE MARKETS.

Toronto, Dec. 29th, 1875. The English markets continue the same. New York and Chicago quotations for grain are without particular attention. Here business is limited.

Table of market prices for various commodities like wheat, barley, oats, etc. in Toronto.

LONDON.

Table of market prices for various commodities in London.

OTTAWA.

Table of market prices for various commodities in Ottawa.

MONTREAL.

Table of market prices for various commodities in Montreal.

Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS. LINDSAY - Next regular meeting in Woodville on the last Tuesday of December, 1875, at 11 a.m.

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A Vindication of Doctrinal Standards with special reference to THE STANDARDS OF THE PRESBYTERIAN CHURCH.

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