Technical and Bibliographic Noves / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.								L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue hibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.									
1 1 -	oloured co							[1		red page						
1 1	overs dama ouverture e	_	jée					[-	damage: endomn		s				
	overs resto ouverture r									-			or lamir ou pelli				
1 1	over title m e titre de c		manque										tained o chetées				
	Coloured maps/ Cartes géographiques en couleur							Pages detached/ Pages détachées									
				ie or black)/ bleue ou noir	e)				1 / 1		hrough/ arence	•					
1 1	oloured pla anches et/o								ار اسما	, Quality Qualité	y of prii é inégale	ot vari	ies/ impress	ion			
☑ Bo	ound with elié avec d'	other mat autres do	erial/ cuments								uous pa tion cor	_					
ald La	ong interio	or margin/ rrée peut (causer de l	rs or distortion l'ombre ou de					(Compr	es index end un n heade	(des)	index en from	.,			
					near								provien				
ba	ithin the te	added during restoration may appear ext. Whenever possible, these have d from filming/						Title page of issue/ Page de titre de la livraison									
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont							Caption of issue/ Titre de départ de la livraison										
pa	pas été filmées.						Masthead/ Générique (périodiques) de la livraison										
1 1	dditional c ommentair																
				tio checked b	- •												
10X	iinent est s	ilme au ta 14X	ux de tedi	etion indiqué 18X	: CI-A6	ssous.	•	<i>2</i> 2X			2	6X			30 X		
														1			
<u> </u>	12X		16:			20X		<u> </u>		24X			28:	 X			

Vol. 4-No. 47.1

TORONTO, CANADA, FRIDAY, DECEMBER 31, 1875.

[Whole No. 208

Confributors 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 'ffect of the dry sirooco 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 water facility is attention to be filled, and women carrying them on their heads, though Scfurieh is a mile from the fountain. We were at a fault about the track through the spring, and at first had some difficulty in getting any one to attend to our calls for guid ance. They evidentally did not care to be filled, and women carrying them on their heads, though Scfurieh is a mile from the fountain. We were at a fault about the spring, and at first had some difficulty in getting ance. They evidentally did not care to be troubled with strangers, but wher Dt. 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 are an an one of the spring. into the meaning of those passages of 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 wack 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 the wind passeth over it," the sirocco, "and it is gone, and the place thereof shall know it, no more." Porhaps too, in his days, as now, the flowers of the. field may have gone by the name of "grass," in common parlance. "Hashoesh," 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 days than it is now, since such great works the was supposed to be getting something were made for conveying water to it. Our 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, therefore remained on all these hills an abundant crop of low shrubbery plants of the antero of thyme, sage, mint, etc., full of fragrance. They seemed to thrive on the large respections and larks and plants of the sum appearing from behind Mount. Tabor in full brilliance was a beautiful and a plant of the large respondent to the plant, and appearing from behind Mount. Tabor in full brilliance was a beautiful order, have much reason to be encouraged, and have a pleasant, I had a large respondent to the color of the subjects without celession requires a band to be the around them. If the minority like strength of one or two fused into a lovely morning when we rode through have not numbers they have strength; not the strength of one or two fused into a lovely morning when we rode through have not numbers they appear to the strength of such that have not numbers they his potions. While on the subject of dry arid hills, to which their grey green. foliage did not give much of brightness. They irresistably reminded me of the similio 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 similie 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 by the laxuriant growth of weeds and wild flowers, except here and there where them with them, then their attractiveness was soon discovered, brusse them, and they emitted the richest fragrance. What fit emblems they seemed of him who, when looked on from the height of a Pharisce's spiritual pride, was but the except here and there where the power stalking about, and supports the way of good. And the power stalking about, and supports the way of good. And the power stalking about, and supports the way of good. And the power stalking about, and supports the way of good. And the power stalking about, and supports the way of good. And the power stalking about, and supports the way of good. And the power stalking about, and supports the power stalking about, and supports the power stalking about, and supports the power stalking about, and decontaines of the human heart, and decontaines of the human heart, the winds. Contending for the faith between two and three hours we gained will coze out at many more points and decontaines of the human heart, the winds. Contending for the faith between two and three hours we gained will coze out at many more points and decontaines. This test gives no clue to what the man's looked on from the height of a Pharisce's little Hermon, and role through the village of Solem, the axcient Shunem. It is a more confortable looking village than son," of an insignificant village of rude Galileo; 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 "fairer 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 s of "myrrh, alons, and cassia," for, as as of "myrrh, atous, and cassas, inc, as they touch hun, they hear hun breather 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 Sefurch, one hour from Nazareth, where there are some interesting remains of antiquity. Before setting out he warned us to hide, way any watch, chain or glittering orna-ment we might be wearing, lest it should prove too sore a temptation to any of the inhabitants of Sefarieh. 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 Uakim," or doctor, and, I suspect his company was in that, way cotter than a guard of soldiers. On our, way to Selfared we presul over the heights

to the north of Nazareth for some listance, We went first to the fountain of Sefurieli, colebrated in the history of the crusaders as the gathering place for their armies the way to their terrible defeat at Hattin, It was also Saladius place of encamp-

ment. It would always be an attractive place for such purposes, from the abund ance 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 Solution bringing donkoys laden with water jars to be filled, and women carryabout nere, and there, or inserted in the modern walls. There are some fine aicher remaining 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 reves said to have lived in Sofuriol. The most interesting remains in Sofuriol are those of a castle, which crowns the hill on the side of which the villago stands. A square tower, to the top of which we mounted, commands a wide prespect around. The lower part of the building is supposed to be of Jewish workmanship, and consists of large bovell

ed stones.

Sepplicris was a place of great strength in oid days, the strengest 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 especially with the thought that this was one of the towns of Galilee where, Lodoubt, our Lord was often seen when he went about all Galileo teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness, and all manner of lisease among the people.

At some little distance from Selurieh we again dismounted to inspect the large vault-like remains of an old Roman acqueduct. Evidently the place must have seen of vastly more importance in old ride home in the cool of the evening was.

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 wa in the best pos-sible state for gallopping, sufficiently dry to be firm, yet not dusty. The owner of to be firm, yet, not dusty. The owner of my horse accompanied us on horseback as guide and escort, armed as usual. Aye rode across the plain to near the western ond of little Hermon, and passed round it is gratifying to note the fact that the solved not to land an emigrant "On Sunsolved not to land an emigrant "On Sunsolved not to land an emigrant on the solved not to land an emigrant on sunsolved not land an emigrant on emigrant on the sunsolved not to land an emigrant on emigrant on th more comfortable looking village than the President's message is another mat-many I saw, but still does not look as if the protocol satisfaction except the any of its inhabitants when records the terminal satisfaction except the same of the control of the cont 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 garders with their usual hedge of prickly pear. We were now at the entrance to the brauch of the plain of Esdraelon which running. were now at the entrance to the branch of the plain of Esdraelon which, running castward, divides little Hermon from Mount Gilboa, and which must have been the scene of the great battle of Gidean and of Saul. Turning our courses diseases, such as great results. If it passes into the scene of the great battle of Gidean and of Saul. Turning our course diseases, such purposes, mere chattels, and at the of Saul. Turning our course directly same time it will call into play a vast south-east we crossed over to the foot of pumber of forces that will be to the Mount Gilboa, just where the fountain of number of forces that will bring to the Jez cel flows out from a little cave at the foot of the hill. On our way we had a boneficial results. It is only to be regret-good view of the miserable little village of Zerin-Jezroel, with its one square over measure is so distant. But perhaps after measure is so distant. But perhaps after Zerin-Jozreel, 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 Gibba. The name of Mount Gibba had somehow made me expect one prominent hill like Tabor, but in reality it is a long rulge run

to settle among them, or even to enter their villago. (To be continued.)

ning 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 Chretian

A LLEEGYMAN announced as the plan of his sermon:—1. To prove the purposes of God. 2. The free agercy of man. 8. 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 oity of Non York is still without snow. A little fell lately, but it quickly disappeared. And one moves up and down ker streets with comparative com

Since Thanksgiving Day, with its pantomimic processions, to reproduction of the Lord of Misrule of past days', its roast turkey, and its religious services -of which ervices 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 Breadway, and alsowhere, in view of the Christmas holidays.

Dah times is in overy body's mouth. Ruinous sacrifices are being made, it 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 eigers, but of sitks, sgal skin jacket, and all the other of cacteras that go to make up a fashionable life; or turn your stops to the Fifth Avenue and meet the endless string of carriages with their crachimen and flunkey fas we were wont to call them; in their uniform and robes, and one will be convinced that though Boss Tweedchas fled he has not taken all the money with him.

And yet after all times are dall, and many waik the streets of New York too proud to begand 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. to be. But it is said the Confession is in matters political good men are coming, only a succedante standard, that the Holy to the front, white more of inflation find. Scriptures are the supreme standard not wind enough to tilt their sails. The votes of the people at their last elections were more than ever in favour of law and lustice, as well as of the common schools the case that not a few were astonished and taught a lesson that is not likely to be forgot. In this city beyond all question the Oatholic vote commands a majority, but one made up of such materials that like pairicular. It is to be heped that this objects without celesion requires a band, feeling is not as wide spread as appearances to be tied around them. If the minority would seem to indicate. It is very mech and the Bible in them. So much was this the case that not a few were astomshed and taught a lesson that is not likely to be for-

While it is manifest that the enemy does not fail to take note of the matter, and is scribe, and that all other standards are noted to reprint for the issue. And we mere human productions, and consequently quietly propuring for the issue. And we mere human productions, and consequently propuring for the issue. And we mere human productions, and consequently would not be astonished to find that before including the box attended their tactics or gue. Holy Scriptures must be on supreme

raigo of Carmel westward, and the hills of that rise cut of its existence are of such a suite picture of desolation, rich of s il to the last degree, but its richness only seen the authorities have scattedly by the laxuriant growth of weeds and wild by the laxuriant growth of weeds and wild the supporting and defending it. But behind by the laxuriant growth of weeds and wild the authorities events, and given of a man's orthodoxy, yet, strange to suspect to such to any contession or crowd, and why saves those whose views sympathize with mis to any contession or crowd, and why saves these whose views sympathize with mis to any contession or crowd, and why saves these whose views sympathize with mis to any contession or crowd, and why saves these whose views sympathize with mis capacity to any contession or crowd, and why saves these whose views sympathize with mis capacity to any contession or crowd, and why saves these whose views sympathize with mis capacity to any contession or crowd, and why saves these whose views sympathize with a to any contession or crowd, and why saves these whose views sympathize with a capacity to any contession or crowd, and why saves these whose views sympathize with a capacity contession or crowd, and why saves these whose views sympathize with a capacity contession or crowd, and why saves these whose views sympathize with a capacity contession or crowd, and why saves the save to any contession or crowd, and why saves these whose views sympathize with a capacity contession or crowd, and why saves the save whose views sympathize where the capacity cap

Jez col flows out from a little cave at the must before long and mind, that all, all things considered, it may be seen enough. Meanwhile the leaven will do its work upon the lump, and by the time appointed it may be as good and whole-

Some bread to the whole community.

The der of annexation, in a political sonse, is not much talked about by the better class of the people nere, but the appropriating feeling of claiming whatever is good among you for ourselves is markedly seen in matters religious. The Rev. F. H. Maring is about to be metalled as minister of a Prosbyterian congregation here. And I cappose, some little paper with you, to produce a sensation, and perhaps to compansate for their loss in Toronto, had oirculated 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 zone bey and the record.

We may not close without alluding to the fact that not a few of your Canadian min-isters have been of late in this city, attracted But it is argued that the very age of

no doubt by the fame of Moody and rankey, this Confession must necessarily render who are at present, as you know, in Philat defective, and that all confessions should delphia, but who are expected to be in be remodelled every few years to harmon-

fore his return to Canada. New York, Dec. 13, 1875.

Westminster Confession.

Fatter British American Preserver that recently much of the correspondence in your paper has been engaged in discussing the mories of the Westminster Confession. This has excited a good deat of surpline in this section of the church. As the exponent of Scriptural decrine, the Union so happily effected in Montreal was based. Various points were carnestly discussed during the negation of the time when it was effected, the greatest manimity with regard to the basis seemed to provail. Scarcely, how over, had the union been consummented, when the Confession was spoken of as burden too heavy to bear, or, as a fetter of the mission to flow of the site and a better acquaintance with the Holy Scriptures, that the Confession was spoken of as burden too heavy to bear, or, as a fetter of the mission to flow of the light was entered the development of the united optiminated that trayed in eastern joyed, must of course be defective. Valuable to intend the decrease of any one to subscribe a notical to the discovery of any one to subscribe a notical to the discovery of any new doctrine to the discovery of any new doctrine that these sources and as been the information derived from these sources an modern times, it has not deliced to the discovery of any new doctrine of the these sources and notical to the discovery of any new doctrine of the these sources and notical to the discovery of any new doctrine of the them the search to find the discovery of any new doctrine to the sources and the truth hadron to the confession.

The basis and it also because it is honry, with the progressive aprir to the age? This buggles are folding with the progressive aprir to the age? This buggles are folding with the progressive aprir to the age? This buggles are folding and life and the fancy, conjured, in the grant of the age? This buggles are folding and it is boaused to find nor, conjured, in the find fancy, conjured, in the find f reflection upon the intelligence of the whole body to have united upon a basis so soriously defective as the Westminster Confession is, by some parent, represented While this is true, the "Confession" was taken as a faithful exponent of what the Presbytorian Church boneyes to be the doctrine of the Divine Word, and it is too soon for consistency to say at w u. t.

standard in all matters relating to faith and morsls. To the law and to the testimony must be our appeal. But do not all denominations calling themselves Christo suspect a man who refuses to subscribe, should lead him to connect himself belief really is, because seets calling the winds. Contending the thouselves Christians, yet helding the most parnicious error, profess to take the Holy Scriptures to be the supreme stand to the genus of Presbyterian Coursel, as

When a church adopts it as her own, wo know what she believes. How can two walk together except they be agreed? How in ch in which antagonistic doctrines are held and taught? All subscribing the bind them tegether in peace and harmony.
When the Westminster Confession was

first drawn up, the church was toru 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 mon 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 documort . 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,

New York in February.

And among others we have observed This is the favourite argument of all those that the Rev. John McAlpina of St. Marye, who are given to change. Can they have has been beginning with much acceptance of forgotten that the Bulle is a much older had credit to himself, in Jane select Tree, book? Each it is inspired. True, But byterian Chines. A Scotchina lameen, does age appair the truth? Are not the helectured to perhaps the purest Scotch doctrines of the Worl of God the same congregation in the city. We see also now as when the "Confession" was made? that he is to preach to the same people by Is not the truth of God the same now as then? The progressive spire of the age may chauge, but God's truth never does. Is it not absurd to talk of making God's

youthful energies. It is not ereditable to from these sourcesin modern times, h has the intelligence of any one to subscribe a notifed to the discovery of any new doctrine basis so seriously defective. If these in the Divine Word. It has added the defects were felt to exist at the time of the better understanding of certain passages. defects were felt to exist at the time of the union by those who now complain, it is not easy to reconcile their evinessomes with manners, but it has not changed the doctions. Had the feelings with regard to the Confession, which has since been manifested appeared before the union, it is doubtful if that anspicious ovent would have taken place. It is a reflection upon the intelligence of the errors resurred d with a new face. They errors resurror d with a new face. "They have already been of old time, which was

before us."

It is further agreed that the Holy Scrip tures 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 that over stood up more firmly for the right of private judgment than the Presby torian Church, or urged more strongly upon her members the duty of studying the Worl of God. And it has long been her boast that she admits nothing into her boliof unwarranted by the Divine Word; and nothing in her modes of worship for which she could not find authority from 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 shrinkfrom the consequences to which it leads, culd they distinctly see them.

There is nothing more plausible to an unsophisticated pieus 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 out suprume standard in all matters relating to faith and morals. To the law and to the testing the first probability of the same divine source. In regard to this stand the same divine source. In regard to this should not subscribes hat the gold is becoming lim, and the most fine accordance with the most fine accordance with the Union to be very particular what he believes. Those who do not believe the "Confession" to be in accordance with the Divine world should not subscribe it. No one is compelled to do so against his will. It is teachings. When a man subscribes to it, and then turns round and finds fault with and then turns round and finds fault with it, it is evident that the defect is in himsen and not in the " Confession." Admittion, no matter how much of pernicious trug that a man may change his views error may magic in their belief, profess after subscribing to it, he should not insist to take the Scriptures to be the supreme on remaining in the church whose doctandard of their faith? There is reason trues he does not be very common honesty

Presnyterian Church, as well as opposed to the genus of Prosbyterianism, to allow ard of their faith.

The party of the charch imperatively within her pale. The whole church is charals that a decument be drawn up, and the transfer of the supervision of Presbyterios, and the supervision of Presbyterios of P pressive of the sonse in which the Church anderstands the Scriptures. This document must seem contrary to what the believes ment must be proved by the Word of God. to be the dectrines of God's Word, and of which she believes the West moster Con-tession to be a faithful exponent. Responwalk together except they be agreed? How substity to her great Head, love for the can there be peace and harmony in a souls entrusted to her care, with not permit lier to allow what she believes to be error, for to allow what she believed to be taught to those who are looking to to be taught to those who are looking to her for guidance in spirital things. 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 no not want the world to know. These tie them down to a particular belief, and prevents them changing chameleon like to eatch 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 consistoncy requires that creeds and confessions be flung aside.

In these trying times, when so many are given to chance, it will be wise for the Presbyterian Churca to take heed to the apostolic exhortation. Therefore, loved brothren, baye stoadfast, immovable, aways abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.—PHERBUTERIOS.

Nova Scotia. Nova Scalia.

Anstor and Leople.

Apt to Teach.

Ohrist's instructions to the Twelvo and Beventy embody the simple directions for Christian work, and if carefully followed will make men "apt to teach." Christ forotells saddest wou for such as neglect his messongers, but this would be alien from his just ways unless the responsibility were thrown fairly on the hearers. The disciples must have sought out acceptable words, and, for the same reason, teachers must speak plain words for God; do kind deeds and take thom; be waywise; and seep a brave heart.

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

Sobriety is the avoidance of exaggeration. It is an exaggeration to address a beyy of girls as drunkards or a group of lads as thioves: it would not be to speak of "sulke" in the one case and of cruelty of "sulks" in the one case and of the control of the other. It is an exaggeration to set forth man's sin as to imply there is nothing the converted man. "Father good in an unconverted man. "Father Taylor's" saying of some one—" He is not a believer, but he's a very sweet sinner,"
carries more than a grain of common
sense. The sober doctrine of sin dwells
rather on the want of evidence for God and of devotion to Christ. It is an exaggera-tion to dwell so on the physical agonies of the Cross as to put into the background its assertion of Divine holiness and reve-lation of Divine love. Teaching must not catch the spirit of soma Roman hymnals, out rather the happy blending of outward sign and inward truth which are found in Charlette Elliot's "Just as I am," and Isaac Watts' "When I behold the won-drons Uross."

Simplicity has two counterficits 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. They distinguish instinctively between simplicity and silliness. They have no morey on the latter—they call it "stupid."
"Non-church-goers" are just the same. They will not endure emasculated nonsense, manifestly dished up to suit their deprayed palate, They discover the ruse at once. They are too old birds to be atonco. They are too old birds to be caught with chaff. (b). Another false simplicity is the use of technical terms. This habit has an air of wisdom; it is often the cunning act of the grossest ignorance. What is worse, those who have often heard these words which end usually in "ity" and "ation," do get a fondness of them. They enjoy the constant recurrence of the same sounds. I have known some young people subjected to this teaching who gradually put on a curious look of surprise when a lesson was given without such terms. In allusion to a well worn anecdote, we may call this method "the Mesopotamia style." Nothing sounds of the Mesopotamia style. Nothing sounds so simple nothing is so powerless, as this "cant." The men—and the women, too, for they are great transgressors here—who have this parrot's knack of talking and saying nothing—should be treated to one saying nothing—should be treated to one of Paul's prescriptions; let them exercise the gift of unknown tongues without an interpreter—otherwise let them keep silence in the Church. "The vicarious, substitutionary oblation of the Mediator is the division prayision for the instillation." the divine provision for the justification, sanctification, and redemption of believors." In orthodox theology, few objections will be made to such a statement. Every word is one we are used to. So much the worse for the words. We could much the worse for the words. We could hear such phrases all day long, and not heed them any more than Mr. Barnes piebald pony heeds the "thub" of the stone crusher. Compare such a statement as "The Son of God loved me and gave Himself for me." Here is true simplicity. We cannot evade its meaning any more than we can pass our brothers from the home-country, if we crossed them unexpected in the street.

Clearness is sure to follow where there is sobriety with simplicity. There will Ponder well what you mean to say and you will say what you mean. Draw your inspiration direct from the Bible-in personal fellowship with Christ Jesus—and your words will be unmistakeable and forcible. Choose the nails you will fasten, put them in carefully—not scorning the use of an awl—then strike right home up-on the head without a waver. Talk only of what you understand; leave all else. till you do understand it. Let your own treasury of knowledge be the limit of your instructions. Point, pith, purity, make your words plain, and therefore strong for God.

The state of the s

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 works. Holy in-dignation and genial ways combine to enforce the truth of Christ. Your animated flush of anger while you tell some tale of orime, or warn against some hateful act, is a kindly deed, helping your scholars to interpret your words. Your visits to their homes, your greeting in the atreet, and your help of the public ail unite to press on the conscience your doctrine that God is love. The teacher that dare not be angry, and that will not be after his scholars except for the forty minutes on a Sunday, when the scholars are after him, is no apostle sent of God, but a bare-faced and impadent pretender.

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 unwelling springs of generosity in men. The Church that gives sungy help to its workers deprayes its own purity. The

(8.) Be way-wise. structions 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 applica-tion in one line of work, well and long sus tained, can alone tell. It is the same pathway to success in school work as in any other business. Except as a stop-gap, the supernumary teacher does little good. Do the work which lies before you to the bos in work which hes bolors you to the bost of your ability, and you will open the way to change when requisite and prudent. Some teachers are always changing their classes and plans; they never do any good. They might as well be lighting new firec, because "the billy" does not boil in two minutes. boil in two minutes.

The caution to be doves is not needless. If souls are to be won for Christ they must not be driven from ourselves. Boys some-times go a fishing; they have fut worms and good flues and splendid tackle; but they chatter loud on the banks; they throw stones in the water, and they go home with empty "creels." Some teach-ers do the like; you would think they were sent as welves among lambs, their scaring power is simply awful. Frank, open, candid dealing the young must re-ceive; but the extreme of repellant hershness must be shunned equally with that

of soft pandering.
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 thrust themsolves in the way, they wait their opportunity. They act when the moment comes. "Be wise as screents." Do not be always shoving the Bible under the children's noses, nor poking pious questions at them in season and out of season. Watch patiently your chance of doing them good. Class work prepares them for it. Private intercourse is your likhest oppor-tunity. Soize the appropriate moment. A single sentence well aimed will do much. Beating about the bush; allusive talk; indirect suggestions, are not so good to touch young and ignorant ones as straight, single, home thrusts.

4. Keep a brave heart. Jesus casts no veil over the daugers of His service. His pio eers are lambs among welves, All ma not have the same risks and sudden teri rs of those who have to cut up a new country as it were. Difficulties and emergencies must arise. Keep a brave heart. You are God's stewards. You are Christ's apostles. Soul interests are at stake. Endure hardness as a soldier. Ho is a good commander. Thy strength shall be made perfect in weakness. It shall be given you what you shall ask.—J. Upton DAVIS, in the Otago Evangelist.

Power of the Cross.

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. You cannot reduce them to harmony, you cannot make out the perspective; it is all a be wildering maze of confusion.

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. I believe that this artist that painted it. I believe that this world is just as bewildering a maze looked at from every point except one. I looked back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of this world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down until I take my stand at the foot of the cross. Then darkness and discord of the cross. Then darkness and discord become light and harmony, the mystery is solved; the night that shuts me in becomes radiant with the divine light and glory. At the foot of the cross, art, science, literature, bistory, become at once to me divine, glorious, and blessed things. And so I claim for my Lord his rightful dominion can all the works of his hands thon be no failure of directness and point. minion over all the works of his hands. Get out the muddy cloud of exaggeration. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in the world, and will lay it down at his feet; for "worthy is the Lamb that was clain to receive might and piajesty, and riches and power, and honor and glory.

Communion with God.

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. It enables the believer to become familiar with God.

The little child does not simply ask his father for gifts. He communicates his ideas to him, he speaks of his childish lropes and sorrows and joys. And the father does not only say, I will grant this or withhold that. He talks with his child of various things, he lifts up the child's ideas by the power of his own. Ohild and father hold communion, and become intimate.

So it may be, so it ought to be, with the tolle men by virtue of apostolic hands, inchild of Cod. In proportion to one s ripested of by the virtue of the apostolic spirit. ness of Christian experience is his desire. This was the process in England after the for this communion and followship. The reformation, and it will be the process as dovout soul cchoos the Psalmist's words, long as men are made of human nature. and my flosh crieth out for the living God.

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

PROPLE are always talking of perseverance and courage and fortitude; but patience is the fivest and worthest part of workers deprayes its own purity. The good teacher is always so poor that a flower from his scholar makes him wealthy; a smile and hearty handshake makes him rich; an honeoficial fit, with the inscription. "You have helped my better life," makes him a very Crosses.

Growing Old.

Bo'tly, Oh, softly, the years have swept by thee. Touching thee lightly with tenderest care; Sorrow and death did they often bring nigh thee, Yot they have left thee but beauty to wear. Growing old gracefully, Gracefully fair.

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. Growing old cheorfully, Cheorful and bright

Past all the winds that were adverse and chilling, Past all the islands that lured thee to rest. Past all the currents that wood thee unwilling Far from the port and the land of the blest Growing old peacefully Peaceful and blest.

Novor a feeling of envy or sorrew When the bright faces of children are seen; Never a year from their youth wouldst then borrow; Thou dost remember what noth between. Growing old willingly, Gladly, I ween.

Rich in experience that angels might covet, Rich in a faith that has grown with thy years, Rich in the love that grow from and above it, Soothing thy corrows and hushing thy fears. Growing old wealthily, Loving and dear.

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

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: All their sweet recomponse Youth cannot know

Fourscore! But softly the years have swept by

Touching thee lightly with tenderest care. Serrow and death they did often bring nigh thee, Yet they have left thee but beauty to wear Growing old gracefully, Graceful and fair

—New York Observer.

Bishops.

In this article we use the term Bishop n its claimed Episcopal sense, and not in its Scriptural sense, meaning a minister of the Gospol in charge of a church. We can never be wrong in estimating a thing by its general tendency and effects. Whatover these are, they reveal and prove the good or the ovil 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. And the history of the world teaches us that power, whether political, military, or ecclesiastical, has never failed to corrupt its possessors. And this is just as true of Bishops as to any other class of men in the world. The tendoney of their elevated station, the power that is committed to their hands, and the that is committed to their mans, and the deference and adulation paid to them by the ministry and the people, all combine and work toward their corruption. As men and as Christians, they are as other men and Christians. But it is their position, with all its moral, physical, and so-ducting effects, which the Church and the world have reason to dread.

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? who are they that stand least in the way of Popery and other errors in Great Britain? And who eat in Parliament, as logislators, as a conspicuous protest against the Bishops.

And when we stop 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. of men who never headed a reformation, nor put the Bible into the hands nor before the eves of mankind—mon who have defended political and ecclesiastical depotism 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 apos-My soul thirsteth for God, my heart John Wesleys bishops have not yet developed into unbroken apostolic successors. but they will do it yet, unless they retain the humble apostone spirit of his early disciples. The more bishops they have, the higher they rise into the stately grandeur of ecclesiastical position; and whon 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 ides, and it is a danger of great and many sided oviis to the kingdom of Christ, though truth may come out brighter and clearer than ever .- H. H. H. in the Christian ObWords in Season for Young Men.

"FLEE AS A FIRD 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 'ecture.

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. The bird is sonsitive to the appearance of danger. The hunter who seeks to catch it with the net must conceal his net, "for surely in vain is the net spread in the sight of any bird." See the wild pigeon in the place which is to prove fatal to him if he lingers there. Let the hunter put forth his hand, or step from his

cor.conlment, how swiftly does the bird spined its wings and the away! This is the figure; as the bird floes swiftly and cagerly away from danger, so should young men fice 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 op portunities of mental and moral culture, and of reaching a noble manhood for the good of man and the glory of God. There lie 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 eastles, when he ought to be au-choring himself to the solution of a problem or the translation of a sentence. The smoke which in the morning surls so lazily out from the chimney is as likely to become a man as that day dreamer. It is a peril of most positive character that meets him there. As the bird flees from danger this young man should flee the laziness which is destroying him. I have sometimes suspected that maphood, and even heaven are as often sacrificed at the altar of lazinoss as they are at the bloody altars of drunkenness and lust. The word to such an one is "Floe for your life!"

Look again. Here is a young man who has gone into a dram shop against the remonstrances of his conscience and reason against the entrollies of his own better against the entretties 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. As I write these words I am reminded of many I once knew and who have perished in this way. Indeed it is no ideal danger. In the great hotel where I write, is one room fitted out with poculiar taste and splender. In that room, one who know, said, "through elegant bar-rooms like this have the majority of our rich men's sons gone down to destruction."

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 dight? But a man stands by this serpent, and is coying with this adder. What ought he to do? What ought we to do? If we beg him to flee as a bird to the mountain, and in holy anger put heel on the head of the scrpent that is beguiling him to death, shall we do wrong?

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. We want not only to say to young mon, Boware of lust, for it will bring forth death, but beware of lazi-ness also, for to him who is lazy sconer or or later want shall come as an armed man. There is a danger, greater than all others, that young men refuse to believe in Ohrist, and therefore with peculiar energy may we beg them to flee to the mountain with all their energy.

The following was the conclusion of the the declaration of Christ, "My kingdom is lecture :—"Oh, young man, are you tempt that they are intellectual invalids, stamnot of this world." The answer must be deto sacrifice your privilege to be men? merors and cripples at best, but are all the to fail to live worthily in such an age this? to follow some unworthy end in life, forgetful that in some vocations you can not be a man? to sacrifice your soul's salvation to any indulgence, however fascinating, or any business however lawful in itself?

"Are you tempted to sell all you have for some base indulgence? to sell your birthright to virtue, to honor, to usefulness, to manhood and to heaven? Hear these words which I speak to you to day, not as a coward, not as a temporiser, not as a false friend, but as your true friend, as one who feels anxious about you, and who is alarmed at your peril as young men, these noble and worthy words, "Fice as a bird to your mountain.

"In every pearl and temptation, let these words alarm you to eager and instant flight, 'Flee as a bird to your moun-

A NEW Proubyterian chapel was dedicated in Tokio, Japan, or 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. The building is fifty feet long by thirty wide, and will sent three hundred persons. The dedica-tion sermon was preached in Japanese, by the Rev. Dr. Verbeck. An address was also delivered by Okano, a native Christian in charge of a church at Yokohama.

Once upon a time there lived an old couple, known far and wide for their do-mestic difficulties. Suddenly they change their mode of life, and were as complete patterns of conjugal felicity as they had formerly been of discord. A neighbor, anxious to know the cause of such a conservices to know the cause of since a conversion, asked the wife to explain it.

She replied: "I and the old man have got on well enough together ever since we kept two bears in the house." "Two hears!" was the newless." boars!" was the perplexed exclamation. "Yes, sure," rejoined the old lady; "bear and forbear."

Anndom Readings.

THE great point of all is the character of God—that gives the promise all its security.

Ir the merries of God be not loadstones, to draw us to heaven, they will be mill-stones, 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 justiy; and they who are saved under the Gospel are saved justly.

ISBAEL 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 feeling to come from it, or any honest friendship made by it. It only entices mon 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 sho, "My quarrel's wi' you, men; its nae wi' the Gospel." Many a blessed promise in the Bible

would remain a scaled promise it the key of soriow, or trial, or temptations were not sont 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 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 said, 'Well, a citizen of this earth. 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 LADY, a member of one of the leading Baptist Churches in Boston, Mass., boforo going away for the summer called her venerable pastor, telling him that she would sojourn in a community where there was no church but the Methodist, and ask-ed, "What must I do about going to the Lord's Supper?" Her good paster replied, sotto vorc. "Commune with them, only don't tell Deacon Foster."

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 plumpest 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 time hitting out at their old friends with the well arm, and coming them hard names out of their twisted mouths. - O. IV. 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 restleseness and worry of the market, to the peaceful garden or the queiet mountain retreat! And like refreshment does a high faith, with its infinite prospects over 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 statlit 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 Josus, 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 reconcilia-tion 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.

Tides of grace, as of opportunity, are to be taken at the flood. The Pontecost 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 auguthering 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—that ten days of steadfast, expectant prayer, in which every believing soul took part, pre-ceded Pontocest; and that it was when the Church had first been filled with heavinly assurance, joy, and praise, that the testimony of her first preacher won the hearts of thousands.

Our Joung Kolks. Winter Amusement.

In is 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 easy meet in one another's louses once during overy week through five or six months in the year. With a small fund they can buy good books, and, over the ee, 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 illumin ato the evening with rausic, 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 profitpracticable everywhere. It is more profitable than amateur theatricals, and loss exhaustive of time and energy. It can be united with almost any literary object. The "Shakepeare Club" is nothing but a reading club, devoted to the reading of a single author, and Shakespeare rany well engage a club fer a single winter. Such a club would cultivate the art of good reading, which is one of the best and most use ful of all accomplishments. It would cul tivate thought, imagination, staste. In brief, the whole tendency of the reading club is toward culture—the one thing, notwiti.-standing all our educational advantages, the most deplorably lacking in the average American man and women.

There should be clubs of young people

established this very winter, for the purpose of social and intollectual 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 rehearsals may form a part of the entertainment. products of art may be exhibited, there may be dramatic and conversational practice, and practice in Freuch and German. There is no limit to the variety of exercises that may be profitably entered upon.

Funeral of an Egyptian Princess.

The Princess Hanom Zeinub-only fifteen years of age-a favourite daughter of the Kuedwo 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 discription:

The Khedive and his family, as well as his guest, the Sultan of Zanzibar, and the guest, the Sultan of Zauzibar, and the whole city of Alexandria, were much disturbed by the sau event, and the theatre was closed for three days. The body was taken to Cairo the same day, and placed in the Kasrel-Nile palace. An immense conceutre followed the body to the depot in Alexandria, and hundreds of thousands of hre were distributed among the poor people. The interment took place in the Rilah Mosque on the following morning. Twenty-for r bullocks, thirty camels and twenty wagons, were in the These animals were funoral procession. These animals were laden with bread, dates, cooked meats, and vegetables; the wagens carried casks of water and syrup, 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 througed the street. Three people who thronged the street. Three thousand priests, some clad in rich vostments of gold and silk, others half nakad 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 cunuchs, bearing on golden shovels copies of the Kovan, 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 plac od 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, reasted them, and ate them up. The priests remained in the neighbourhood of the grave to pray for the soul of the de parted. 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 later of begging the money to build it for his congregation, and the work of superintending it, had fallon 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, communion caperience is, that it is the most popular and most used room in the whole house." Why not? Such a man 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 transitive 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 aparts for common uso, some consecrated spot for "everybody."-South Western Presbyterian.

THE sorrow which excludeth forgiveness is legal, and onds in death.

Sabbath School Teacher.

LESSON I.

SAUL REJECTED.

COMMIT TO MEMORY, VS. 22, 28.

PARALLEL PASSAGES .- 1 Kings ziv. 2, 8, 2 Kings xxiv. 18-20.

SURIPTURE READINGS .- For the crime of Amalek, read Ex. xvii. 8-16 and Dout. xxv. 17-19; with v. 11, compare 1 Sam. zn. 14; with vs. 12, 10, rend James iv. 16, with v. 14, compare Gen. in. 11 and iv. 0, with vs. 15-19, compare 1 Sam. xii. 24, 20, with ve. 20, 21, coad Acts v. 1 14, with v.

22, read Matt. ix. 18.
Golden Text.—When he would have inhorited the blessing he was rejected.-

Heb. xii. 17.
CENTRAL TRUTH.—God has no pleasure

m them that turn back. This lesson is extremely suggestive, but extremely sad. What befoll 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 Sc. Read.), which both God and the people remembered. See in proof Numb. xxiv. 7, 26; Ps. lxxxiii. 7. Se Ha-man, Agagite, or Amalektte, was a hereditary foe of Israel.

But there was more than an old foud. From ch. xiv. 48, we see that the Amalekites had "spoiled," e.c. made raids on Israel. This was the occasion of the Lord's sovere order by Samuel (in v. 3) to Saul to "destroy," i.e. devote to destruction (see Lav. xxvii. 28, 29, and Josh. vi. 17, 18), the whole people. This, let 1 be noted, implied the destruction of all that could be destroyed, and the laying up before the Lord of what was indistructible, as silver and gold. In part, Sau cheyed; the nation was subdued, but Agag and all that was choice they spared (v. 9). brought things to a crisis.

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

When the Lord says, "It 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 perfectly 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 comin Ps. li. 4. maude is proof of apostacy, on turning back from following him. (See John xv.

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 voxed at the failure of a king whom
he had anointed, and the "sur 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." Mero human feeling is corrected at the throne of graco.

II. ITS ANNOUNCEMENT TO SAUL

Meantime Saul was self-satisfied, and had (v. 12) set up some trophy, or monu-ment ("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 Kurmul), 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 east him down He can necer be secure, or have "perfect

Flushed with victory, he had made some display ("gone about, passed on, and gene 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 Septangint takes them -to this going in a chariot, a new thing among the Hebrows? Jewish tradition (as reported in Jerome: makes the a triumphal arch of palm, myrtlo and

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 beasts of his integrity with the spoils of sharp trading about him, of his humility, in the midst of "pomps and vanities."

Saul now plays the bypocrite and liar (v. 15). One sin leads to another. "They have"—the responsibilit, is laid on the people—the old device, "the voman whom thou gavest to be with r.;" the, did it too for sacrifica.

Samuel now delivers his message as received the night before from God; an 1 if he hoped much from Saul up till now, a'l this hope must have vanished before this hase and cowardly equivocation. He delivers his message, as was proper with some form (v. 15), recalls Gods choice of Saul out of a lowly place (v. 17), has plain commission as to the Amalekites (v. 18, described like the Sodomites (Gen. xiii. 13) as "ainnors," and demands (v. 19), "Wherefore then," etc.? "Is there any reason why sentence shall not be pro-

Saul pleads his case (v. 20), asserting all he has done, with truth in some part a lare, stoutly alleging what is not in question, with suppression of it in some, which tion, with suppression of it is some, when is here the same as falsehood, and vith direct self-contradiction, against which it was useless to argue, for he knew it him self. If he had "obeyed the Lord," why bring Agag? And if Agag is brought, then the utter destruction has not

—he whose leadership in war promised them so much! But even this was evasion. The account of Logophus is prob-ably true, that Agag, who was very hand-some, was shved to grace the triumph of v. 31.

Samuel's rejoinder is in the form of an unanswerable prestion (v. 22), with a restatement of Lod s rights. Why sacrifice? At God's command. But here is a plain command disobeyed, and why? Because But here is a plain in self-will and vanity Saul chose to magni fy highest with a splended triumphat thanksgiving. Gods will was the main consideration. Underpretence shonoring God, his will was set aside, that Saul might make a ligure.

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 stub-born, i.e. wilful, and its display in him was worse than the witcheraft he had in a moment of zeal put down. It was rebellion. And then came the sentence—" Because then hast rejected," etc.—in harmony with the warning (ch. xii. 15). And so Saul takes his place with the long and sail procession of these who began to run well, but turned aside from the holy commandment. Learn

1. The greatness of Saul's juilt. He had warning (like Judas, ch. xiii. 13, 14), on the taking or despising of which his career turned. He disregarded it. His vain glory betraye him, for the "place" not not vrong in itself became so, when God was diobeyed for the sake of it. He hoped. porhaps, by getting the first word (v. 18), to carry him self through. It is hateful to God and to good men to hear bad men make a character for thomselves by prous language. Beware of Balaam's "cant' (Numb. 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.

8. How bollow are the pretences we often set up! "We are not throves, 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 right come (Rom. iii. 81.

4. The true pature of sin-no matter how high the rant 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 suful men always) is more ready to go to God's servant than to Gol himself. Saul valued the "confessional, 'when he should have gone to the Lord.

BUGGESTIVE 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 be failed probable motive—his course after the victory—where he mean, to celebrate it—in what way—God's word to Samuel -his course-where he saw Saul -how he was received—Saul's plea—eva-sion — guilt — meanness — Samuel's exposure of it-statement of principle-application of it—lessons to us.

LESSON II.

JAD. 9. DAVID ANDINTED KING.

COMMIT TO MEMORY, VA. G. 7. PARALLEI. PASSAORS .- Ps. Ixxviii. 70; SCRIPTURE READINGS .- With vs. 1 and

4, compare ch. xv. 85; with vs. 2 and 8, compare Ex. vi. 16, vin. 1; with v. 5, sanctified, compare Ex. xix. 10, 11, and Jos. in. 6; with vs. 6-10, compare Luke xvi. 15, and Ps. exivi. 10, 11; with vs. 11, 12, compare ch. 1x. 24, and Ex. n. 2; with

72, 18, compare Judges in 10, vi. 84.

Golden Text.—And the Spirit of the
Lord came upon David from that day forward.—1 Sau.. xvi. 18.

CENTRAL TRUTH.—God chooses the weak things.

lesson has a significance of its own trom the typical character of David; from the change 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 calcinities he brought on the people, for the dishonour done to God. He had broken with him; had no further confideuce in him; had no communication with him regarding public affairs. He had, in consequence, no heart to do any-thing, 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 usoful in a place in which he has utterly failed. There is a limit to such 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, ct. But (v. 2)

SAMUEL FRARED TO STIR UP CIVIL WAR. by openly espousing a rival to Saul. This xplains the old irs' question at But'ilelien (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 some imes a duty (Matt. ii. 18; x. 29 To flee is xxiv. 161. Prudence is not cowardice. So God lirec's him 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. Honce secrecy was proper. But secrecy is not deceit. To hide is not the secrecy is not deceit. same as to lio. God's purposes are often boon effected. And if "the people" hidden till executed; wisely and merciful-took the select spoils, where was his authority? Why was he king? He says, indeed (v. 24), "he feared the people" men, have often to keep their consecutions. hidden till executed; wisely and mercifully. So it is with mon. Medical men,

This is no departure from truth. Pro dence in a good man is one thing. Duplicity 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. Withouses to the solemn doed were no doub' secured. Accordingly Samuel said to the elders tv. 51, 'sanctify yourselves—for which the law contained directions, (See Serge, head, and Numb. 21, 18.) When it is ead,

he sanctified," it means that he directed, Bosides, so many bullooks or so many | and saw that it was done. See a similar usage in Tit. 1. 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. 61, SON OF OBED.

descendant of Montitish Rath and Boaz (Ruth iv 1822), and also of Rahab of Jericho; as if to show how Jew and Gontile may well become one in the greater "Son of David." Twice in the Old Yes tament (I Chron ii 5 12), and twice in the New Testament (Matt i 3.5: Lnke iii. 32-34), the family record is givenshowing its importance. He was of an old family ("the Ephrathite, I. Sam. xvii 12), an "old man" (v. 13), with eight sons. living at Bethlehem, and so named teh xvii. 581, but not of the elders of the town, who managed affairs by a simple, natural arrangement. His wife's name is not and we have no reply in Scripture to a question often asked, under a misan prehension as to Nahash (2 Sam. xvi., 25), as to David's mother. Josse is the only of his name in the Bible.

Of the free-will

OFFERING OF SAMUEL,

nart is offered: the rest is eaten at a feast to the olders and Jesse. His sons, seven in number, pass under the notice of Samuel 178, 6 101, and Eliab, who took the leading place, impressed hin favourably. Good men, however, may mistake, and the difference between their judgments and the Lord's is stated in words of proverbal form and far reaching meaninglooketh . . . the Lord look heart" (v. 7). (See 2 Cor. x. 7.) the Lord looketh on the

Let this be remembered by teachers and cholars: the gadly, 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 sous, seven of whom—so v 10 means (see Judg. vivi. 17)
—were passed over. We hasten to David who (v. 11), was the youngest, and, Josso'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

ANOINTING A KING.

When a new line of kings was chosen, or there was a dispute as to the throne, the anoming was a solomn designation of the king. (See I Kings 1. 80; 2 Kings xi. 12; 2 Kings xxni. 30.)
Samuel had said in his neart, to hunsolf

Eriab 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 emmentservice. (See Judges ini. 10; vi. 31; xv. 14; 1 Sam. x. 6.) This is not the renewing and sauchtfying spirit, but the spirit as bestowing what mor natural and acquired endowments, talents,

etc. A less may be learned here from (1) Samuel's condition. He appears to hav been engaged in quiet over "the school of the prophets" at Ramak (1 Sam. xix. 20), hoping more "from young prophots than young princes," but with a true nublic 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 reckiess—"he will kill me;" but I 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 got direction step by step. And for now and untired places, God will give the aid of Hig Spirit (v. 18). David's feats, musical skill, and sweet singing are thus explained.

(11) How different is man's judgment from the Lord's 1 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 pame—"David," beloved (Matt. iii 17; Eph. i. 6', of lowly origin, designatod beforehand, anointed, rejected at first. throne given him, much humiliation, but untimely owned 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 wordlineage—leason of it—Samuel's fear—why—the Loal's direction—its fitness—the course followed—the corrected estimate—man's standard—God's—David's pursuits -advantage of his appearance—object of anointing—of anointing David—the ty seal character—the lessons we may

business

Box'r let the souffers laugh you into

secret. hell; they cannot leagh you out of it.

MISSIONARY NOTES.

Dr. Moffat, the missionary, when in-troduced 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 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 Mahemmedan propagada. At Lagos there are twenty seven mes ques with 8 000 Mahommedans and the Imams are busy in torching the children to memise the Koran Mohammodaniam epreads rapidly, because it leaves the people with their vices-even drunkenness.

DR MOFFATT, the African missionary, lately raid in a speech, he had often been thankful that his curerts in Africa could not read the newspapers, for they would won let him a profile hossessing so much knew! Igo 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 Uean, and, with a look of triumph and accusation, ex-claimed, "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 Chinamen.

THE Rev. S. H. Rellogg, in writing to the Christian Intelligencer, says.—"But the most significant fact connect d with the census returns of the Christian population, is found not even in the goodly figure of 225,000 Protestant native Christians, but in the rate at which this class is the numby these government returns to be increasing. This ratio of increase specars from this census to have been 61 per cont, in the last ten 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 labor in India since 1864. Aud 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 Govern ment, after a census taken with more labor, pains, and exactness, than any over 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 renerable Brahmanism 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 work-or 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 professedly as religious. sorvices. His license is merely to hold meetings pour moraliser les ouvriers—to moralize the labouring class. The Jesuits watch him narrowly; and the cityanthorities, 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 'difference'—it from a religi-ous service, or else they will be obliged to stop the meeting. Accordingly, hesides 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.'

Tax attempt of Mr. E. C. Johnson, formerly an officer of the Bengal army, to carry the gospel into Kafiristan, is characterized by the Miss onary Magazine as one of the most daring efforts of the present time. He left Peshawar with a cara-van in Murch of last year, disguised in a Pathan dress. To the master of the caravan he declared himself to be a Christian faqueer, 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 faqueer from the banks of the Indus, near Mari," which was literally 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 brandshed it over him. To the latter he said, "Don't kill me. If you kill me, let me first commend may 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 tv days to reach this mysterious country. At this place he was thoroughly i lontified 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 Gov-ernment, it would be granted.

There are 11,000 savings banks in Europe.

NAVIGATION closed at Montreal on the 21st ult.

Mount and Sankey have lost Brook-

lyn for Philadelphia. THE MALAY difficulty has been offec-

tually disposed of. THE PRINCE OF WALES has left Madrag

.

for Calcutta

NOTICES TO CORRESPONDENTS.

Whise one published the second letter of "Vorites Vicet." It is too general and dy smistery occasionation of the probationer's source, and is se well author too high "source source, and is se well author too high" sourced with sarcesin. No one prateriod that the scheme shided to is perfect, but the way to amend it is not by covering sourced tempelatic and charges of "Since by a source tempelatic and charges of "Since by a complete the source whom they apply." The better man for its sourcement would be to make specific compilation to the Distribution Compilation on through some Preshytery to everture the Assembly to make improvy mental in heading differentiability and delecte of this scheme, we think little good can be expected from its continuance, except in the way of delinte practical suggestions as to the manner in which this scheme can be improved. нотиска то совышнгомочить.

be improved.

Congretion—In our account last week of the missionary mosting held in Goold Breet Church we should large said the meeting was addressed by the Rev. John Smith, Bay Street Church, Toronto, and of the Rev. J. E. Smith of Galt.

British American Bresbyterian. FRIDAY, DECEMBER 31, 1875.

BELIGIOUS LIBERTY AND ROMISH INTOLERANCE.

The great struggle for religious and civil liberty against the intelerant 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 themselv a under their protection in the old province of Quebec. The priests of St. Sulpice had a mission among them, and obtained from the Fronch Crown special concessions of land on behalf of these Ludians. 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 belie 1, at the instigation of the priests, without, if their claim is valid, offering any com pensation 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 renounced popery and joined 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 Mont. real. 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 instant, to protest against the violence and nsurpation 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 their case will be carried to the Privy Council. Powerful and patriotic speeches were made by representatives of the leading Protestant bodies, and strong resolutions enthusias cally 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 allpowerful, 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 tull 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 the e words. This is the irreconcilcable conflict which, we believe, will only be settled whe the pride of Rome shall have been hundled 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 Prosbyterians, whose religious rights have been bought with so much blood, will not withhold their syrapathy, but help to make the struggle of our brothron 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 he various branches of the Eyangelical Alliance in Ontario and throughout the Demision.

tario and throughout the Dominion.

PARTY POLITICS AND MORALS.

It is not our purpose or our practice to descend into the arens of party politics and blindly condemn or defend either of the parties, areany 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 condomn the acts of both parties. and this we intend to do so often as oceasion may require without favour or partial-

Theoretically there is no natural incon-

sistency between political life and the

practice of the highest morality Rather

the responsibilities of positions of important

public trust should deepen the some of mor-

al accountability. The fac.s of history and

the teachings of experience however alto-

gether upset 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 would 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 is the descent. We have all seen rot 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 lite 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 coiness and effrontery they can over step 1 ese himts when they imagine their intere s to require it, that is when they are detern ned 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 an measured 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 ene 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 references so-called is to make honest mon lose faith in the profes sions of every party, and regard them in every case as a deception and a snare. It is a humhating conviction to have forced upon a country, but humiliating as it is, we fear the lasters 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 faintiest 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 embrace, and exalt to honour and position one whom they have been told was steeped in corruption, good and honest men can hardly help coming to the conclusion that political honesty is a myth, and political purity 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 taverne and abolishing altogether the becases to saloons and groceries. There are, no doubt, difficulties of a comewhat formidable kind in dealing with his subject. But allowing that there are, no one at all in carnest 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 lattice ! heve not fallen upon the right man to champion their cause. His speech, as reported, possessed a great deal of what we respondents are requested to note that what is popularly known as "hyfalutin." Nothing can do more than this in an assembly of intelligent men to behttle a good tributions, all of which will appear in due cause, and prevent its thoughtful and seri-

ons consideration, with a view to effective action. His speech was totally destitute of that well-weighed sobriety and gravity which impresses men with the conviction that the question in hand must be dealt with in carmeet, 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 atterly 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 sub ject as admitted by them, the clams of the petition presented, and the strong feeling existing in the country, the attitude of the government can scarcely save at from contempt. A flourish of sympathy, which we can hardly regard as more than rheterical 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 promier'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 contribution to the discussion was to suggest pool, Dr. Gould, Rev. Mr. Mair. as many difficulties in the way of doing any. thing as he well could and to blame tem- tory in the University of Edinburgh, perance men because more had not already been accomplished. Such 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 carnest upon this vital question. They admit the evil, profess to ! deplore it acknowledge that they have full there is nothing specially Romanizing. power to deal with it in the most thorough | He wants fewer preachers and less preachmanner, and all they are prepared to say ing in the Protestant Churches, and upon the subject, so far as my 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 forour of a great restriction of the liquor pointment of a Royal Commission to entraffic, and ready to support any measure in | quire into the occlesiastical state of Scotthis direction. An attempt is made to land, with a view to remove the causes of throw the responsibility of partial failure, | division among Presbytorians, and in adthus far, upon temperance men. This is dition to the free-will offerings of the peosophistical and unreasonable. They have ple, the main support of the ordinances of done their part when they have brought to religion, to restore to her the full benefit of the knowledge of government a great pub- | the territorial system, and of the public lic ovil. It is now its duty to provide a ecclesiastical revenues. Prof. Smeaton remedy; and it is the duty of the govern. Seconded the motion. Sir Henry Montment—not temperance men specially—to | crieft moved a long and exhaustive amendsee that that remedy is thoroughly applied. I ment in opposition to the action asked of Government cannot throw its own proper | the Government, which upon division was responsibility upon any one else. If a gov ernment 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. | Thamesford, of which the Ray. L. Camer-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 nimest of their nower the just expectations of those who regard the restriction and nationate banishment of this eval, so far as that is possible, a matter of infinitely more importance to the national well being than that the present gos rumout should continue to hold power which they decline

THE next meeting of the Presbytery of Glengarry will be held at Alexandria, ou Wednesday, 12th Jan., 1876, at 2 o'clock p.m.

to use for the public benefit.

As - e now go to press on Wednesday, corshall not call buncombe, (for we believe the communications should be in our hands speaker to be sincere and in earnest, but of | not later than Monday a.m. We have two letters from "Lay Presbyterian," New York Correspondence, and other concourse.

NOTES AND COMMENTS.

Viconous choris are being made in all the large towns of the Province for the relief of the deserving poor and unimployed.

FRENCH EVANORLIZATION .- We are glad to see the evidence of a wide and despening interest in this work in the donations that are being sent to its treasury from different quartors.

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

GINERAL SHERIDAN 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. Maedonald, North Leith; Dr. Konnedy, Dingwall; Dr. Parves, Jedburgh, and Dr. MacLauchlan, Edinburgh, were mentioned for the Moderatorship of the Assmbly (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 the late new arrangements:-Pastoral Training . Dr. Kerr, Glasgow; Dr. Alex. McLood, Birkenhead, Dr. Walter Morrison of Morningside .- Hebrew: Dr. Robb, Mr. James Patterson M.A.-Church History: Dr. Duff of Helensburgh; Rev Mr. Graham, Liver-

Dr. WALLACE, Professor of Church Hisonened 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 Romiel movements, that it is losing ground all over Europo. He maintains also that in the Ritualism obtaining so largely in the English Church more teachers of emancipated Christian thought, but what that particularly means he does not say.

Ar a recent meeting of the Free Church Presbytery of Edinburgh, Dr. Begg, according to provious notice, proposed a motion to petition Parliament for the apcarried by 46 to 10.

Ministers and Churches.

THE new Presbyterian on, formerly of Acton, is pastor, was opened on the 12th inst.

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

THE congregation of St. Anns and Wellandport have united heartily and unapimously in a call to the Rev. James Frazer, and it is generally believed that he will accept.

THE pulpit of the Presbyterian Church, Exoter, vacated by the retirement of Rev. Mr. Logic, will be filled every alternate Sanday by Rov. Mr. Jamieson, of Bayfield, for a short time.

On Christmas Eve, Mr. Walter Ross, Jnr., the Treasurer of the Presbyterian Church, Picton, waited on the Rev. J. MacMechan, at the Manse, and presented him with a purse of \$65 in gold, as "an expression of the affection and respect of his congregation." Mr. MacMechan inside his grateful acknowledgements for this renewed token of his people's practical good-

Dr. Cook, of Quebec, on Thanksgiving Day aunounced the fact that the action of Rev. Mr. Lang had been dismissed with costs, but did not suppose that would provent 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 amon recently brought about in Canada.

A very interesting tes 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 Rov. Alexander Satherland, late of Netraska, who was recently settled in that neighbourhood, when the handsome sum of one hundred dollars was realized, and handed to the rev. gentlemen as a token of their esteem for him as a neighbour and Christian minister .- Com.

On Thursday evening the annual missionary meeting in connection with Duff's Church, East Pashnoh, was held. Roy. Dr. McKay occupied the chair, and after prayer and praise made a few remarks. Addresses on Missions were given by Rev. Mr. MoDiarmid of West Pustinch, 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

On the 16th ult., Rev. Elias Mallan wasinducted pastor of the Presbyterian congregations at North Augusta and Fairfield. After the induction the Presbytery met for business, when there was laid on the table a call from the united congregation of Spencerville and Mainsville, in favour of Rov. W. J. Day, M.A., signed by 184 members and 94 adherents, and accompanied by a promise of stipend to the amount of \$800. The call was sustained, and, on its being presented to Mr. Dey, was accepted by him. The Presbytery then prescribed to him trials for ordination, to be ready at next regular meeting, and adjourned to meet in Brockville on the 21st Dec., at

On Sabbath last the anti-unionists of Bayfield were to have held their services in the Ohurch 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 Mr. Cameron. Kippen, the moderator of the session, beganservice at the appointed hour. At eleven o'clock Mr. Moffatt entered, and lodged a protest against Mr. Camerou'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 .-- Com.

THE annual soirce of the Bay street Presbyterian Church took place on the evening of the 9th inst. The proceedings commenced with a liberal ten 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 Roys. 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 paster of Bay-street Prosbyterian Church, and how thankful he was for such. He reforred 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, "Resigna tion, and "The Rescue," with excellent effect. The choir sung several anthems in a oreditable manuer, 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 measure as a transfer." ther 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, but only to wait till He 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 thing 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-whother the process of naturalization was consumnated on the spot, or Pat was required to personate some missing voter, we don't know—but he was challenged to 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. 'Tien," cried he, with a flourish of his shillelah; "then I'm agin it!" "Is there religion?" asks your average free-thinker; "Is there it 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 Older Officer, the Report of the Laginour of Public Works, and the statements of the Accountant and Law Clerk.

THROUGH the kindness of Messrs. Dongall and Son, of Montreal we have received advause sheets of a full account of the now famous Guibord case, which they intend to publish next week. It contains twentyone enapters, and will no doubt prove, to quote the language of the proface, "a valnable addition to the controversy now going on in regard to the conflict between the civil and occlesiastical claims."

BLACKHOOD FOR NOVEMBER has been received, and is fully up to its well established reputation. The following are its centents:-I. The French War Preparations in 1870. II. The Dutch and their Dead Cities. 1II. The Dilemma .- Part 7. IV. An Unspoken Question. V. A Wanderor's Letter. VI. Legende and Folk-lore of North Wales. VII. A Song for Galatea. VIII. The Elt-king's Youngest daughter. IX. Sundry Subjects-Weather. The last | plished in this way I montion the case of 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, morits and de-

THE WELLY RIVIEW, London, Eng., Ranken & Co.

This is a Prosbyterian journal published every Friday, at 18 shillings storling 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 religous newspaper, and we can heartily commond it to all, especially to those who although far from the Old Land, still wish to keep thomselves 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. TRACHER, 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-Hoarted," and on "Saul's Miste'e," by Rev. W. H. Daniels, etc., a'l of which will aid the teacher in his preparation of the lessons for the month. The expositions of the lessons are as full, portment, 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 ondorsement of Sanday-school people as a capital paper for the little ones.

Correspondence. Dancing S. S. Teachers.

SH AMERICAN PRESENTERLY

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, per haps 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 vory seductive form in which the world assails our young deciples. Yet this is manifestly a difficult thing to do whon 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 con formity to the world is deeply dishonoring to our Master, an encouragement to those who live for pleasure only, a great kind-rance to personal growth in grace, a stumbling block to chose whose religious educa-tion we have therhaps all too lightly)

harmless amusoment?' 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 dauce 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, ospecia y among young Christiaus, with ouse for withholding his money that our regard to tilis amusement and the kirdred mission is uncertain or unsuccessful. Let no one of card playing and praying, that we Sabbath school, Bible class, or congregation one of card playing and praying, that we may have such a baptism of the Holy Spirit as will purgo out of the Church all Jasto for such things.

Yours traff,
Erstron.

French Evangelization.

TWO HUNDRED AND PIFTY FOUR TERSONS APJURE ROMANISM.

Editor British American Pressyterian.

Sip,-I send for publication in your next 188116 a document, full of significance to our Church and to Canada, viz.: the solemn protest of 254 Roman Catholics who have, with! the last twenty days, abjured Romanism through the labours of Mr. Chiniquy. It will be remembered that you published on the 8rd 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 canquine 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 tyr .nng of the priests; and not a few of them at once become zealops 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 accomone 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. Russel 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 archmologist and scientist, and of whom our Church will hear more in the 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 finally. friends. Addresses were delivered by the chairman, Messrs. Chiniquy, Boudroau, and mysolf. To the children an object of 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 nover be-fore been witnessed in this Province. The fow English-speaking friends who were with us by special invitation, including such well-known persons as Messrs. Warden King, Jos. MacKay, James Croil, otc., 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 percons at a distance to realize what is meant by this heading. The work is now four times larger than our indefatigable missionary can overtake. Think of what Le has to do. To preach and lecture on Sabbaths 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 of 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 down our streets calling for work to keep themselves and their families from

He has scores of letters and questions of all sorts to answer; and, with all, he has to endure ingenious annoyances, and reto endure ingenious annoyances, and repeated threats of violence sent him by his
old friends, the priests—to say nothing of
charters they are bound to care for the more real, effective work for the kingdom
old friends, the priests—to say nothing of
poor and provide for their support out of of Christ than many a learned drone who

the indifference of some Protestant 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 insuf ficient. We have secured, thout a cent of expense to the Church, the services of a French Dible woman connected with Russel 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

But this in not enough. We should have at once two first class missionaries enter this field to instruct carefully these tion we have therhaps an ten trying, and the tribing the state of the to the trust God has put into her hands, promises to become universal. We should without delay open other preaching sta-tions in the city. Russell Hall is quite in sufficient to accommodate all our converts. Shall we stand still, or shall we go forward? Let ministers and their congrega tions answer the question. If we are to extend expenses must be increased; and wo have already been forced to borrow four thousand dollars. Let no one pload in exsend us the smallest sum appropriated from their contributions to any of the of over \$2,168,000 schemes of the Church on this ground, judged by 200 of Let none suppose that Home or Foreign tary bankrupts.

Missions have better claim. Our mission is fundamenta, to the weal and stability of our country; and through God's great mercy we are able to show results such as have nover before been announced in this country.

ENCOURAGEMENTS .- (Monetary).

That "a great door and effectual' is opened unto us, none can deny, and this strongthons our faith and cheers 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 The flow. Peter Lindsay, Sherbreck, Que, incloses 55 from an unknown lady friend, and writes: "Let Protestants be true to them-slives, and yet we will curb the Man of Sin," Yes, and we shall do more; we shall, by God's grace, make his followers Protostants and Christiaus. The R. W. J. Doy 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 sonse 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 Hell. This oburch has already contributed, in special subscriptions over \$400, and we look for a further grant at the annual distribution of its Mussion 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.

RECOURAGEMENTS OF PROTHER SORT

The Jesuits are doing their worst all over the world, and specially in this Proapostate as in the days of Nach, and so with Jesuitry. It must fill up its cup and com-plote 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 to place their necks under the heels of the thing, or nothing worth speaking of.
This is not all. The St. Sulpicians seem

encouraged by the success of the Jesnits to follow in their wake. They own millions these estates, but they let them starve at is whining out the gospel in waiing tones, ther doors. They do more,—they not and "drawing little else than his stipend. only in ale and destroy private homes It is to such laborers that God looks to through their minions, as in the case of carry on His great work in the world. We 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 Proto finish St. Peter's, Montreal, in tune for Father Chiniquy to open it! We shall soon reach the limit of patience—Protestants will not always slumber and toster unbehef 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 amed against tyranny, and it will be followed by others which even plant, time-serving politicians will feel. Yours truly. D. H. Micvican.

Montreal, Dec. 25th, 1876.

Dean Susczinosky, has left Romanism and joined the Old Catholic body. The Brussian Government protect him in his temporalities.

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

Duncan Sherman & Co. have liabilities of over \$2,168,000, and have been adjudged by 200 of their creditors involun

"Hido nae Thy face frae Me.

Secondly is 1944 M

I dree the night Wi' its want o' light For its sights I cause thole An' I deer the day For the aurkness o my anut

There's lite lost breath Au' caold dark death, What will I see that night When I leave this strife For you ither life, How shall I stand its light? Or Helit or breath

Or life or death, Ard cloudy an drear to me, An' will be sae la souler way When thy face is hid fractuo

Thy face is light. Can chase the night Mak iika shadow ileo. Thy favour's life In midst o' strife When I thy face can see

Me clean within

Frae guilt an' sin As white as snow can b Through Jesu's blo ! An thy spirit gude Hide nae thy face frie me. In heaven abovo Wi' its life an' love t ra ilka sin set free, Nac dreary night, Nas cloudy light, Can hide thy face frae me

Christian Business Mon.

The Gospel of Christ is emphasically a working gospel. It not only moludes working men in its blessed provisions, but it likewise teaches work and condemns when the righteous shall be glorified, and to produce a race of lazy Lermits. When the wicked consigned to eternal punish the love of the world and the desire the world will become dark and for filthy lucro are magnification. for filthy lucre" are the paringly condemned by ministers, they are not always as clear as they might be to descriminate between lawful industry and accumulation, and an inordinate love of gain. We doubt the piety of these who are always con demning busy successful people for their worldly mindedness, and indulging special attraction was the richly laden Christmas tree, which stood in one of the class-rooms, and here 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 following figures show, is already dense | much solf praise, because of their own in one-half, are in this Province; and 69 Such people are not usually forward in percent, or more than occ-half, of those helping any benevolent enterprise, al who cannot write! But the Jesuits are though we have known a number of cases not satisfied with this. As they have the where these persons have so far overcome little Parliament of Quebec in their hands , their scruples as to cheerfully partake of, more thoroughly than if it stood at the and deliberately appropriate the benefits Pope's door, under the shadow of the Vati-

of any more Guibord cases, or, in other Christian business man, if truly imbued words, to out off the right of appeal to the with the Spirit of Christ, has vast oppor-Sovereign when the authority of the hier-tunities in his every-day contact with co-archy is concerned. They have incorpor-ciety to preach the gospel, both by precept ated a Holy Order of Bare-foot Nuns, and and example. The honest, upright, enter-produced the solemn sanction of Parliament, prising merchant, who loves the gospel, is for these poor women to go without shoes indeed a prince in Israel. It is a blessing and stockings amid the snows and frost of to the world when such men make money; the Lower St. Lawrence. They incorpord because they teach the world a better way ated another Holy Order of Nuns, to make to spend it than do those who have no fear and vend patent medicines. And they are to God before their eyes. They are never thus speedily turning our, numerous and too busy to neglect the family altar or enormous religious corporations into manutho prayer-meeting. They are the bone facturing and trading companies, so as to and show of every becauseled enterprise; enrich the church, grasp thoroughly the and their influence is to elevate the tone of industry of the Province, and cut off the business morals, and give it higher aspirchance of subsistence from all who refuse ations then more pounds, shillings, and ations then more pounds, shillings, and pence, as well as to keep moving the great work of the gospel. What does God care Jesuits. How many more similar charters work of the gospel. What does God care were obtained, or old ones improved to whether a man's hand is hard and horny their mind, I cannot tell. Where were with honest toil, or pale and soft on acthe Protestant members of the house when count of more mental than muscular exalt thus was m hand? In their seats or m their lodgings? What did they say? Nothing, or nothing worth speaking of. true Christian workers in a double sense whose active Christian lives are like the beautiful sunshine which warms and puri-

Laprise of whom I told you in another need the inspiration of God's work that the letter, but they pull down and destroy the active brains and stirring limbs of these Protestant Church at Oka, and expose to busy Christian people can give us. Every busy Christian people can give us. Every minister needs the help of Christian busi ness mon in order to his success.

HE HAD NO ENEMIES .- If he had no testants to pay the taxes which should be levied on their own enormous estates, upon any leading subject he ever heard What more is needed to complete the discussed. He could have had no ideas programme? A Tetzel to sell indulgences about religion, nor could he have taken any side in polities. 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 him-self. 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 use 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 onemy to rel'eve the monotony of life. He nover 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 enomies. The man who is prominent among his neighbours he finds plenty of

onemies. The man who leads, no metter whom or what, has enemies. Enomies 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 storia to make the oak stout and strong, and it takes the sting an I backbiting of onemies to make a man of grit and nerve and force. A man may make enemies by being decentful, dishonest, and acting the hypocrite. Such a man is not really entitled to the luxury of owning 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 bolund one friend who says he does not have them, leaves his memory in unland hands and hearts.

The Wandering Jew .-- Rich collec-

tions 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 noo, 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, meinding 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 aught of Joseph, a mysterious being who was reputed to have lived ever since the early days of Christrainty. 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 Pope's door, under the shadow of the Vati-can, they are determined to make laws to suit themselves. This winter they are A busy, active life in a legitimate call, wait till my return." Castaphilus lived making progress which will astonish the ling is not mecompatible with true Chies, on century after century, apparently no torvitzed world. They have handed over training. And nowhere can the Word of older than at first. He became a holy the so-called secular education of the poo-ple to the bishops and priests. They have prepared a law to prevent the occurrence nesssed 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 lifteenth centuries; but quite early in the sixteenth we hear of a Wandering Jew who assisted a weaver, named Kokut, to dis cover 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 Zeitung. 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. General, Rauf Pasha, and a considerable number of other officers were cut into pieces, the heads were stack on spears, and put in front of the Ab, ssinian tents, while their bodies were left to the wild beasts. Only one officer, Sheirisser 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 PERBUARY NEAT. All parties. therefore, who remit \$2.30 within the next four weeks will be entitled to Lugils. \$2.00 Photograph of the thion General Assembly. Our Priends, in remitting, will do well to bear in mind that in order to comply with our rules, arrears, if any, should be PAID EP, and the subscription for 1816 HUST BE REMITTED IN FLLE! We find that many who subscribed within the past five months send us St.30, and expect a premium, necessitate ing a great deal of unnecessary corresnondence. All who subscribed during the year, if they want the premium, must settle up to 31st Dec., 1875, and remit \$2.30 for 18:6.

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

December. -figler slott tot at flow ob bluow resdired bours who do not take the PRESEY-TERIAN kugie that the Premium offer is good for another month.

Choice Fiterature.

Still and Deep.

by f. M. F. SKENF, AUTHOR OF "TRIED," "ONE LIFE ONLY," ETC.

OHAPTER XIX.

Taran 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 read, and thraing 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 here you are coming into a none amongst a set of strangers, with only one person of the lot whora 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. Liele, if I do you an essential service, as I think it would be, and tell you all about the inhabitants of Chiverley 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 leave the project them?"

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 dreadful fault in this punctilious world of being perfectly unconventional and outspoken; I say whatever I please without foar or favor, and I dont care in the teast 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 acquainfances; I have not the

smallest idea of what the family consists."
"My father, first of all, at fifty-five still a curate, therefore unsuccessful, therefore poor, therefore miserable; his second wife, my stepmother; and your cousin, comes next-your cousin," continued Laura, re-flectively, when she had started the old pony once more on his course; "I wonder f you and she have inhorited the same family qualities! Mr. Liele, 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

"Well no," said Bertrand laughing, "that is not precisely the style of life which com-

mends 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 well to your outward aspect; but she is dangerous, that levely witch, 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 Miss Wyndham. I do detest that edious formal designation."

"But those who have no right to call you anything else must address you in that

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

"It shall be just as you please, of course," said Bortrand, 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 strauge companion to go on with her account of the inmates of Chiverley.

"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 saintly, one of whom the world is not worth; and Lauras 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

Bestrand.

"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'y well for me to speak of John Pemberton, so we will go on to the last on our list. Charle Davenant is another pupil of my father's, a good tempered or mmonplace sort of fellow, of whom, I think, it may be recorded at the close of away.

his career, that he has performed one great foat in inspiring Mary Trevelyan with a cortain amount of life and animation."

"How was that?" said Bertrand turning sharply round upon her. "Because Charlie, being a cober youth has fallen in love with the staid Mary, and she to him does seriously incline."

"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, ae to that I dare say Mary would tall you that there is no formal engagemont, 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 moots, 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 unreal relationships, and that she preferred more binding ties of another descrip-

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, has 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 tinug had nover happened to him, and nover should: and then suddenly, while these bitter thoughts coursed through his mind, he seemed to hear a sail waiting voice lising out of a far off grave, with the cchoes of the unforgotten 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 Well he could but wait and judge for himself; and having arrived at this conclusion, he turned back to Laura. She

"Mr. Lisle," she said softly, "we are close to the rectory now; let me say how earnest-

"And you will not forget that I was your first friend, among the Wyndhams at If I can ever do anything to conduce to your happiness here you will frankly nake 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

"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

flung 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 cars was forgotten; he all the milinery and ceremonies introduconly knew that it was Mary, his young pure love that stood there, and in an instant he had bounded from the pony carriage, and had caught both her hands had become essentially Protestant.

We say, then, that the mission of the exclatmed; and she litted up her dark | Church of England is to be thoroughly '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.

no time to say more; for the Lorelei's clear sweet voice rang out through the air: 'Good people, do you mean mo to drive over you? I would pass on and leave you to your nurse y recollections, if I could do so without injury to life and himb."

As a matter of fact there was abun-

dant 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 Lagra walked the pony beside them at a foot pace, and joined merrily in the conversation. In this guise they reached the door, where Mr. Wyndham sto id waiting to welcome his guest, and Mary did not see Bertrand alone again that night.

(To be Continued.)

ONE of the saddest things about human

Sir Walter Scotts Moral Influence.

"In his later days Scott is reported to have asked Laidlaw what he thought the moral influence of his writing had been? Laidiaw 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 boy-hood. 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, freely, truly, 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 an analysis so searching that all maniv impulse withers before it, and single-heart-ed straightforwardness becomes a thing impossible. Against this whole tendency of modern poetry and fiction, so weakening, so morbidly self-conscious, so unhealthily introspective, what more effective antidote than the bracing 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 morely 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 Romish except in name, for if it were so the Church ought to be destroyed. Ritualism is worse than Romanism, because it is Romanism masked. 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 Monsigner Capel sneered at the Ritualists, expressions of his face, and her instinct guise. Then there is the view so ably re-enabled her to read his thoughts as plain- presented by Mr. Gladstone and feature is as if they had been written in a beautiful form. the object was to full the public suspicion presented 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 that the discomfiture of the Ultramontanes and thus, and he thanked her warmly. "I have had a wonderfully pleasant welcome at all events," he said. phlets which crushed the Ultramontanist protonsions. 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 commun-ion. Mr. Gladstone judges other men by himself. He is High Church without being Papistical, and he ignores the fact

> by which Protestants are perverted to Romanism. Those who study the history of the Church of England must, we think, he persuaded that the Church is not a protest against Vaticanism, but also a protest against the Romish doctrine of auricular confession and priestly absolution, and against those ecremonies that are idle mummeries or the outward expression of anti-Protestant doctrines. We are aware that at the time of Honry VIII. the change was less doctrinal than it afterwards became, and that there is a degree of truth in the Romish remark that the object of Henry VIII. was to be Pope of the Roman Catholic Church in England. But apidly advanced, and ed by the Kitualists were not in use for upwards of two centuries. Erom the time of Elizabeth the Church of England

that Ritualism has been, and is, the means

eyes, filled with such a rapture as he Protestant—that is, Protestant in doctrino land never seen in them before, while she broathed, in a scarce audible whisper, Papal claim to authority. If the Church 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 "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 not be the first than the first that the first that the first than the first 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 ut without danger to the existence of the Church. But even if the attempt was most perilous it should be made, because Romanism is stamped out the downfall of the Church of England is in-

> 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

> EVERY saint in heaven is as a flower in that garden of God, and hely love is the frag and and weet odor they all send forth, an with which they fill the howers of that paradise above. Jointhan Edwards

Canada.

"The wonderful progress, the ceaseless activity, and the almost obstrusive self-assetion of her great neighbor have atbated men's attention from he 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 alotted 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 to maturity, have strengthened the constitutions of nations that have been born amidst the rigors of a severe climate."—

Blackwood's Magazine.

THE DEATH OF SIR GARDNER WILKIN

son, 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 by a large majority.
of the customs and mode of life of the The accomplished Emperor of Brazil of the customs and mode of life of the inhabitants of Ancient Egypt. He was intends to make the tour of North Ameducated at Harrow and at Exeter crica and Europe. College, Oxford, and afterwards spent a great many years in Egpt, where he Bridgport, Ct., studied Hieroglyphics, and all indeed Loss \$500,000. that the splendid monuments of that most wonderful country could furnish. The first work of any consequence by which | painting of " Danae," by I'ttan he acquired reputation as an author on that subject was published about 1838, entitled "Manners and Customs of the cattle, and fifty horses. Ancient Egyptians, derived from a comparison of the painting, sculpture, and monuments still existing, with the inst. at the Carson cemetery, Novada. Twenty accounts of ancient authors." years afterwards, he produced a book on "Egypt in the time of the Pharaons," and he furnished a great part of the QN DEMAND of the British Government notes to the Rev. Canon Rawlinson's the Egyptian men of war will be recalledition 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. afterwards he travelled through the Slavonic provinces of Turkey, and wrote a book in 1848 upon Dalmatia and Montenegro, Bosnia, and the Herze-govina. He also exercised his pen been lost, together with many lives. upon art-criticism, the education of taste and landscape gardening. He Magdalen Islands only seventeen men was a valuable member of the Royal were saved out of sixty-two. 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 provious arrangement to have remained in East Indian waters until next March. The vessels compose the detached squadron, under the command of Rear-Admiral Lambert. 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 Kbedive, 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 be nefit, 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 or pauso, that Romanism may be stamped | year or two m 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 paris of the Province, to secure as much efficiency as possible in the preparation of young men for their arduous and importent duties.

> A Scoren elder, on learning from his minister that he proposed a series of lectures on Revelations, cautioned him: "I've nae objection to ye taking a quiet trot through the seven churches, but for ony sake drive canny among the seals and frumpets."

Miscellancons.

SIR GARDNER WILKINSON died in No-

vomber, aged 78. Batt. has been refused to John Clements in the Jane Gilmour case.

An expression 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 Lachine Canal during the winter. It is said to be impossible to get

"Boss Tweed s property by any process of law. Trans were crossing on the ice between Milledgeville and Milkish, N. B.,

Dec. 5th. HENRY WAINWRIGHT has been sentenced to death for the Whitechapel mur-

The Prince of Wales roached Madras

Dec. 18th, and has since gone to Calcutta. THE MANHOOD SUFFRAGE Bill Was

thrown out of the Cutar.o Legislature

WHEELER AND WHISON'S factory at Bridgport, Ct., was burned Dec. 14.

The Russian Government has just purchased for \$125,000 the celebrated

A PARTY OF MEXICANS has crossed into

Texas, and stolen cight hundred hord of

A MAN named Thomas Burt was hung by a vigilance committee on the 17th THE GERMAN Reichstag has rejected

the new taxes and increased army estimates proposed by the Government. QN DRMAND of the British Government

ed from Zanzibar. During the last nincty mile 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. Forr vessers bound from Quebec to the Magdalen Islands with supplies, have

Those int on tessels lost on the UP to Nov. 80th 1875, the number

of immigrants to Canada were 17,000, being 8,000 less than the previous year. WM. B. ASTOR'S TAXES amounted to half a million dollars annually. 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 \$30,000,000.

A District of Bristol, England, has. been declared unfit for liabitation 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 660 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 569, in London 628. In Kingston, 362. Of these 1649 there were 1500 absolutely incurable. THE CAPTAIN of the Doutschland

thirty-five miles out of his course when the steamer struck. The vessel had not proper instruments. Mgr. Dupanloup, Bishop of Orleans, and M. Wallen, Minister of Public In-

struction, were elected senators by the French Assembly on the 18th inst. Divers kepoki 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 over grown in the country-a general merease on last years 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; sellmg in many places at from fifteen to twenty cents a bushel. The cotton crop yielded four million bales. tobacco was seventy-four per cent over last year. The fruits have been generally poor, especially apples. The hav has been a small percentage over last year throughout the country. Generally the returns are considered very satisfac-

Evening Parties.

Nothing has contributed to deprive even-ing parties of an intellectual and conversational character, and to reduce them all to the same level of duluess and harrenness, more than the invariable introduction of music. It is known that atmost every lady "has brought her music," and expects to be asked to play or sing; and it is proper to give any gentleman who is reputed to have "a voice," & to cultivate the science of harmony, an opportunity to display his accomplishment. Of course there ought to be no talking at all, and there can be no general conversation while these performances are going on. Instead of an agreeable interlude they become too often the staple of the evening's entertainment. The expectation of them is quite sufficient to provent the introduc-tion of subjects of a nature to engage the interest of a considerable number of those present. Or if by chance a group has en-tered into the discussion of a question, or is listening to a good story, the first notes of the piane are a signal for the abrupt abandonment of both talk and narrative and after the song or sonata they cannot be very effectually resumed, especially as, when once begun, music is thenceforth the order of the evening. No disparagement is intended in this complaint to music as an art, or as an accomplishment of either sex. Its influence in society, in educa-tion, and as a public amusement, is clevating and refining. Large or small parties formed for the purpose of practising and enjoying music, are by all means to be encouraged in every class among us. But both musical taste and social intercourse would be improved if a distinction were established between musical soiress and ordinary evening parties. It would con-tribute to the satisfaction of all, and the relief of many, if, as in the case of dancing, music were always aunounced on the card of invitation when it is intended that music shall be the chief engagement or entrainment of the evening. After all, however, it is probable that the introduction of music is the consequence, as much as the cause, of the dulness and emptiness of our ordinary parties. It has been found necessary, in order to relieve the ennui which is experienced after the first hour or so, when everybody has arrived, and the weather and kindred topics having been theroughly chattered out, it is universally felt that there is nothing to say and nothing to do, so that the remedy for the "weary, stale, flat, and unprofitable" character of our social reunions is not to be found in the mere relegation of music to strictly musical parties.—Lrisure Hour.

Forgive the Debt.

About a year ago I went to a neighboring city to see an old customer of mine, who swed a banauco of account, to see it he would not pay up. I had noticed that the payments had been made with great difficulty, and for some months had coased altogether. I had heard that he had been Somowhat unfortunate.

He called at the hotel at my request. I

saw at once that he was poor, he had lost his vim, and the clastic spirits of old were removed by the dull, heavy sullenness of despair. I stated my business; but before I had finished he stopped me with the positive word that he had nothing in the world that he could use in payment; and then he told of his losses and poverty; his wife keeping boarders; he in debt 85,000, and assets all used up; he was bound hand and foot—helpluss. I suggested a release.

"How can I be released with nothing to pay with?"
"I will ask for you."
"Yes, but they will not do it without something."

"Only ask through me. I will inter-cede for you, and you may yot be released a free man."

"I have long since lost all hope, but perhaps there is a chance yet;" and with tears he held my hand for the parting. Every firm signed a logal release, and I

sent it to him with a letter of encourage-ment; and what a letter I got in return ! He is is now in business again, happy and hopeful.

Thave often thought how it illustrates our condition. We are all helpless, bound with cords of sin; a pardon waits us, if we will but ask through the intercession Gentlemen,—I feel bound by a sense of Gentlemen,—I feel bound by a followgone to Christ on the wings of prayer, in thankfulness for the release from the bondage of sin .- American Messenger.

IS ROMANISM ON THE INCREASE ?-In answer to this question we quote from "Ravenstein's Denominational Statistics" the following statement:-" There are now nearly a million Roman Catholics in England and Waler, and these are divided according to their nationality thus—English Roman Catholics. 179,000; foreigners, 52,000; Irish, 792,560. This is one side of the subject; now look at the other. In 1801 the population of Great Britain and Ireland was about fifteen millions and three quarters, of whom four millions and a quarter were Roman Catholics, or twentyseven per cent. of the whole population. Now the population is nearly thirty-one millions and a half, of whom little more than five millions and a half are Roman Catholics, or only eighteen per cent of the whole population. In other words, while Roman Catholics have increased at the rate of twenty-eight per cent., the Protestants have increased at the rate of 120 per cent. Protestantism has therefore been advancing nearly five times faster than Romanism since the beginning of the present century.

A RANTING sceptic assailed with great violence an aged minister. The servant of Christ looked at him till he was done, then said solemnly. "Verily, verily, I say unto thee, you must be born again." This only provoked a second and more violent attack. When it was finished the same answer came again: "Verily, verily, I say unto thee, you must be born again." The third time this was said, and the infidel turned and left. The old soldier of the cross knew the power of the Gospel, and was not surprised to find that this word had not surprised to find that this word had pierced the heart of his enemy, and brought him to the foot of the cross.

A LADY SPEEDILY CURED

by Dr. Pierce's Family Medicines, after being under medical treatment for two years, which left her in an emaciated and very feeble condition, with terrible suffering from pain, and all hope of recovery gone, writes:

ROME, N. Y., June 15, 1874. Dr. R. V. PIERCE, Buffalo, N. Y.: Dr. R. V. Pierce, Buffalo, N. Y.:

I feel it my duty to express my gratitude to you and the Divine Power that assisted you in the study and acquirement of
means relieve suffering. When I commonced the use of your medicines I was
in a rapid decline. I had been under medical treatment for we years—had been
obliged to wear an internal supporter most
of the time for four or five years, and for of the time for four or five years, and for six or seven months previous in commoncing the use of your medicines I suffered intense pain almost constantly, nothing giving me even momentary relief (much of the time) except opium or morphine, the the time) except opium or morphine, the action of my stomach and liver being almost destroyed by their use. I was rapidly growing weaker, losing in flesh, and could take no nourishment, save a little beef-toa or gruel, could sit up but a few minutes at a time, could not walk across the room, and had formed the opinion the room, and had formed the opinion that nothing could help me, but that I must soon leave my little children and family. In the addist of my despendency, one of your creatures was brought into my room. I paid little attention to it, thinking little of petent medicines, and supposing yours was soon; but, after throwing it a ide, I was impressed to look at it again, and, becoming more interested, I wrote and, becoming more interested, I wrote you, thinking it useless to purchase any of the medicines before stating my case to you fully. Your reply gave me so much encouragement that I commenced the use ef your Favorito Prescription, Golden Medet your Pavonto Prescription, Colton Med-ical Discovery and Pleasant Purgative Pellets, according to the printed directions accompanying them. Their effect upon me, and the struggle to rid my system of those poisonous drugs, was indeed wonder-ful. Some of the time my body was com-pletely covered with a rash. I can est and sleep well; walked to church yester-day morning, besides a block in the afternoon, without any supporter, and I consider myself almost entirely well. With untold MRS. T. A. SEYMOUR.

Special Aptices.

READ THIS TWICE .- Five to thirty drops of Thomas' Eclectric Oil, will cure common Sore Threat. It never fails in Croup. It will cure a Cold or Cough in twenty-four to forty-eight hours. One bottle has enred Bronchitis of eight years standing; recent cases are cured in three to six days. It has restored the voice where the person had not spoken above a whisper in five years. As an outward application in all cases of pain or lamoness, nothing like it has ever been or innoises, nothing like it has ever ocen known One bettle till cure any case of Lame Back or Crick in the Back. For diseases of the Skine and Contraction of the Muscles it is unequalled. In Rhommatic or any other pain the first application does you good. It stops Ear Ache and the pain of a Burn in three minutes, and is altogether the best and cheapest medicine over offered to the people—the cheapest, because it takes so little to do you good. It is composed of six of the you good. It is composed of six of the best oils known, and nothing but oils. Isworth its weight in gold. Why not buy it to day?—A. B. Des Rochers, assistant postmaster, Arthabaskaville, P.Q., writes:

—"Thirteen years ago I was seized by a severe attack of rheumatism in the head, from which I have nearly constantly suffered. After having used 'Thomas' Eclectric Oil' for nine days, bathing the forehead, I have been completely cured, and have only used half a bettle. This I can certify nuder oath if you wish."—Rev. J. Mallery, of Wyoming, N.Y., writes: "Dr. Thomas' Eclectric Oil cured me of Brouchitis in one week." Dealers all over the country say, "We have never sold a medicine that has given such complete satisfaction as this." tion as this."

Sold by all medicine dealers. Price 25 cents. S. N. THOMAS, PRELES, N.Y. And NORTHROP & LYMAN, Toronto,

Ont., Sole Agents for the Dominion.
Note-Eclectric-Selected and Elec-

trized.

duty, and a desire to benefit my fellow-brings, to make known the wonderful offect of your Indian Rhoumatic Cure has had in my case. Z suffered from rhoumatism for six yours, and tried overything said to be buildied without obtaining relief, and I come to the conclusion to try nothing more; but my husband hearing of your medicine wished me to try it, and with a doubting heart I tried one bottle, and I was so much relieved by it that I tried another, which completed the cure. I hope you will publish this, for these are facts, as many in this neighbourhood can be tried. testify. Hoping your medicine will roach every one allicited, I romain, yours turly,
Mrs. Wm. Scott.
Sold by all Medicine dealers, Price, pint

bottles, \$1.50. Manufactured only by W. G. Chute & Co. Hamilton, Ont. [ADVI.]

CANNABIS INDICA East India Hemp.

Thus wonderful pr-paration, known by the data to above title, which has attained such colerity during the last few years mail parts of the United. States, as & positive cure for Consumption, Hroughlist and Astiman, we are now introducing into the British Provinces, with mach satisfaction to our patients. We have made permanent arrangements in Calcutta, India, for obtaining "Pure Meup," and having it extracted apout to own soil (the climate in America being too changeable to extract large quantities free from mildow! These remedies are now prepared from the best Hemp, gathered at the right season, and extracted during indiammen in Calcutta. It has taken years to complete this perfect arrangement. There is not a sin-le symptom of Communication that it does not dissipate, and it will break a fresh cold in twenty-four hours.

\$2.50 PER BOTTLE, UR THREE BOTTLES FOR \$6.50. We want one intelligent Agent in each county in Now Brunswick, Nova Bootia, P. E. Island and Ganada proper. As this is an imported article, we do not commission our romedies, but will be pleased to not commission our romedies, but will be pleased to make cash agents. Address

CHADDOCK & CO., 1032 RAGE STREET, PHILAD ELPHIA, PA

DR. C. M'LANE'S CELEBRATED

PILLS, LIVER

FOR THE CURE OF

Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is ge. nerally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it.
In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Liver to have been extensively deranged.

Z AGUE AND FEVER.

JDR. C M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A PAIR TRIAL.

Address all orders to

FLEMING BROS., PITTSBURGH, PA.

P S Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take none but Dr. C. M. Lane's, prepared by Fleming Bros., Pittiburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one hox of Pills for twelve three-cent postage stamps, or one vial of Verminge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra Sold by all respectable Druggists and Country Store-keepers generally.

Dr. C. M'Lane's Vermifuge

Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of M'LANE'S VERMIFUGE,

TO ENPEL THE WORMS. TO BEWARN OF IMITATIONS.

W. ALEXANDEIL . . 52 JOHN STARK Alexander & Stark,

STOCK BROKERS.

AND ESTATE AGENTS.

10 KING ST. EAST,

(Members of the Stock Exchange.)

Buy and sell Stocks, Debentures, &c. Mort gageannd Lonus negotiated.

ORDERS PROMPTLY EXECUTED. 18 HOSJĚRY!

ORAWFORD & SMITH Invite specialation to their New Stock of

MERINO AND COTTON HOSIERY. Children's and Ladies' Scotch Merina Hose,

Children's and Ladies' English Merino Hose. Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Bathriggan Hose, Children, sand Ladies Bisis 1 broad Hoses Ladies' Scotch and English Leane Underc'ott.

Cents' Scotch and English Ment o Undercict sing 49 KING STREET EAST.

JUST RECEIVED CORDON'S, 134 YONGE STREET, A quantity of Hab new Patent

FLOOR CLOTH COVERING CLILID

CORTLOINE

Snitable for Offices, Dining and Billiard Rooms It is known to be of great durability. Also a large assortment of

BRUSSELS AND TAPESTRY CARPETS.

\$2,500 A PEAR COMBINATION PROSPECTUS.
Represents different books. Agents say this is th BEST VHING EVER TRIED.

The books sell themselves in every family, and good men sanrake a business for life in one county. Agents Wanted on these and our magnifoent Editions of Family Bibles. Full particulars free on Application. Address JOHN E. POTTER & CU., Publishers, Philadelphia

•

TITS!

FITS! FITS! FITS!

Oure of Epilepsy; or, failing fits, by hances epileptic pills. Persons laboring under the discressing maley, will find Hance's Epileptic Pills to be the only remody ever discrete for cruing File 7, Failing File.

The following certificates snould be read by all the afficied, they are mevery respect runs, and should they be read by any one who is act afficied himself, if he has a felend who is a sufferer, he will do a humano act by catting ship out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURF.

PRILAPLEMIA, July 2th 1827

SETH HAVE. Baltimer Md. - Dear Nix Seeing your advoice-mean; was induced to try your point pur third have been dear the seeing your private and the seeing your advoice-mean; was induced to try your point pur third have already as extended to try your point pur third for physician was extended to the tree could give me no relie. I then consulted another physician but because the seeing of the seeing of the property of the property of the seeing of the seeing of the property of the seeing of

IS THERE A CURE FOR EPILEPSY?

The antyoined will answer.

GREYAP, Alies, Jusc 20. -88TH 8. HARCE - Dear Sir: You will find enclosed five deliars, which I send you for two bexes of your Epileptic Pills. I was the distipletion who tried your Politeptic Pills. I was the distipletion who tried your Politeptic Pills. I was the distipletion who tried your Pills to the he took according to directions. Ho has never had a fit above it us by my percuasion that Mr. Lyon tried your Pills. His case was a very had one, he had fits meaning all his pills. Persons have written to me from Alabama and fromesses on the analyset, for the purpose of ascertaining on ophibical pregard to your Pills. I have always bed a chance of the and find in the time with have have failed to cure. Your of Grenada, Talabusha County, Miss.

Another Remarks.

ANOTHER REMARKABLE CURROF EPILEUST; OR, FALLING FITS, DY HANCE'S EPILEPTIC PILLS.

DY HANCE'S EPILETTIC PILLS.

MONTHOMERT, Texas, Juno 20th, 1977.

To Sprin S. Hance — A person in my employ had been affilired with File, of Epilepsy, for thirteen years, he had hose, stacks at intervals of two to four weeks, at an eftending for two or three days. On several occasions they lasted for two or three days. On several occasions they lasted and his anial appeared totally deradiced, in which state by outle destinate for a day or two affor the file cessed by outle destinate of the day of two affor the file cessed by outle destinations. The property of the constant of the day of two affor the file cessed with the control of the day o

STILL ANOTHER CURE.

Read the lowing testimonial from a respectable citizen of Gronada, Mississippi. Read the lowing testimonial from a respectable citizen of Grenada, Masiasappi.

Seth S. Hance, Baltimore, Md.—Dear Sir: I take great pleasure in relating a care of Spanse. or Fits, cared by your arrainable Pills. My brother, J. Ligon, has long been afficted with this awful disease. He was first attacked white quite young. He would have one or two large and to increase. Up to the time he commenced taking your light and had he mercy often and quite severe, programly, but, now, I am happy to reay, but now, I am happy to reay, but now, I am happy to reay, but love of those first, light as also ground in communicating, as it may be the mean of the first pleasure in the remaindant of the care of those the conditions of the care of the communicating, as it may be the mean of treeting others to the remedy that will cure thom. Yours, respectfully, etc., W. F. Ligon.

Sent to any party the country, by mail, free of postage, on except to postage. Address, SETH S HANCE, 103 Basimore, Md. Price, one box, 83; tay, 34, tay of the second to where you saw this advertisement.

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

After two years of p ssperity, unexampled in the annals of juvenile literature, during which by Nicholas has consoladated with itself all its strongest competitors, the publishers find themselves in a position to promise that the Third Volume, beginning with the number for November, 1875, shall, in its unusual stirrections for Girls and Boys, surpass even two preceding volumes. In addition to contributions from
THER FILERT WIERTERS OF AMERICA, there will be Sturies Poems, and Sketches by some

there will be Stories, Poenis, and Sketches by some of the most prominent English Authors. Arrange-ments have been made for a very interesting scries mentaliave of papers en

WINDSOR CASTLE, By Mrs. OLIPHANT,

Treation of its History and the Child-Life of Successive Royal Generations. CHRISTINA G. ROSSETTI

Will contribute to the new volume.

I.OUISA IF, ALCOUTE
Will write "Manjonie's Birthday Gifts," and other short stories.

Some articles on ASTRONOMY POR YOUNG PROPLE have been promised by the popular English Astronomer, RICHARD PROCTOR.

There will be a continued story of LIPE IN ICE-

BAYARD TAYLOR, In the November number, the opening of the new volume will begin an

"THE BOY EMEGRANTS,"
By NOAH BROOKS,
Giving the adventures of a parts of boys in The
California Gold Mines, in the carly dues of the
Gold Fover.

AMERICAN SERIAL STORY,

J. T. TROWERINGE. Author of the "Jack Hazard" stories, will contribute some highly interesting sketches of adventure at "Bass Cove"

"TALKS WITH GIRLS." By leading authors, will be a prominent feature of the new volume. Especial attention will also be given

TO INCIDENTS IN AMERICAN HISTORY

With apirited pictorial illustrations.

With spirited pictorial illustrations.

The various lapartments. "Jack-in-this-Pulpitt" "The Riddle-Box," and "Letters Box," and
the pages for "Verry Little Folks" are to be
more attractive than ever The Fronch, Latin
and German stories, for translation, which have
proved so popular will be frequent in the new
volume. Some of the finest works of the Greatest
Painters of the Century have been engraved expressly for ST Nicholas, and the first artists of
the day will contribute fresh and original drawings
for this Fine Art Mayazine for the Young. Definite announcements of many interesting and nevel
features will be made in the December number
ST Nicholas will continue befor the successful
editorship of

MARY MAPES DODGE, And no efforts will be spared by editor and publishers to ma utale and increase the attractions and value of the magazine.

Subscription Price, \$3 a year; Single Numbers, 5 cents; Bound Volumes, \$4 each

25 conts; Bound Volumes, \$4 cach
Those volumes begin with November. The two
now roady for 1874 and 1875 are elegantiv bound in
red and gold, an form the HAND-OMEST GIFT
BOOKS FOR CHILDREN EVIR ISSUED. We
will sond the Magazine one year, beginning November, 1875, and other of the volumes bound as above,
post-paid, for \$700 or a subscription one year,
and the two volumes for \$1000. All rewedeglers
and booksellers will receive subscription and
supply volumes at the above rates.
SCHUNDER & CO. 723, \$235, Departure, N. Y.

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

T' FI IC

British American Bresbyterian FOR 1876.

-\$2.00 per Year in advance, postage propaid by Publisher.

NO CLUB RATES. UNIFORM PRICE TO ALL I A PREMIUM I

OLD OR NEW!

FRIENDS OF THE " I RESERVE MIAN"

We aim to DOUBLE our circu etuen by the beginning of the year and in order to effect this wo desire to enlist every Sub-criter and Render of the paper in the good work. To facilitate the cansubscriber who by the let day of January next forwards to the offers the issum of \$2.30.

INCLIS' MACHIFICENT PHOTOGRAPH. COMMEMORATIVE OF THE

Union General Assembly. held in Mor treal in June last,

AND WHICH IS SOLD AT \$2.00.

This is a very appropriate, as well as a valuable, Premium, and we hope to be coiled upon to send out thousands of copies to all parts of the Do-

In order that the canva-s may go on simultanconsty all ever libe country. AN AGENT IS

Ministers and-office-bearers are respectfully asked tolco-operate, by directing attention to our very liberalfoffer and seeing tha asuitable person takes the agency

Applicants would do well, in order to save time. o forward the nominal sum of \$100, whom a copy of the Picture and specimen copies of the paper will be forwarded without delay.

NOW IS THE TIME to make a rigorous and succossful effort to give

"OUR OWN CHURCH WEEKLY"

a widely extended circulation. If the next six menks, are broberly ntilized me shall be blaced in provements. looking to the increased usefulness of the paper to the Church, will speedily follow. Subscribers in arrars must remit amount due up to the lat of January, along with \$2.20 for 1876, to entitle them to the Pren ium. This must not be forcotten. The Purpsrtpriax will be cant free the balance of this year to all new subscribers.

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

The Photographs will be sent out in the order in which the subscriptions are received. "First come, first sorred."

The 3° coats are charged in enter to cover the outlay for postage, express, and wrapping. The picture will be delivered free.

THE MABIBATH NCHOOL, PREMBY-THERAN is published menthly. TERMS:—Single copies, 22 cents per vol.; 20 copies, 20 cents per vol. in quantities over 20 centes, 15 cents per vol. Postage prepaid by Publisher — The paper is toned, and both priuting and illustrations are well executed-London advertiser — Very much needed by the Prestytorias Schools of our country—J. E. Hutt, North Pelham.— It should certally meat with a wide circulation.— Rev. W. Ross, Kirkhin.—"The children of the Clurch should have a Sabbath School appered their own.—H. & F. Record.

AND ALMANAC for 1876 edited by Rov. Jas. Cameron, Claisworth, On Price, 25 cents. For table of contents, see advertising columns of the British American Present Response of the Team Book for 1875, first issue, was received with much favour. The Morth and to the Theorem of the C. P. Church romarked:—"Should have a place in all our Presbyterian homes." The Response of the C. P. Church romarked:—"Should have a place in all our Presbyterian homes." The Velifion for the coming year will be still more complete in all its details, and should have a large sale. Mailed by the undersigned, free of postage, on receipt of price. Usual discount to the Trade.

Communications, but in reference to any of the above publications, should be addressed to

C. RIACKETT ROBENMAPA,

P. O. Drawer 2184.

Publisher, Toronto, Ont.

"A Repository of Enshion, Plensure, and Instruction."

Harper's Bazar.

Notices of the Press.

Notices of the Press.

The Bazar is edited with a sembination of ta and tolent that we seldom the in any journa and the journal itself is the oran of the grea world of tashion.—Baston Traveller.

The Bazar commends itself to every member of the household—to the children's world and pretty pictures, to the young ladies by its fashion-plates in outless variety, to the provident matron by its nettern's for the children's clottes, to raterfamilias by its fastional designs for embreidered slimpors and inxument dressing gowns. But the reading matter of the Bazar is uniformly of great excellence. The prevents accurred a wide popularity for the freside onjoyment it efforts.—N. Y. Evening Post.

In its way there is nothing like it. Fresh and onsays, its poetry and squibs, are all invigorating to the mind.—Chicago Evening Journal.

TERMS.

Postage free to all Subscribers in Canada. \$4.00 includes prepayment of nestage by the

S4.00 includes Propayment of postage by the publishors.

Subscriptions to Harper's Magazine, Weekly, and Razar, to one address for one year, \$10.00; or two of Harper's Periodicals, to one address for one year, \$7.00; nostage free.

An Kotra Copy of offiner the Magazine, Weekly, or Hazar will be supplied gratis for every Club of Five Subscribers at \$5.00 each, to one remittance; or, Six Copies for \$2.00, without extra copy vertage free.

or Math with the same and a first is every funds for S200, without extra copy potage free.

Back numbers can be supplied at any time The Anunal Volumes of Harper's Bazar, in noat cloth binding, will be sent by express, free of expense, for \$700 sect. A compuleto Set, comprising Eight Volumes, sont on the receipt of cash at the rate of \$2 25 per vol., freight at the expense of preclaser.

Prominent attention will be given in Harper's Bazar to such illustrations of the Contennial International Exposition as may be peculiarizely appropriate to its columns.

Newspapers are not to .0 py this advertisement ithout the express order of Harper & Brothers.

Address HARPER & BROTHERS New York

THE TOLEDO BLADE

ber, 1875, and of the volumes found as above, poat-paid, for \$700 or. a subscription one year, and the two volumes, for \$600 of Mirowskillers and hooksellers will receive subscribe stons and amply volumes at the above rates.

SORIBNER & CO. 743 & 745 Broadway N.Y.

SORIBLE TOUR BLADE. SAMILY REMY TOUR BROADWAY N.Y.

SORIBLE TOUR

A Gumonneasobasocoured in France. The Mayor allowed the bearers of the body to make a hole through the come tary wall.

THE TEMPERANCE advocates at a mosting in Toronto, came to the conclusion that the provisions in Dr. Clark's bill

(Norfolk) are too stringent.

The RUSSIAN GOVERNMENT has given permission to the English Society for the Conversion of the Jews to labor in Poland unous the protection of the offi

THE TOTAL NUMBER killed by the explosion at Bremon Haven was 128, and wounded 56. There are 56 widows and 135 orphans, for whom it is proposed to raise \$75,000.

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

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

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.

Hirths, Marringes and Deaths.

Marriages.

At the manse, Cambray, on the 21st December, by the father of the bride, Alexander Mekay, Feq., of Ops, to Isabella Russell, second daughter of the Rot. James R. Scott

At the resistence "t to bridg's father on the 16th inst., by the Rev F Thung of English Settlement, Mr. Archibuld A Griham, to Mary, daughter of Mr. John Smith, all of the Township of Lobe, Ont.

THE PRODUCE MARKETS.

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

,
ı
١

White Wheat Dollal &	100	lbs		81	CO	a	\$1 70
" Treadwoll	**		*********	. 1	55	71	1 60
Red Winter	•			. 1	50	**	1 60
Spring Wheat			********	. 1	60	••	1 65
Flour					œ	"	35,
Oats			***************************************			**	0 00
Poss	**		*********	. 1	12	"	1 17
Corn	**	۸.	**********	. 1	20	**	1 25
Barley	**	•	*******	. 1	15	"	1 37
Byo	14		******	. 1		"	1/05
Bucl, wheat	**	•	**********	. 0	90	"	1 00
Maana	"			1	00	••	1 25
Erce Storo leta 37 de	z			0	20	**	0 20
Farmers'	·			. Ó	22	••	0 25
Eggs, Storo lets 3 d				. 0	18	"	0 20
" roll"				. 0	20	"	0 23
" Orlan				Ö	18	••	0 20
Cheese, dairy 3 15		· · · · · ·		. Ó	00	*	0 10
factory				Õ	10	••	0 11
Teard 30 lb				. 0	12	••	0 14
Lard, P lb				. 0	50	**	1 00
Call Hking group, 37 11		•••••	••••	Ö	03	"	Ö 10
Our Dame, Green, the	,			. Ó	15	"	0 18
Milde green at Il.				. Ó	Õ4	**	0 05
it des, free , to				Ò	10	"	0 10
Calf Bkins, green, † 11 dry, Hides, green, † 1b dry, Wool				. 0	30	**	0 31
Mutton, 3 lb				Ö	37	**	0 08
Boot, W 16				Ö	05	**	Ó 07
Tina llaga 3) and				. 6	00	**	8 00
Drossed Hoga.				Ô	75	"	7 00
Chickons 32 pair				. ө	40	"	0 50
Ducks, & pair				. 0	50	**	0 00
Ganca unch				Ò	45	••	0 55
Goose, cach Turkeys, cach Apples, groon, & onse				. Ó	50	"	1 25
Anning group, W Dust				. 0	ōυ	"	1 00
I'my. 27 ton				12	00	••	24 00
finy, & ton otraw, & load	·			. 3	CO	••	4 00
Potatoes, 37 t ust				. ō	30	"	0 30
Cordwood, No. 1 dry.	er c	ord		. 4	50	14	5 00
				-	-		
O.	ľ'I A	WA					

OTIAWA. Wheat, fall bea**t,** spring Peas Oats Corn ... Buckwheat Turnips
Fowls, per pair
Turkeys, each
Apples, per barrel
Butter, tub, per ib
Butter, in ib r ils
F.ggs, per doz
Hey MONTREAL.

Wheat.—Fife at \$115.
Catheri - Po byl of 200bs., \$5.00.
Corn - Lost said at the
Oats - 32c
Peas.—So per Colbs.
Baller.—So to dec.
Cherry — At lot to 11.
Brown — 18c to 22.

BOTTER.—186 to 220. BERP.—Nommai , Fruno Mess per barrol \$15.50 to \$15.00. [ARD—Por lb. 14]c; pails, 15c.

Official Announcements.

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

LINDSAY - Next regular theoting in Woodville, on the last Pluesday of set. Asie, at Itakia. Kinaston. - Next meeting to be held in St Andrew's Hall, Kingston, on the second Theoday of January, 1876, at three o'clock jum.

Privinging The next meeting of the Presbytory of Peterboro will be held in St Pauls Church. Peterboro, on the third Tuesday of January, 1870, at 11 a m

OTTAWA - The next regular meeting of Prosive tory was appointed to be held within St. Androws Church, Carloton Place, on the Tuesday after the first Sabbath of Pole, at 20 clock

nest Sabbathol Pol., at 20 cines

Habilat N. The next refinery meeting will be
lied in ht Paul at Lauren, Hamilton, on the second
Tuesday of Januar, 1876, at 11 o'clock,

Barnira — bet meeting of Presbytery of Barrie
of Barrie, lat Tuesday in March, 1876, at 11 a.m.

TORONTO. -- Next ordinary mootingsto be held in he datta piaco, on the first Tuesday of February

BRUCE.—In Knox Church, Kincardice, on the 2nd Tuesday of Junuary, at 2 o'clock p.m.

MORVYN HOUSE. NO. 348 JARVIS ST., TORONTO. BOARDING PAR DAY SCHOOL

OUNG LADIES. conducted by Mrs HMGHT (sq. 0459) to the late Miss Skinger) This School will be re-cooned (D.V.) on Wednes day, Jan. f. 1876. N.B.—There will be a few vacancies for bearding

A Vindication of Doutrinal Standards with special reference to 27, THE STANDARDS OF THE PRES-BYTERIAN CHURCH

By the Bad. Principal Caven, D.D., Professor of Exegetics, Knox College, Toronto Price ten gents—May be ordered from any book seller in the Dominion. Toronto: JAMES CAMPBELL & SON. 1875.

> JUST PUBLISHED. 2 PP 2-8, Cloth \$1.

CHRIST AND CHRISTIAN LIFE.

SERMONS PREACHED IN ZION CHURCH, BRANTFORD, DURING 1875. By the Rev. Wn. Cochrane, D.D.

Toronto ADAM STEVENSON & CO. Blant ford. JOHN SUTHERLAND, and all booksollers

now ready. 🥕 CHURCH MEMBERSHIP OF CHILDREN

By REV. JOHN MUNRO, WALLACE.

Three cents each, or \$2 per 100. James Bain & Son, Toronto

THIS DAY IS PUBLISHED an examination of the AIE AS EEKD AND

ADVOCATED BY ANA-BAPTISTS, Price ton cents. Mailed free to any part of Ganada. James Bain & Bun, King Street East Toronto.

HAMILTON 4 COLLEGIATE INSTITUTÉ.

Special arrangements are made for those READING FOR THE UNIVERSITIES, OR FOR

PROVINCIAL TEACHERS CERTIFICATES. Board at from \$2.50 to \$3.50 per wook may be obtained through any of the Masters. For further information apply to

of to GEO. DICKSON, B.A., Head Master. Dec. 7th, 1875.

CATTLE FEEDER

Is the best food known for fattening HORSES, COWS, CALVES, SHEEP AND PIGS,

with great saving of time and money.

IT GIVES STRENGTH and LIFE to Horses even during hard work.

COWS FED WITH IT produce more MILK and BUTTER, at the same time increase in flesh, and for stall feeding its effect is marvellous. PRICE 25 CENTS AND \$1.00 PER BOX. A Dollar Box contains 200 feeds.

HUGH MILLER & CO., Agricultural Chemists, 167 King Street East, Toronto

READ THIS:

J. Davids & Go., Chemists, etc., 171 King St. East, Toronto.

WESTERN ADVERTISER AND WEEKLY LIBERAL

The Great Family Nowspaper. 2110 per year, free or postage.
22th Annual Fall Campaign Open.
22th Annual Fall Campaign Open.
Spiet. Ind New to Age uts
Balance of 1875 free
Promium Map of Ontario to every subscriber.
Valuntile and or of catt.
Advocates an Free tree of the Advocates and Free of the Advocates and Free tree of the Advocates and Free tree of the Advocates and Free of the Advoc

And overy good and progression measure kinds of a continuous kinds of a continuous before the continuous before the progression of the first through the continuous them the banks the continuous free the banks the continuous free agents wanted

JOHN CAMERON & CO. London Ontario

ZELL'S ENCICLOPEDIA.

New and Revised Latition. 150 000 chicles 1,000 cogravance, and is specialed Maps. The best book of universal knowledge, in the langible. Now in course of publication. Acents wanted Specimens with map, acut for 20 cours. Daker, Davis & Co., Philadelphia.

AGENTS WANTED for Pr. March's Gandwork,
MIGHT SCENES IN THE BIBLE,
and a maguacous NEW BOOK just from Fresh
Audiess, J. C. McCURDY & Co., Philadelphia, I. a.

1876. Just Published 1876. THE PRESBYTERIAN

Year Fook & Alumuac

FOR THE

DOMINION OF CANADA & NEWFOUNDLAND, FOR 1576.

Edited by

KEV. JAMES CAMERON, CHATSWORTH, ONT.

"The ' Year Book' for 1675 is marvellously full and correct."-Montreal Presbyterien.

"We congratulate Publishers and Editor on the result of their enterprise."-Record of O. F. Ohurch "This is a very handy, complete and excellent work."-Presbyterian Witness.

FOR BALE BY ALL BOOKSELLERS.

PICE 25 CENTS.

C. BLACKETT HOBINSON.
Publisher, Teronto.

RIDOUT, AIKENHEAD & CROMBIE.

BARNEY & BERRY'S, ACME, CLUB, and all best makers.

BRASS CORNICES, CUTLERY. &c.

TORONTO.



This is a boautiful Quartorly Journal, fibely il lustrated, and containing an elogant colored Frontispiece with the first number Price only 25 cents for the year. The first No. for 1876 just issued 27 Victor Blower & Vegetable Garden 33 conts; with cloth covers 65 cents. Address, JAMES VICK, Rochester, N. Y.

J. BRUCE & CO

3Artists and Photographers, 152 KING STREET WEST, TORONTO.

(Opposite Rossin House.) Operating done by Mr BRUCE, so well known as Chief Operator and Manager at Notman's for the past six years.

PORTRAITS IN EVERY STYLE—THE FINEST IN THE DOMINION.

Satisfaction gueranteed at moderate prices. Discount allowed to Clergymen and Students.

GUELPH此 Sewing Machine Co.

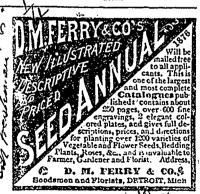


From the unprocedented success of our Muchines in competitions, and innumerable testimonials in their favor by these using them, we are satisfied that the time and money spent in their improve-ment has accomplished what we desired.

A FIRST-CLASS MACHINE IN EVERY RESPECT.

Examine and try them.

WILKIE & OSBORN. MANUFACTURERS.



\$5 TO \$20 PER DAY Agonts want it All classes of working people of other sex, young or old, unknown money new the format their spars good to a later again to a later to batter to batter costs that seed Adutes a STINSON & C. Per and Alleine

G HANKER PICTU A with look of the property of

AGENTS WANTED for the "estest solick book for specific and over published, Solid for New and in that effects. Chicagos from NATIONAL PUBLISHING CO., Phillage.

Zegnt Enras.

DOSE, MACDONALD & MERRITT.

Barristers, Attorneys, Solloitors, NOTABIES CONVEYANCERS,

OFFICES: No. 78, King St. East, Toronto. J. E. Rose, J. H. Macdonald, W. M. MERRITT.

Duggan & Robinson,

BARRISTERS, ATTO NEYS AT A SON CONVLYANCERS, &c.

Office-Frontincial Assurance Buildings, Court Street, Toronto. John Duggan, Q.O. John G. Robinson, M.A.

Business Cards.

ESTABLISHED 1854.

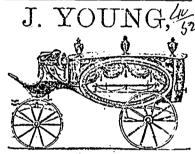
43 A MODONALP, 52 Renovator and Dyer,

Of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO

R. MERRYFIELD;

Boot and Shoe Maker, 190 YONCE STREET.

A large and well asserted Stock always on hand.



UNDERTAKER 861 YONGE STREET, TORONTO.

Medical and Dental. R. G. TROTTER, DENTIST,

53 King Street East, Opposite Toronto Street Toronto, Ont.

W. ELLIOT, DENTIST, /30.

Uses his own now 52 PATENT FILLERS. EXTRACTORS, and MOULDING-FLASKS.

43 and 45 King-st. West, over Druggists. R. A. REEVE, B.A., M.D., -32 OCULIST & AURIST

22 Shuter Street, corner of Victoria,

TORONTO.

CANADA 52 STAINED GLASS WORKS,

ESTABLISHED 1856. FIRST PRIZE PROVINCIAL EXHIBITION 1871-72 Ecclusiastical and Domostic Stained Glass Win dows executed in the best style.

BANNERS AND FLAGS LAINTED TO ORDER JOSEPH MCCAUSLAND, PROPRIETOR,

THE BRITISH AMERICAN 13/ College Commercial

Educate Loung Men, Middle-nged Men and

Boys in Commercial Branches.

Special attention is given to the science of Book-keeping as applied to every department of Trade and Commercial Arithmetic, Special Res. 188, etc. 188, but and are cought for by merchants and business mon, in want of help, from all parts of the Province.

153 Thore are no vacations. Suddents may enter at any time with equal advantage. Address ODEIA. & TROUT, Toronto.

D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS, Manufacturors of

PETROLEUM GAS WORKS, Engineers and Piumbers Trass Work, &c., Conservatory and Green House Heating. . Importers and Wholesale Dealers in Iron and Lead Pipes and Pumbers Materials. 109 KING STREET WEST, TORONTO

MENEELY & KIMBER'.Y.23 BELL FOUNDERS, TROY, N.Y. Manufacture a superfor quality of Bolls.

Special attentio area to CHERCH RELLS.

23. Illustrator area, and sout free. No di
Church Bolls





The Thalberg Piano.

A MARVEL OF CHEAPNESS.

ONLY \$290.00.

It is a handsome on drun, stied equer. Plano, rese-wood case, double time red, surjectine moriding on base, carred reps, tyre and dest, full 7 octaves, overstrung bass, modern improvements, etc. etc.

THE TRADE SUPPLIED. To the ciergy, schools, communication and tutions, etc., 10 per cent. off.

LESLIE, 12 SKIRROW,

93 YONGE STREET, Toronto. GENERAL AGENTS.

& CO.,

Also for that most remarkable of Organs, the GEO WOODS, the KNABE, STODART, ROGERS, MARSHALL & WENDELL, etc., Planes in stock.

· STOCK'S Extra Machine Oil.

Office of the Joseph Hall Mannfacturing Co., Osbawa, Out., July 17, 1874.

Oshawa, Out., July 17, 1874.

GEORGE STOCK, Fay., Toronto.

DEAR Sin,—We have been using your oil on our machinery for some years, and have no hesitation in saying it is the only good oil of the kind we have ever nivel, and it is the very best machine oil we have ever nivel. We recommend it to all our farmer customs as the best oil they can possibly buy, We suggest that you put it up in 5 gallon caus for their use, and we feel sure of will all freely. Any one who gives it a trial will continue to use it.

Yours truly, F. W. GLEN, President.

As foreman of the above works, I beg to say I would rather have Stock's Extra Oil than Lard! Olive or any other oil I have over used.

Address

A. HENDERSON

A. HENDERSON Address

STOCK & WEBSTER, 65 Colborno St., Toronto.



All kinds of Sewing Machines, AND

BOOT & SHOE MACHINERY $\mathbf{REPAIRED}$

BY J. D. LAWLOR, MANUFACTURER OF

LAWLOR'S OELEBRATED SEWING MACHINES.

PRINCIPAL OFFICE: No. 365 Notro Damo Stroots Montroal. TORONTO BRANCH:



AGENTS wanted GRAND NEW BOOK

PRESENT CONFLICT. MEDERI GUNTLIS.

ONSCIENCE with RELIGION. or,
MODERN SCEPTICISM mot on its own GROUND.
The grantest them one most vatel question of the
day. By the author of "SCIENCE AND THE BINLE."
Every man, weman, and child wants to read it.
It gives the Christian areasen for his Falth, preves
the wonderful discoveries of science in harmony
with God's Word, disproves the Tyndail assertions, and destreys the Darwin Theory. It sells
beyond an expectation. First agent soid 33, accond
17, third 25, first week. First agent 31 gocond week.
Everybody bus at Avent a ten sensational trash
advertised by other phonsors, and secure territory for this book, that wells because the people
need and wantil. Send for circular and terms to
agents.

P. W. ZIEGLER & CO., 518 ARCH ST., Philiadelphin, Pu.

Agents Wanted for

Cross & Crown

THE SPIRIT AND POWER of the religion of Josus Chinat, as filiustrated at the Suderings and I numphs of His followers. A nobser, seventer and more turilling story is not to be found in the whole range of history. Machineently illustrated on steel with the best oughlyings of Sartain and Illimon: and splendidly bound in the highest and latest style of the art. The nost beautiful and attractive bock over offered to Agents. For circulars, with full description, address,

JONES BROTHERS & CO.,

Philadelphia Tenn.

UNSURPASSED CHANGE FUR ACENTS MENAND 04 column. He ignored to the Contributor. The Contributor. The Contributor. The Contributor. The Contributor. The Contributor of the A Death of Monde, the House weeper, Stofies, the A magnitudent promium. The marthof mes the proceeding 14.18 or year. All classes, and any young, are channed with it. No work like it for agents, one save. Nover saw mything take made it, another. "An trouble to soil. For Agents Jerms, paper, reports, &c., adverse, with Statup, J. H., EARLE, 2) HANLEY STIMER, BOSTON.

THE \$50,000 BONANZA.
\$5 TO \$50 luvested in Wall St. often Full leads to a Fortune Full particulars sont free.

Address PENDLETON & HEAD.
65 Wall Hircet, New York

LIVE AGENTS WANTED NO DELY ON CHURCH BELLS.

WESHARE BELL FOUNDRY

MOSHARE BELL FOUND