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### Contributors and Correspondents.

DIARY IN THE EAST.

last were in jerusalem—jewish pass OVER-JOURNEY TO NAZARETH.

My last week in Jerusalem had come. A week-full of interest in many ways,

besides the sad interest of parting, visits to Bethany, the Mount of Olives, Pool of Siloam, etc.

March 31st I found a small party on a visit to the great Mosque, which now oceupies the site of Solomon's Temple. The enclosure round the mosque may only be entered by Chrisitans under the guardianship of a Kawassee .. m one of the consulates. Each of the European consuls has one or more of these official servants, who, splendidly dressed in native costume, march before the consul on any state occasion. Of course their attendance in visiting the Mosque has to be paid for, as well as a Bakseesh given to the Sheikh of the Mosque who goes round the sights with the party. It used altogether to be a very expensive business, but now the charges are more moderate, so that it only cost me about 5s. for my share.

We were particularly well off in having the coursany of a German connected with the London mission to the Jews in Jerusalem, who had made a very fine model of the Mosque, which was exhibited in Vienna, so that he was very thoroughly acquaint ed with the whole place. Going down the steep, narrow street that leads from the Jaffa gate (with several bends) all the way to the Mosque enclosure, we entered by one of the western gates. It stood wide open, and there was no appearance of any gate-keeper or guard to keep Christians out. But such precautions are nsedless, for every Mahommedan in sight would be ready to act guardian of the secred place and fall on the bold intruder The gate which so entered opens directly on the central paved portion of the area. On each side, as we entered, we saw a long range of cloisters going round the suter wall, and dating from about the 14th century. In front of us, occupying the middle of the cloyated naved platform, tood the octagonal Mosque, or Dome of the Rock, occupying most probably the very site of the Temple of Solomon, and of that other temple the glory of which so excelled Solomon's, because in it He who was "greater than the temple" so often worshipped and taught. The raised platform, which is reached by soveral flights of steps, occupies but a small part of the whole enclosure, the rest is partly laid out in grass, and planted with magnificent yew trees, while in other parts the original rock of Mount Morial appears in large bare flats. The Mosque is very handsome even now in decay, the whole exterior be tween the numerous windows being covered with highly glazed tiles of bright colors, and nitricate patterns, which reflect the sun in a dazzling manuer. Much of this outer ornamentation had got broken, and when I was in Jerusalem the tiles were being removed to be replaced by others. But whether the present Moslems are equal to serious the work of their ancestors remains to be seen. The interior of the saw one face that bere any thace of reversions and the work of their ancestors remains to be seen. The interior of the saw one face that bere any thace of reversions and the same of the saw one face that bere any thace of reversions and the same of Dome was also in the hands of workmen, but not so as to prevent our seeing it all. Of course the most interesting place within the building is the large rock, which is directly under the centre of the dome. It is just the pinnacle of Mount Morial round which the platform has been built, so as to form a flat place on which, according to Josephus, the temple was erected, while over this central rock stood the great brazen altar of sacrifice, the immense size of which must have nearly

It is wonderful to think of standing or the very spot where, in ages past, the father of the faithful offered up the Son in whom all his hones for salvation for himself and his race observed, and where God "provided himself a lambfor a burnt offering" instead of Isaac. Here, too, the man after God's own heart, came to offer sacrifice, when, in answer to his repontant prayer, God slayed the hand of the destroying angel. The large bare rock is just such a place as would still be used; for a summer thresh-Beneath the rock is a large ing floor. eave, whether natural or artificial it is impossible to say, but it corresponds well with the cave described in old Jewish writings, into which the blood of the sacrifices offered on the brazen altar flowed. Here, too, we are told, in the 14th century of our era, the Jows used to como to mourn over the desolution of their temple. Now you if they were permitted, they would not enter the place polluted by the worship of the false prophet. Leaving the dome of the rock, we went down the steps from he paved platform, and passed many little prayer hiches, cupolas, and fountains to here stands lhe Mosque el Aksa. iest likely the very church built by ustinian. Its whole appearance and usinian.

Kedron valley far below, and away to the Hills of Moab.

From this Mosque we went to what is almost as interesting as the rock under the dom—that is the huge vaults under the south-eastern corner of the enclosure. These vaults, which are formed within the exterior wall which supports the enclosure, here the name of Solomon's stables. That's bear the name of Solomon's stables. That's mere nonsense, but they were used as stables in the times of the Crusaders, and the holes are still to be seen in the piers of the arches that support the platform above.

The greater part of the work in these vaults dates only from Arab times, but there are some remains of old Jewish stones in the foundation, and much of the Arab work is composed of old materials used up by them. Through the roof of these vaults the roots of the yew trees come down, and appear like great trunks of trees passing down to the floor of the rould. vaults.

From the vaults we visited the inner side of the Golden Gate, and then mounted a minaret at the north-east corner of the enclosure, from which a fine view is ob tained all over the city. Close to the minaret a scarped wall of rocks seems to work the place where the castle of Actonia rose, thus bounding the temple enclosure on the north, and commanding its courts, much to the disgust of the Jews. A sacred interest attaches to this spot, as, whether it was in this fortress that Pontius Pilate had our Lord brought before him or not, there can be little doubt that here was the castle to which Paul was carried when rescued from the hands of the Jews by the chief captain and soldiers; and near here must have been the steps on which he stood and addressed the angry multitude gathered in the temple courts, who, "when they heard that he spake in the Hebrew tongue, kept the more silence. From the top of the minarct we could get a very good idea of the topography of Jerusaleme But how changed from ancient days. Zion still rises high above the temple en-closure, but the deep valley which formerly divided the two hills is filled up with the ruins of the temple and houses, till the old gates of entrance are buried deep in the rubbish. And how small a part of the ancient compass of the city is now within the walls, and yet people can imagine that the Church of the Sepplehere, which is ever now deeply imbedded in atreets, was once outside the city wall.

Jerusalem was beginning to swarm with travellers, and thoir tents dotted all the good camping grounds without the walls. Easter was near, and long processions of higrins were continually moving about from one so-called holy place to another. The Moslems, too, were celebrating one of their factivals and moley from one of their factivals. their festivals, and noisy Jrums often called me to the windows to watch the wild-looking crowd carrying many a ban-ner, in the middle of which some holy man was borne shoulder high, and others danced along in a wild state of excitement, sometimes even cutting themselves with

April 1st, the Passover, was celebrated by the Jews. I had never seen the ceremenial, so was very glad to have an opportunity of doing so in Jerusalem. This opportunity was opened to me by an invitation from a devoted German lady who hal the superintendance of the hospital or Jews, maintained by the London Jewish Mission Society. Her task there was no light one, but was faithfully performed from love to that Heavenly Master, who has since then taken her home to rest with limself. Miss Hoffman had invited a Rabbi and his family to conduct the Passover service in the hospital, so that everything was done according to the true-Jewish ceremonial. It would take out long to describe all the various readings, One handsome elderly Jew did not open before him, but his serious thoughtful face etruck me so much, that I asked Miss Hoffman about him, She told me that he was one of the patients, of whom she had great hopes that he would receive Jesus of Nazareth as the true Messiah. Perhaps, as he sat there, and heard the boy ask (as prescribed) what was the meaning of this colebration, and heard him told that at pointed back to the deliverance of his people from Egypt, he might feel how wanting the feast was in all that once made it so solemn. Where now was the slain lamb, where the sprinkled bood? The bono of mutton from which they tore the flesh with their hands, the unleavened broad bound in a cloth on the back of one of the men, the bitter herbs of which they partook, all could avail nothing without tuat shedding of blood which alone could atone for sin. If the burden of sin lay heavy upon him, as it does on many a conscientique Jew, perhaps this Passover service, so wanting in its very central object, the slain lamb,—might remind him of Daniel's prophecy of the coasing of the and the sacrifice" Messiah" was "cut off, but not for him The Rabbi had a young wife with him, his third wife. From the others he had been divorced, and by each marriage,

the Passover bread are very rumerous and stringent, beginning from the time when the ripe grain is ready to be cut down. This mast be done under inspection of a Rabbi, and from the time when the corn is cut the armost care must be exercised that

as the Passover is concerned; but rain in "wheat harvest" is still as much a phenomenon in Palestine, as in the days when Samuel called on GoJ, and he sent it that the people of Israel might "perceive and see that their wickedness was great."
After the grain is thrashed out, still it
must be guarded with the most jealous Passover season. If a drop of water should fall on the bag of wheat, if any mouse or unclean animal sheald touch it, it is ruined. Then, before grinding it, the mill must be thoroughly decaused from all ranging of ordinary floor. all romains of ordinary flour. All must be done under authority. A friend told me of seeing a Jowess in sore distress. She had brought her bag of corn to the mill, and while there it was discovered that a mouse had nibbled a hole in it, therefore the wheat was useless for the Passover bread, and she had no more of the carofully kept grain wherewith to make it. Truly they still lay heavy burdens on men's shoulders by their traditions.

(To be continued)

### The Evangelistic efforts of Uneducated Men. -Are such of permanent value to the Church?

Editor British American Presetterian.

Sin, -In your report of services held at the opening of the new Knox College buildings, as given in the Preservenian of Oct. 15th, certain sentiments touching layeffort in the service of Christ are credited to the Chairman of the Board of Management, which it is to be hoped are enter-tained by few of the ministers of our bo-loved Church. Although the Ray, speaker aims his shafts mainly at those individuals who, though gifted with no higher theological culture than the love of Christ in their own souls, nevertheless make bold to tell the story of a Saviour's grace to their fellow men, his remarks take scope sufficient to depresente Christian work of sunctions to depreciate Christian work of every other description performed by any, save college graduates. The illiterate children of God may breathe from the heart the prayer "Thy kingdom come, supplicating the Divine countenance and blessing on all ministerial work; ... grace for the souls of relatives and neighbours, and sellyation for all man and registrations of the sellyation for all man and registrations. and salvation for all men,—giving of their substance for the cause of truth, and es-saying obedience to the varied monitions the Divine Spirit whose temples they are, yet the net results, it appears, can be summed up in the few sad words, "little

permanent good. A manifest lies tancy, howavely it must be confessed, characterizes the flee, speak-or's atterance at this point in his address, as if his mind was not fully made up as to the expediency of acknowledging to the full extent his conviction of the fruitlessness of the efforts at Christian work, of unlettered men; therefore we pass on to the consideration of another phase of the subject, on which he dilates with a much greater degree of confidence. He says, The truth is, that uneducated men, as preachers at least, have done very little permanent good to the Church of Christ. Had the Rev. gentleman qualified this observation by remarking on the "little permanent good" which the Presbyterian section of the Church of Christ had derived from the labours of such men, her would have been more easily understood, masmuch as lay preaching is comparatively a novelty in our Presbyterian Churches. from which the bitter opposition to that kind of work, which was a characteristic of the Presbyterianism of the past, is only beginning to pass away, in consequence of the manifest tokens of Divine blessing which accompany the evangelistic labours of untrained preachers at the present day. efficiency of an educated ministry. As an take much part in their irreverent sort of ordinance of God, it is above criticism, and chanteng and reading, though he had his book ought to be treated with reverence, being ought to be treated with reverence, being a means whereby He maketh Himself known. Such may not, however, be the only agency He employs for spreading abroad among men the knowledge of His name. If we find that the humbier efforts of believers, who have enjoyed none of the advantages of training which the schools afford, most with Divine sanction and are accompanied with Divine power for the ingathering of souls, surely euch ought to be regarded with equal consideration. Nor is there lack or proof of this in the Word

of God. The earnest Christian, how meagre seever his literary acquirements mey bo, whose heart yearns with compas-sion for the lost, may, with his finger on the Divine command, "Let him that heareth say, come. -Rev. xxii. 1/--Preach to the many or the few, and thread his way through all the arguments with which the leafned theologian may attempt to bar his progress.

In the brief narrative of the persecution that arose about Stephen, recorded in Acts viii. 1-4, and xi. 19-21, we find that the members of the Church at Jerushiem were all scattored abroad, except the apostles; that they preached the Word at the places whether they went, and that the hand of the Lord was with them, and great num-

But what of the Apostles themselves? he did a good deed, and laid up a stock of merit for himself. Thus do they still make void God's law by their traditions. This econocoted with the preparation of trink Scripture testimony is against him. think Scripture testimony is against him. When Peter and John, deading mentamong the twelve, were brought before the chief priests and elders of the Jews to answer or those conduct in connection, with the healing of the cripple at the temple gate, they took occasion to preach aspowerful itangements remails one of a Christian into our top of tain of any other most care must be exercised that they took occasion to preach a powerful tagency concests the surface. Then again tannou common, our transference on the corn of Joseph in old the corn of Joseph in old the corn of Joseph in old the corn of the surface of the cord of the corn of the

been with Jesus. Again, we find no rounded periods, no marks of the cultivated mind, in the sermons preached by them with such mervellous success at Pentreost and on other occasions. The simple facts of the death, burial, resurrection, assem-sion, and second coming of Christ, clothed in the plainest language, were all that was necessary, with the power of the Holy Chost, for the quickening of multitudes of sonis. These simple truths must still form the harden of the truths must still form souls are to be reached and the world claimed for Christ. But, I ask, is this testimony bound up in the hands of the theologian in these latter days? Is there in or room for the ministry of such men as John Bunyan, the Bedford tinker, or "The Missionary of Kilmany," the friend of Chalmers, who gave it as his opinion that "a selatch of Latin would spoil Sandy," "when friends recommended a course of whon friends recommended a course of college training before entering on his work, or of Duncan Matheson, the soldior's friend; or of Robert Flockhart; or of Mossrs. Moody and Sankey, on the back of whose labours the Rev. gentleman's strictures descend with a singularly bad grace? In no sense does it detract from the honourable and permanent character of the work in which such men were on-gaged, to know that they were uneducated, and that the trophies of grace which re-warded their efforts were gather, I eniefly from the masses. from the masses.

Whether better results in the way of "permanent good" might be expected from the ministry of possibled theologians in the same fields, it is difficult to tell, be cause, as a general rule, it is not in such spheres of labour that they exercise their

The cry, "come over and help us," is to all such, with but few exceptions, a "regular Gospel call" only when it comes in the shape of a request from an organized company of professed believers, to minister to them in hely things. Now, we find no fault with this mode of service; it is perfectly regions. feetly Scriptural, and believers need to be guided onward in the Divine life. We do. however, find fault with endeavours to underrate the self-denying labours of menwhose compassion is moved to active exertion by the cry, "No man careth for our souls." A kind of begrudged recognition, it is true, is extended to them by the Rev. speaker whose remarks we have been considering. He says. "They have often done good work as pioneers in now countries and heathen lands, but their labours were almost inevitably succeeded by a reign of scepticism and irreligion, or by educated men as prescuers. To the list of places here mentioned as having benefited by the labours of uneducated preachers may be added our Christian Churches. How often have the simple services conducted by such men as Moody or Variey, been blessed to some who for many years had waited on the ministrations of edu-cated ministers without apparent benefit.

There are few intelligent Christians on either side of the Atlantic, who are at all conversant with the religious movements of the present day, who will dispute this fact, and I leave it to the Rev. gentleman, the task of reconciling the phenomenon, with he was the convertions. with his own theory regarding the human agency engaged in its accomplishment.

Yours, etc., An Elder.

### Some Hints in Scripture Interpretation.

The answer to the third question in the

truth, and on the other hand commanded ve truth. Un the one hand there is a Divine Sovereign aspect, and on the other hand a human responsible aspect. as we are considering the truth from the Divine aspect we have no diffi-culty. When God declares the eternal nature of His purposes, His election of individuals, the plan of His redemption scheme, His regulation of the world, etc., there is nothing conflicting to the mind, and it is a comparatively easy matter to build up a system of truth from such data. Thus when Christ says, "Ye have not chosen Me, but I have chosen you," we say at once that means election, or again when he says, 'Lven the very hair's of your head are all numbered, we say that means the minuteness of God's providence. Guided by this class of truths, the compilers of the Confession of Faith built up the admirable system therein contained.

It is only when we have to deal with those truths in which man is addressed as a responsible agent that any great diffi-culty appears to arise. For instance, take the text, "Awake thou that sleepest, and arise from the dead, and Christ shall give theo light." Many are distressed to know how a dead soul can arise, and many scok refuge in Arminianism, whoreas the simple explanation of the matter is, that God addresses men through His Word, recognizing the fact that the Spirit in all His does not say so every time He addresses them. He says to the world "awake," orediting it with the agency of the Spirit. He says to men "believe," knowing that the Spirit is not fac from the heart of any knowing that At the time the blind and damb man. possessed of a devil was healed by Christ, no hard no mention of the Spant.—Matt. ii. 22 Afterwards, however, in answer to the Pharisees, the fact of the Spirit and agency comes to the sariace. Then again fact, however, " it is God which worketh in you both to will and to do of His good pleasure."

We only wish to mention at present one mor point bearing on the second class of truths under consideration, that in which the Word is addressed to the Saints, leaving out of view then possession of the Spirit. In Rom. viii. chap, where Paul is proving the doctrine of the persoverance of the Saints, he looks at the work as one wrought by God, and as Hodge well shows in his system, proves the dotrine by a series of arguments. Let me quote from Hodge. "It will be seen that the Apostle does not rest the perseverance of the Saints on the undestructable nature of fault, or on the impershable nature of the principle of grace in the heart, or on the constancy of the believer's will, but solely on what is out of ourselves. From data such as this we easily formulate the doctrine. But when we read I Cor. viii. 21. "And through thy knowledge shall the weak brother porish for whom Christ died," it appears to conflict with Rom. viii. The Apostlo in the chapter is speaking of the evil of the brother strong in faith by his act leading a weak brother to sin. The great truth before his mind is the sin of the strong man and not the sin of the work, yet we are not teld that the strong man perishes. He speaks of the weak as a man influenced by the conduct of another, and represents him as a weak sinful mortal, leaving out of view the Spirit and im-perishable seed within. He would not most certainly perish in his sin were it not for the power of the divine life, and the strong is to act as though his wrong conduct. might lead to the destruction of a soul whose natural bent is to do ovil. S.

### The Late Rev. Dr Stewart, Wyastone Leys.

We recently recorded the sudden re-moval of Dr. Alexander Stewart, minister of the English Presbylerian congregation of the English Presbyterian congregation at Wyastone Leys, near Monmouth. Dr. Stewart was born in Dublin, of Scotch parentage, in 1802, his father having settled in that city as a physician. The youngest of ton children, he was educated for the Irish Bar at Trinity College, from which he successively received the degrees of A.M. and LL D.; but on experiencing a change of heart, his thoughts were directed to the ministry of the Gosp-I. He was licensed by the Presbytery of Dublin, and for some time laboured, without any fixed charge, in the south of Ireland. About 1884 he became minister of the Presbyonargo, in the south of tretand: About 1884 he became minister of the Presbyterian congregation of Sufford, but after a brief time there he resigned his charge, and became associated with the "Plymouth Brethren." After worshipping with these for about twenty years, certain circumstances arose regarding which his conscientions and sensitive mind could get no satisfication, and leaving their counces. censciculta and sensitive mind could get no satisfaction, and leaving their connection, he was in 1864 readmitted by the Presbytery of Dublin. Subsequently, from 1966 to 1868, he was settled at Gariusoy, after which, with impared health and strength, he became pasor of the small English Presbyterian congregation at Wyastone Leys, from which he has so suddenly been called to his rest.

In preaching, Dr. Stewart's manner was rising and undemonstrative, rising and undemonstrative, eloquence. His sermons were marked by scriptural richness and the attractive thou, hitchness of an accomplished and

The answer to the third question in the Shorter Catechism was not given by chance by its compilers. That answer is expressed in accordance with a great principle running through the Word of God. The Scriptures," it says on the one hand, "principally teach what man is to believe concerning God," and on the other hand "What duty God requires of man. On the one hand there is declarative objective tribute to his memory are the precious results which remain of his castorate at truth, and on the other hand commanded sults which remain of his castorate at Wyastone, and of his loving voluntary the neighbouring town of Monmouth. Within the last year, chiefly in connection with his ministry, a marked work of grace has been experienced at both places. Like the palm-tree, with fruit most abounding in old age, he has left many now walking in howness of life who mourn for him, and will remember him as their father in Christ.

Dr. Stewart, who was twice married,

Dr. Stewart, who was twice married, leaves a wilcw and two little challen.
Dr. Stewart was the life long intimate friend of the late Dr. Henry Cooke of Belfast, who brought his case before the General Assembly in 1864. Dr. S.s labours in his peculiar charge were confined to a particular class, and shut him off from the masses of the people. This, how-ever, did not satisfy his ardent spirit. Ho connected himself with the "Working Mens Association" in the town of Monmonin, to whom he preached every Lord's day with wonderful success. Dr. Stuart took a lively interest in the work of Moody and Sankey.

### Golden Candlestick.

A discovery of some interest has recently been made at Gaza, in the old mosque of that city, which was once a Jewish synag gue. But on one of the marble columns of this mosque is a beaupower is abroad among men, although He stifully executed model of the golden candlestick of the temple. It resembles very much the one on the arch of Titus at Rome, only this one is surrounded with a wreath, as if trimmed for some icative ocreasion, perhaps the feast of tablernacles. It has the seven branches with candles burning in the sevents. The knife of eacinco hange from one of the branches, and some other instrument from another branch on the opposite side. The name of Kabbi Hanna, son of Yoseph-John, tho bolow-on the same colgian.

Tus north wind oan kill weeds betfer

### Correspondence.

On Theatro Going.

Editor British American Parenymetan. Some time ago I noticed a letter in your columns relative to the ovils of the theatre. The writer called for expressions on the subject, which call, as far as I know, has been unliceded. As a young man, who for some time was intimately connected with theatres and theatricals, I would like to say a few words on the subject. Ministers preach again: the evil influences of theatres, good people denounce them; yet how many of our church members uphold them by actions if not by words. There are, no deabt, some who, fancying that theatre-going does them no harra, and looking upon it in the light of a pleasant and harmless posttine, are often to be found in the private box or dress-circle. After the play is ouded, they wend their way honoward, feeling satisfied that no ovil influence has been exerted over their minds, forgetting that "no man liveth to

Many arguments have been advanced in support of theatre-going, but are they not ro many of Satan's paste board walls behind which his servants vainly endcavor to hide from Him who "searcheth the hearts" of all men. How many young men go two, three, and even four nights every week to the theatre (I have known young men to go four nights every week during a season), in time become intimates of the performers, and with how many is not this the beginning of a sad end.

Sister, at the midnight hour as you hear the stealthy footsteps crooping up the stair, if you know that the theatre had something to do with this lateness, and with the haggard appearance of your brother at break fast, what would you say? And oh! in how many cases is it not so! After the play came the friendly glass, then the adjournment to the actor's lodging, then the cards, more drink, and then-let us for decency drop the curtain here. Some may think the figure too strong, but it is not strong enough; words fail to depict fully the extent to which thousands of young men plungo headlong into sin through the doorway of the theatre. Young man, would you like to see your

sister receiving the plaudits, even of thousands? would you be pleased to see her taking the leading character in one of the so-called most harmless pieces? We'll the surroundings please you? would the low jest amuse, the eath uttered by the fair white lip—would these tend to heighten your enjoyment? If so, I am afraid you came not from a happy home circle. Would you like that celebrated actress who delights you with her delineation of "Margery," or "Desdemona, to be the friend of your chaste sister? In whatever form your tongue answers this question, your conscience thunders a distinct No. Does the air on the stage differ much from that in the dress circle?

What is the fascination connected with the theatre which seems to bind so many of our young men? Is it the love for the I think, in most instances, this question would be answered in the negative. There is another reason underlying There is another reason underlying all outward appearances, and this is the undercurrent which Satan uses to drift on many a promising youth, until he is left a shattered hulk astrand upon the rocks. How many church members do we hear saying, "I can see no harm in going occasionally to the theatre." Can we ask God's blessing to follow us? Is there room for Jesus there? Grantel that many can go and themselves receive no harm, what about the influence? The careless young man cites you, church member, as an example, and argues if it is bad for him it is so for you. What about the example! Think you you are held blameless?

What man can shut his eyes to the fact that the theatre is one of the devil's most powerful agencies? Numberless others fit and dove-tail in, so to speak, all to strongthon and sustain it.

Let those of us who confess Jesus, (ro-Let those of us who contess Jesus, (romember "confessing Jesus is swimming against the stream,") be guarded lest we become stumbling blocks. Don't let us ask, "Is there any harm?" but carefully put the question to ourselves, "Is there any good?" The example of the man who once or twice during a season visits the theatre, is more to be feared than that of the one who is always a nightly visitor. The former may be held up as a pattern by fathers and mothers, the latter, like the drunkard in the gutter, as a warning. Say, who is willing to light on the top of yonder waterfall, 'noath which the water is boiling and seething, knowing full well that to do so is death; but it we go some yards far ther up, and allow the current to bear us down towards the precipice, will not the end be the same?

Young man, God has not placed you here to walk through the world gloomy and sad, he means you to be cheerful, always cheerful, and have true enjoyment, such as leaves no sting behind. Satan's service is the worst form of bondage. Can you find no pleasure without sacrificing your liberty? If you are a child of God you can, if not. I say you cannot. What enjoyment is there in the obscene dress of the actress, the leer of the eye, and the too ofter shameless expression and gesture? Call you that enjoyment; it may be, but it is of the most depraved nature. Oh! let us rise above all this. Rememember

sternity! Fathers, see that your teachings and ex amples are right in this respect. Mothers, remember that God will one day recall his Ican. Young women, act a noble part ; discountenance the theatre; care not for the souttonance the theatre; care not for the seoff of "society." You can do much. Ont use your powers for the Lord. You will feel happier, and it may be avoid in the future days of untold misery. Young men, do not waste your strength and substance on trifles light as air. Think or the future! The keel is being laid now, and ers long the vessel will be launched on the sea of eternity. "Rejoice! O young man in thy youth, and let thy heart cheer thee in thy youth, and let thy heat the their in the days of thino heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment." The Resurrection.

Editor British American Presurturian.

Sin,-Yet once more do we find "The General Resurrection" placed as the title to another portion of Old Testament pro-phecy, if not by the translators—by the publishers for the British and Foreign Bible Society. This is the prefix to Daniel xii. 2, a passage where many think they see a literal resurrection set forth in language, so plain that it cannot be gainsayed. Many of them that eleep in the dust of the earth shall awake, some to overlasting life, and some to shame and everlasting contempt." This passage is very similar to one already a oted, John v. 29. The awards are the same. It also finds a counterpart in Rom. ii. 0-10, "Who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honour and immortality—eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness—indiguation and wrath, iribulation and anguish upon every soul of man that dock evil, of he Jew first and also of the Gentile. Awards—having a reference not to a future but a present dispensation. Or if it should be objected that one of the rowards promised, namely, "ctornal life" cannot pertain to a merely regenerated state of humanity; it should suffice to give in reply Christ's own definition of sternal life. "This is life own definition of eternatine. This is no eternal that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." And again, "He that believeth on Me hath overlasting life." But what are we to understand by the first clause of the verse, " Many of that sleep in the dust of the carth shall awake?" Isainh, prophecying of the coming of the Lord, exhorts Judah and Jerasalem to "Enter into the rock and hide in the dust." When he utters God's judgment on Babylon, she is called on to come down and sit in the dust." Micali, exhorting Jerusalem to mourning, cays "Roll thyself in the dust." Nahum, denounce ing the King of Assyria, says, "My mobles shall dwell in the dust." And God speaking to Job out of the whirlwind, demands "Caust thou-look on the proud and bring him low: tread down the wicked in their place; hide them in the dust to-gether?" If, therefore, "hiding," "sitting," rolling," and dwelling" is the dust, are significant of fear, humiliation, oppression, and affliction; deliverance from these would be appropriately expressed by "awaking" "arising" and "coming forth" from the dust. Issuah xxvi. 19 is to the point. "Thy dead shall live, with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dow is the dew of herbs, and the earth shall east out the dead"—words having certainly no reference to raising to life, bodies literally dead, being part of a song of triumph and rejoicing, on the occasion a great deliverance from the rule of "other lords who had dominion over" God's people, but who had been cut off, and so completely extirpated, that the earth is represented as casting out oven their dead bodies, and their memory is made to perish: while those whom they had trodden in the dust of oppression, sing and rejoice ever their recovered rights and

To make the passage under consideration point to a general resurrection still in the future, forces it out of its natural connection. In the former part of the pro-phecy, Daniel interpreting Nebuchadnezzar's vision sketches the various dynastics ropresented by the image, from their rise to their culmination in the advent of the Son of Man, and the setting up of His kingdom. In the latter—he records a similar vision of His own, ombracing the same periods. but nothing more particularly, the bearing of passing events on the history and fortunes of His own people, with the various troubles in which they were involved, culminating at last in a great deliverance under the Prince Michael; evidently the same person formerly called the Son of Man: events which had their fulfilment in the inauguration of the Christian dispen LAYMAN.

## Roman Catholic Processions.

Editor BRITISH AMERICAN PRESETTERIAN

SIR, - in your issue of the 29th ult., there SIR,—in your issue of the 29th ult., there is an article headed "Roman Catholic Processions on Sunday," and signed "C. P.," and as some of his remarks are very strange, if not absurd, I would like to say a few words thereon.

"C. P." says, "If such people would conduct their processions on a working day, and would not discommode others in doing so, it is scarcely prohable that they would

so, it is scarcely probable that they would be interfered with. Well now. And so those men who throw stones and discharged firearms at the police and procession were doing it in defence of the sacredness of the Sabbath. Dear good young men. What a shame to call them rioters, and put them in prison, for being engaged in such laudible work, as protecting the Sabbath from being descorated—no wonder it is difficult to get a verdict against them. "C. P." eught to appeal to the City Council to give each of them a bag to hold stones and a leather medal to be worn on Sundays, so that they might be a terror to Sabbath broakers. Again, "C. P." says that the Sisters of Char ty and Fathers and Su-perioresses, all of them flaunting their peouhar costumes on the streets, are intended no doubt, to tell on the public mind, and to pave the way for effective prosclytism. Dear me. And so he thinks that Protesalmost tompted to ask the Bisters when I meet them if they had got their heads hurt. But "C. P." may be right, for I had nearly forgot that there is a class of men who call themselves Protestants who are very fond of flaunting peculiar costumes in glaring colours in our streets. I wonder how many Roman Catholics have been brought to Protestantism by seeing the peculiar drosses in purple and orange and

only tend to fill the minds of intelligent

Then, sir, "O. P." makes a great discovery that the Globe is too liberal in publishing a Bishop's sermon, Romish consecrations, and Romish marriages, and other movements of Romanism, and then he asks is this liberality a proper thing? Well, I think it is, for it gives us a knowledge of their sayings and doings. But is it not strange that "C. P." and the Pope should be crying out the same thing-too much liberality. The Pope thinks that Victor Emmanuel is too liberal in giving his people civil and religious liberty. Germany is too liberal, and Austria is too liberal, and France-where is she? - who used to support the old man on his throne with ber arm . Too liberal : she too has become like the rest, and will no longer assist the Pope in trampling down Italian freedom. And Spain; she too has dared to be free. though yet in the toils. And Britain? What of her: is she too liberal? Yes, she leads the van. Long ago her liberality drove James the Second from his throne and placed upon it William the Thirdthe most liberal man of his time, so liberal that his life was made miserable by the old tory faction of that period. And. Sir, this liberality complained of by "C. P.." this liberality complained of by "C. P.," will yet drive Popery and every other error from the Christian Churches, for Popery exists in some shape or another in all our Churches, and must be rooted out, and I think by the liberality of the press.

Huren, November 1st, 1875. H.

Creed and Conduct.

Editor British American Presenterian.

Let us hope that it will be so, at any rate, of the controversy just raised regarding the state of the wicked after death. Rom viii. 18 gives one this confidence. Allow me to suggest how this may be.

CAUSE OF THE CONTROVERSY.

Does it not lie in the want of harmonyirreconcileable to the world-between the professed belief and daily conduct of Christians towards unconverted friends around them, not to speak of the heathen, living, and hable at any moment to die, nuder the wrath and curse of an infinitely just and holy God. A young man of education, refinement and high morality told me not long ago that this was the great hindrance in his mind to embracing the Christian faith. As he spoke he t weed to a volume of cesays of the day in which this really strong argument was powerfully presented. He had been under the pastoral care of several of our ministers, and been much in the company of others, and yet he added, "Only one, besides yourself, ever spoke to me about personal religion." He went on to mention as facts some instances of ministerial inconsistency which I cannot here bring mysolf to record. Is it any wonder that when Zion thus takes its case, the world refuses to believe its creed, and soon doubts and controversies upon such questions as to the state of the lost make their appearance in the Church. God seems to permit, if not order it, for

THE CHURCH'S GOOD,

that His people may be aroused to define more carefully into conformity with it against the knowledge of God, and bringing determined, self-denying, agonizing efforts ence of Christ." 2 Cor. x. 5.

for the salvation of the lost in many family and social circles—something library and social circles—something library family and social circles an and count circles—somothing like adequate efforts to "pluck brands from the burning," far more good than harm will be done. God seems to force it upon us for this very purpose. The Church will make a great mistake if it tries to

## DISPOSE OF THE MATTER

with mere anti-heretical proceedings and dogmatic deliverances. The only triumphant indication of the creed of Christ is the life of Christ exhibited in his followers. venture to call the attention of all interested to this other aspect of the case as one of still greater importance.
Yours, etc., Consistency.
Cct. 80th, 1875.

## Conversion.

Editor BRITISH AMERICAN PRESENTARIAN.

Conversion is the fruits of regeneration. The chief distinction between Regeneration and Conversion is, that the former is the work of God in giving a man a new heart; the latter is the spiritual action of the regenerate exercising repentance toward God and faith toward the Lord Josus Christ, As defined by one of the Puritan Divines: "R generation is a spiritual change, conversion is a spiritual motion: in regeneration there is a power conferred, ccaversion is the exercise of that power: in regeneration there is given us the principle to turn, conversion is an actual turning: regeneration is the motion of God, conver sion is the motion of the creature toward God." The relation between Repentance and Conversion is thus defined by Stier: tants are such poor silly minnes and holds pointained is the beginning to the positive of goodness, but merely by ambition, or costumes worn in our streets will make wickedness; conversion is the positive of goodness, but merely by ambition, or salf-love, or some similar affection." This "Repentance is the negative element, the proselytes of them to Romanism. I think | element, a bolivering turning to the they produce a feeling of pity, for I am | future good through confidence | future good through confidence to mercy."

To such a view of conversion objections are raised by those who believe that man can turn to God without the aid of super natural influences;—and likewise by such as underrate the difficulty of repenting and believing, by ascribing to man some remains of moral power for effecting these results, and who represent the work of the Spirit as merely a rendering of some aid scarlet, and gold, displayed in the twelfth of in assisting the original p were of the mind. patriousm. As to July precessions? I think none, for such displays by both Catholics and Protestants a man by his own free-will receives the lack of conscience.

grace that is divinely offered him; and that it always remains in the power of the free-will to reject the grace bestowed, because grace is not the omnipotent action of God which cannot be resisted." Watson adopts this view and teaches that "man has power to choose or refuse life or death," which doctrine he adde "is against the unfrustrable operation of grace 'upon the clott." This view labours under the following detects: (1) It overlooks the fact that the will is uself subject to the influence of the Spirit, and freely chooses what the renewed affections desire. (2) It makes the sinner the chief agent in his conversion. (3) It represents the corrupt nature as stronger than the operation of the Divine Spirit.

We need not add that such errors in theology are the results of holding that strange dogma in philosophy, viz. The Power of Contrary Choice, which means that the unregenerate will, without any motive, but simply in viiture of a power which it possesses, may choose in the direction of holmess, or in the direction of sin. This dogma separates the will from all the affections of the soul :- from the whole disposition of the individual :-- and represents it as reigning in dreary isolation, acting the part of a despot, now, choosing this, now, the very opposite, without any assignable reason; being simply self-determined in all its volutions. It is no part of our consciousness, nor is it in keeping with our experience that, regardless of motives, or of the inclination, the will determines its volitions. The very nature of our volition is the resolving on that which is agreeable to our affections: for it is absurd to say that with an inclination one way, we able to will the contrary; for the fact that we willed, proves that our inclination lay in that direction." It is evident that no man has power to change the current of his affections at pleasure. If any man thinks he has, let him try to what extent; but him try to love the object he lanthes, or bate the object he loves. If he has the desire to change the object of his affections for another, this proves that the change has taken place.

of no consequence, unless man consults its efficacy. In other words, the human will limits the will of God. The Apostle Paul tought a different dectrine: "For it is God that worketh in you both to will and do." The Calvinistic view commends itself to the mind on the grounds of a correct logic, and a sound exposition of the Scriptures. It teaches that if grace is effectually resisted it is resisted by a regenerated or by a corrupt heart. It cannot be by the former, because such would be contrary to its very nature. It is evident it must be by the latter. Now, if the corrupt heart, which is naturally disposed to war against grace, carries its opposition to the point of successful resistance in one, it will be of successin resistance in one, it will be difficult to up "stand why not in every case. If such are the adverse conditions under which grace operates, it will be difficult to believe that a single case of conversion is possible. It further sets the Scripture truth in a clear light by teaching that while resistance may be made to grace, the ultimate issue is never doubtful because the means used by the Spirit are " mighty through God to the putting down of strongholds, casting down unaginations,

Good Works. - Viewing conversion as the outgrowth of regeneration the inquiry becomes portinent. Can man do good works previous to his conver-sion?

It materially assists the answering of this question to notice that there are too separate standards by which good works are judged-the Human and the Livine. Popularly speaking the former standard takes no recognizance of the spiritual; frequently overlooks the motive of the act -and embraces as good works such as fail to the life of Christ exhibited in his followers.

It may be the duty of yourself, in the editorial chair, and of the "learned and able men" you justly recognize in the Toronto Presbytery, to deal with this difficult question controversially, but I would on the outward appearance, the Lord looketh on the heart." The Church of Rome teaches that there are certain works done before justification which are not done before justinession which are nor sin, on the ground that the depravity of man is not total but partial. If we take the Scriptural view of the fall and its re-sults, we cannot but dissent from such a The acts of any unregenerate man must evidently be righteous or sinful in God's sight. We have shown that good works proceed from love manifested in a his of new obedience. Now such a life belongs to the converted only. "A corrupt tree cannot bring forth good fruit." "What soover is not of faith is sin.

We are not, however, on this account to change the popular mode of expression, or that we are to be heard for our much to cease to draw moral distinctions between the actions of unbelievers. As Calvin says: Nor do I, in opposition to common souse, contend that there is no difference between the justice of Titus and the cruelty of Nero: between the continence of Vespasian and the lust of Tiberius: between the observance of law and justice and the contempt of them: for we see how God visits those who cultivate virtue, with many temporal blessings. Still the observation of Augustiae is true, that all who are strangers to the true God, however excellent they may be deemed on account of their virtues, are more deserving of panishview of the question is that hold by the Reformed Church in Holland; 18 expressed in Article xiii. of the Church of England, and is clearly sot forth in our Confession of Faith.

## (To be Continued)

The chief want of the times is not a higher culture. The chief want in our literature is an honest, native spirit, and the chief want in our politics an untrading patriotism. As to our politics, the evil is not in the lack of knowledge so much as in How to Discourage your Milister.

Hear him "now and then." 1. Hear him "now and then." Dropin a little late. Do not sing; do not find the texts in your Bibles If you take a little sleep during the sormon, so much the

2. Notice carefully any slip he make while you are awake; point out the dell portions to your children and friends, it will come around to him.

3. Consure his efforts at usofulness; de plore his want of common sense; let him know that you won t help him because A B. does, because you were not first con sulted, or because you did not start th plan yourself. 4. Lot him know the follies and sins of

his hearers. Show him how much he or orrates them, and tell him their advers criticisms on himself. 5. Tell him when he calls what a strang

er he is; how his predecessors used to drop in for an hour's chat, and how much you liked them. 6. Nover attend the prayer-meeting; frequent no special corvice. Why should you be righteous over-much?

you be righteous over-much?

7. Occasionally get up a little gaiety for the young folks. This will be found very effectual about the communion season.

"There is a time to dance."

8. Give him no intimetion when you are

ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

9. Require him to swell the pomp of overy important occasion, unless, indeed, there are prudential reasons for passing him over 10. If he is always in his pulpit, clamor for strangers; if he has public duties, and sometimes goes abroad, complain that he is never at home.

11. Keep down his income. Easy means

are a sore temptation, and fullness of broad is bad for every one—but the laity. 12. As he will find it hard to be always

at heroe to receive callers, and always running among the people, and always well prepared for pulpit and platform, you principle of all grace and goodness. God furnishes the means, but man makes it successful. What God and the Holy Spirit do is of no consequence, unless man consults to its efficacy. In other words, the home to the constant of the consequence of the consequence

## Bundom Aendings.

There is nothing so mean but I may sin in it—therefore, there can be nothing so mean but I may pray in it.

God's promise does not bind Him, in the true sense of the word, but it tells us what his heart is. Be assured of this all yo that hear mewherever Satan's emissaries, or sinners in

the darkness of nature-whoever knows God loves God. Ir we trace : o these things to their source, we shall soon find something else, besides the sovereignty of God, which hinders our

being hapry. May they remember that their Refiner can make no mistake; and may this by their comfort, that He who tries them is

He who died for them. GREAT God! what a God hast Thou been to us! Keep us from the sin of wondering at it, seeing Thou hast giver us Josus, the proof and pledge of every

blessing. Do not travel up from the precept to the to the precept. Yo must know Christ as the priest before yo know Him as a

No man, I apprehend, can enter heaven

who is not a fulfiller of God's holy law; if so, it is at the expense of justice that norcy is shown; it is upon the ruius of His throne of power that the throne of mercy is creeted. (Rom. viii. 83, 84.) I ACCEPT the fact, the simple fact, the

ugust, solomn fact, that it was necessary for Christ to suffer. Those who say that Ohrist's sufferings were not vicarious will have to fight, not only with the Bible, but with all the weight of human life.

Do nothing you would not like God to othing you would not to hear. Write nothing you would not like God to read. Go to no place where you would not like God to find you. Read no say, "Shew it me." Nover spend your like as to say, "Shew it me." Nover spend your time in such a way that you would not like to have God say, "What art then

Some one estimates that all the prayers recorded in the Bible could be repeated in thirty-five minutes. Most of them are from one minutes to two minutes long. The prayer of Solomon is loss than tea minutes. Is there not a lesson and a warning in these facts, which should be noted Christians I Let us not imagine that we are to be heard for our much: speaking.

Is it not a straight and a narrow door? Aye, but the few who seek shall find it. There are well-worn paths that the sheep have made as they followed the Shepherd thither. The Shepherd thither thither. The Shepherd himself has set up a highway. Finger-boards point the way to the gate; good evangelists (cf in Bunyan's "Pilgrim's Progress") stand here and there to point to the Wicket Gate, and cry, "This is the way—walk 56 in it!"

Ir was as the suffering Messiah, the Snepherd-Saerifice, that the Jews rejected Jesus. The priests of Pharisaism stood at the door of the Temple, warning off all who came to teach in the spirit and power of prophecy, who did not belong to themselves, or who would not adhere to their dogmas and reasonies. and recognise their authority. oligarchy est itself to be not only the porter of the door, but the very door itself, usarping the claim that through them the teachers of the people must come. Thus they gave, through their perverted doctrines and lives, the means of entrance to thiever, nay, they were thomselves the thieves and robbers refered to, but the "sheep" did not hear them; the shosen remnant reject. ad their proud imploty, and still looked and longed for the coming of the true Massiat. Shophord.

Toronto, Ost. 28th, 1875.

### Our Foung Lolks.

Am I My Brother's Keeper? PART II.

"Mamma, I've said all my lessons so well to Clara that she kissed me, and let me repeat my hymns to her. Wasn't that nice? Sho's turning quite good like you; I wonder why? Ever since the day every-body was mid about the newspaper, she har been different. She hardly ever scolds me now, and I heard her tell Mary the maid on Sunday that she need at mind staying at home from afternoon service, as she could attend to her own wants. Was'nt that funny for Clara? You know she used to make Mary sit by her reading movels every other Sunday, and I heard Mory say there was a deal of foolishness and badness in the novels, and that she wondered you'd let them into the house. "Oh my dear child how sad! How I have failed in my duty in many ways!"

"No mamma, not you, it's only Clara; you're good; oven Elden says that, and I heard him say yesterday morning to papa when they were angry over something, that after all he thought your training would be sefest."

"Alas! my child, 'tis there I have failed.

How little have I done to train my children; my foolish sinful fears of displeasing others have kept me silent, when I should have spoken, and hindered me from requiring obedience to what I knew was right. My cowardies is quite sinful, I see it

Little Ethel's arms were round her mother's neck in a moment.
"You're not a sinful coward, ma. I won't

have any one think that, you're good, and I'm going to try to be like you; and I think you could coax Clara to be good too slie's sorry I know—she often has tears in her eyes."

Leave me now, my darling; I have much to think of; great changes are needed, may God bring them about. Go to your sister and tell her I wish her to come to me in half an hour. Do not ieaze her with your prying, curious ways; they are quite wrong, and work much mis-chief."

The child stood for a little time considering her mother's words. "Is ma angry with me, I wonder?" thought she. "She spoke very gently, still she found fault with me, but not the way Clara used to, with loud hard words. And then Elton has a way I hate: he mocks me, and call me "old curiosity shop," and pa laughs, and pinches my check, and tells me I must be a lady in everything; its all mixed up. I I could know exactly what it means."

At her sister's door the child paused and said half aloue to herself: "Ma told me I was'nt to teaze her. Well I won't; but I hope she wou't be cross and tell me not to talk. I like to ask her about the gs."

During the musings the door opened suddenly, and Clara came out in walking

"Oh, where are you going to? May I go too? Do take me, I love the shops, and seeing all the nice things you look at." "No Ethel, you can't come now, some other time maybe."

"I like now best, and I have ten cents to buy ever so many things, and I'll give you romo candies; do take me?"

"It's of no use your trying to bribe me, I tell you," said the sister, drawing her coarf away from the little one's grasp.
"You're a nasty ill-natured thing then,

and you need'ut talk about briding; you said you used to do it yourself to Becky."
The last word seemed to electrify the young lady. "You're cruel," she said, re-turning to her room and sitting down. You could not have said anything to hurt

me more."
By this time Ethel was all penitence, with her mother's caution sounding in her cars. er inother's caution sounding.
"I'm sorre, Clara, but you know"—
"Yes yes, I know, but don't say any-

thing more about that-about B-

said seven years in the penticutary was too good for he., and he was g' d she was going ther soon.

"Oh, oh, oh I for mercy sake stop !"
"Oh Clara I'm sorry again; don't tell mamma, for she told me not to teaze

you."
"Did sho?" asked Clara. "Yes, and sho said you were to go to her in half an hour, and its ever so long

since that already." But I want to go out."

"Well I'll tell her you had a very great ongagement, and could'nt at all possibly ever spare the time till you went away and got back again."

The smile which for an instant played on Clara's lips gave place to a very grave, indeed sorrowful look, as she took her little sister's hand, and said gently, "No Ethie, I'll go to mother now; you must never again make out an excuse for me

which is not quite correct."
"You're funny, Clara, but I like it;
'tig'nt the crossold way, and ma'll be glad. She's so serry about nover doing daty to us the right way, though I think she does; don't you? It's only pa and Elden that call duty stuy, and you used to, but you're not going to again; you're doing duty to ma now, ain't you?"

Clara could not help smiling at her little sister's quaint threwdoess, still the sad look seen came back to her face, and was there when she opened the door and ap-

proached her mother.

"Oh, my daughter, you were going out—
I'm sorry I interrupted you."

"Its her duty she's doing new," explained Ethel; "and you're going te do
duty to her too, aint you ma?" This
singular remark from the little girl brought
door all the the sheete of both her deep color into the cheeks of both her

mother and sister.
"Oh how sorry I am for the past neglect of it," said the former sin'ply
"Ask her where she's going, and tell
her to take me," whispered Ethel in her

"If you tell her she'll think it her duty to do it."

"Hush, my child, run away, leave sister and me in quiet.

"Then may I go and get ready to walk with her?" persisted Ethel.
"No Ethel, I cannot have you to-day."

"No Ethel, I cannot nave you many.
"You're not trying to be good, now I am here," said the disappointed child walking off slowly.

Left thus together, mother and daughter remained for a time quite sitent, but both here with panelis (houghts. At

both busy with painful houghts. At length Mrs. Wills said, perhaps it inconveniences you, my dear, to romain with me, another time will do yet.

"This time is best I believe manima, I am afraid to put off.

"You are light my child, it is a great fault of muc to do so, and often causes bitter self-reproach, but what can I do for you?"

"Tell me truly, please, whither I am right

in wishing to see Robecca. I was just set-ting out to ask Mr J. to take me with him to the jail. I know he visits there every

"You really wish to see her; to go to the jail for that purpose," asked the

mother in the greatest surprise. Yes, but Ethel stopped me, and made me think I should consult you first."

"Did the child sry so?"
"No; but she said something that set me thinking, and I saw that I should look to

you for advice.' Mrs. Wilks sighod deeply. "Ah, my dear daughter," she said after a little, I only wish I were a better and more faithful advisor, and that we walked more closely together in the ways of the Lord. But about your vieit, you will, I foar, find it very painful;

mine proved so." "Your's, mamma?"

"Yes. I have been to see the poor girl more than once since her trial, and the interviews were very humiliating to me, but I trust useful."

"What is her state of mind?" question-

ed Clara. "I can hardly describe it. On first seeing me she grew quite violent and abusive, accusing me and mine of having

helped her on to ruin."
"Oh! groaned Clara," has the poor girl such a thought? How can I meet her."

"This mood did not last long. When she found that I did not resent her hard words, but was much moved with pity for her, she relented a little, and even said that I had given her a chance of learning better,

"But what more, mother? I feel sure she must accuse me. I know I deserve her repreaches, but I can't think how alio could biamo rou."

"Ah, my daughter I can easily understand it, and see its justice too—I grievously failed in my duties as her mistress, and your guide—Had I been more careful in training my children, more courageous in standing up for God, and enforcing His holy laws in my household, much, very much evil might have been avoided, and much happiness secured."

"But mamma, we all know that you love right, and practice it yourself."

"No, no, my dear child, I cannot allow you to say so; had it been so, the bittorness of this hour might not press on us. I do not mean to say that I am without love for my Heavenly Muster, but how cold and shrinking that love has been, is but too miserably proced."

"Ah, but we have all made it so hard for you to carry out your own views."

"A good soldier should be ready and willing to endure hardness. But I have turned from the contest in my weakness; I see it now but too plainly in its unhanny results, and I am hearthly ashamed and grieved; but my daughter, should you accomplish your visit, what would you say to the unhappy girl? How would you meet her reproaches?"

"I cannot tell, mother, I confoss I greatly dread the interview, and most of all fear myself my own unfitness to advise or offer instruction or consolation; yet I feel that I must at least confess with shame and grief to the poor girl my own faults in connection with her. I think it will do me good. I want to be made humble and penitent. You have always taught me concern to show me how wrong my "Is it because she's in jail?" The sister will do me good. I want to be made humwinced evidently. "You know pa read it all out at breakfast, and he laughed so, and me enough to show me how wrong my me enough to show me how good and the same had been and the same an conduct towards her and 10 other servants was, and I have had my Bible and public instruction, and many opportunities of learning God's will, and yet I have

slighted all." "Ah mother, 'tis terrible," and the girl barst into tears, genunely sorrowful ander a sense of her offences. Her mother wort with her, and whispered some loving work with ner, and winspered some loving words—loving and faithful too, which brough a little brightness, adding after a while in a firmer voice: "Let both of us, my daughter, seek our Heavenly Father in great humility, and confess to Him our many transgressions, entreating from Him pardon for the past, and the guidance of His Holy Spirit for the remainder of our lives. He is ever willing to receive all that come to Him with the plea of His beloved Son's merits, and a simple trust in His mercy through Him."

A little time longer was spent in such thoughts and words as brought comfort and strength, and then mother and daughter together found their way to poor Beckey's cell.

## (To be Continued.)

A GREAT DEAL of trouble is expected at the approaching Guibord funeral. As the cometery is outside the city limits, the Mayor has refused to mterfere.

THE OCCUPATION Of Egypt by the British is held by the Pall Mall Gazette to be only a question of time, as it is necessary for the preservation of the Indian Empire.

THE COURT of Arches, presided over by Sir. R. Phillimore, has expired. It derived its title from the Latin name of the church where it used to sit, S. Maria de Areubus, known as Bow Church

THE GULF STERAM is to be robbed of 148 honor. It is now said to be the whole Atlantic occan which moves from South to on the surface, and from North No ath at the bottom.

### Savonth Senool Teacher.

LESSON XLVIII.

Nov. 38. JESUS OH THE GROSS (John atz.

COMMIT TO MEMORY, vs. 29, 80.
PARALLEL PASSAGES. - Matt. xxvii. 55,

PARALLEL PASSAGES.—Matt. xxvii. 00, 50; Ps. lxix. 21
SCRIPTURE READINGS—With v. 25, read Luke i 34; with v. 25, compare Eph vi 1-3; with v. 27, compare Matt. xxv. 40, with vs. 28, 29, read Ps. xxii. 14, 15, with v. 80, read Heb. x 14 and vii 2
GOLDEN TEXT.—The Lord hath laid on him the injentity of us all—Iso lift 6

him the iniquity of us all .- Isa. lill, 6. CENTRAL TRUTH. - Josus finished the work given him to do.

The event to which all Serioture from Gen. iil. 15, looked forward, and to which the whole church must look back, the roost momentous in the history of the world, without any parallel, is here. It is detailed by all the Evangelist, each mentioning something not given by the rest. This account is peculiar to John. The incidents reported are such as bear on Christic substitute for a such as bear on Christ's substitution for us, and on the fulfilment of Scripture (1 Cor. xv. 4), not such as satisfy mere curiesity. His death was public, formal, according to the forms of law; violent, by the hands of execu-tioners, in daylight, in a well-known place, and in the midst of foes, though not without some sympathizing witnesses. To them our attention is first called in this

John appears from various circumstances. incidentally mentioned, io have been in better position and circumstances than the rest of the disciples. He had influence, for example, with the High Priest to secure the admission of Peter to the judgment hall (John xviii. 16). His father owned boats and had servants. He was true to Jesus when others fled, and remained near the cross. It was not so high as to prevent communication with the Redeemer in the intervals of the soldiers' interference and the popular domonstrations. At such a time the touching incidents here reported occurred. We can r gard separately the provision for our Lord's mother and

the final scene.
I. Beneath the cross, without regard to the sufferings or the feelings of him who hung upon it, the soldiers gambled for the coat of Jesus, the clothes of the executed being their perquisites. But all were not so heartless. Near to the cross stood his mother. Romanism having all but deified her. Protestantism has in reaction against this idolatry, spoken cautiously regarding her; and indeed she is never called the " Virgin Mary" in Scripture; but we must regard her with love, sympathy, and ven-eration, entirely and far apart, however, from worship. That she is "blessed among women" (Luke i. 28), no more proves that she is to be prayed to, than that "Jacl, the wife of Heber, the Kenite," is to be thus honored (Judges v. 24). She must, by this time, have been fifty years of age. Her companions were two in number according to our reading of the verse, three according to others who do not take "his mother's sister" to be "the wife" (i. might be daughter) of Cleophas or Alphous. The Greek is ambiguous, and xespectable authors are ranged on opposite sides. The absence of an "and" proves nothing either way, as one may see in Acts i. 18; Mattt. x. 2). Mary Magdalene (of Luke viii. 2, not of vii. 80) was the third, or the fourth, as we decide the above question for ourselves (out of whom Christ had cast devils, though there is no charge against her character, and the word "magdalene" as applied now, is gratui-tons. All showed courage, affection, tender sympathy and gratitude. They could the soldiers would conclude, do no harm. Perhaps the centurion (Matt. xxvii. 54) Perhaps the conturion (Matt. XXVII. 32) indulged them. Perhaps John had influence again. He only incidentally shows he was there (v. 25). If we admit that a fourth woman was intended, she would be his mother. From the cross Christ gave proof of his tender human feeling and of his affection as a son, by committing her to the care of John, whose love he could trust. He had remembered the thief and his murderers, and, in an interval of his sufin the care of the "disciple whom he loved," bidding her regard him as a son.

Joseph was probably dead. She was homeless, desolate, and no longer young. She never was rich, and now she is serely bereaved. He calls her "woman," for she, like us, is to know Christ no more "after the flesh," but as her Saviour and Lord. (Perhaps there is reference to Gen. So far is she from being patroness iii. 15.) and guardian of the church, she requires a

home and protection from a disciple.

Jesus thus puts honor on the fifth commandment, and sets an example to all regarding aged parents. This teachers should urge. II. We can now come to the second incident attendant on our Lord's death. He was pierced with the nails. The wounds speedily inflame. Fever and a burning thirst set in. He is exposed to the open air. Langour and weariness follow. This feature of his sufferings, the Evangelist says, was predicted in Scripture. For the words, "that the Scripture might be fulfilled," are not Chris, s: indeed they might be read with the words going he-fore, nor do they imply that he had in his mind to fulfil the words (which occurs in Ps. lxiz 21), but it was the natural and ordinary experience of such a sufferer. The Roman soldiers used for their drink

a cheap, common wine, allowed to become acid, and of which a vessel was at hand. "Set" for their use while waiting, as it was commonly necessary to do at such

We may suppose the darkness to have come on after the last incident, and the ory "my Goo," etc., to have been uttered in it. Perhaps the whole 22nd Psalm, of which it is the opening, was present to the mind of Jesus (read it and see how fitting ming of Jesus (road it add see now itting it is), the last part of it gladdening him as the darkness passed away. Then "after this," Jesus knowing, from his own infinite wisdom, that the whole of what he was to andure had been undergone, accomp. shad or "finished," the same word as in v. 80, and intending (we esm only surmise

here) that men should see that so really suffered, and that his suffering was like that of others, cried, "I thirst." He had "power to lay down his life" (John x. 18), when and as he would, and he did not mean to postpone it till night should prevent it being witnessed. The attention of the soldiers is thus called to

The soldiers took hyssop, of which the nature is not certain (some see a reference to Heb. ix. 19 and 1.z. xii. 22, put a sponge lifted up on the cross, he did not reluse when the sponge moistened his hips. He does not frown on this act of pity from hard, rough men.

Then came the erv-one word in the Greek—the greatest and fullest ever offered by human lips—"finished!" How much it includes! A!! the sufferings endured, all the predictions fulfilled, all the penalty borne, all the example set, all the aw obeyed, all the blessings purchased all the instructions given, all the Fat or's will done, all the righteoneness brought in (Dan. 1x. 24), all the redected bought with the blood now being shed for he contern-plates his death as over), he "howed his head and gave up the ghost." We die hecause we cannot help it. Our will has nothing to say in the matter. He could have helped it. It was in his own power. All the details indeed were of divine appointment, but Jesus was a party to them, and his submission was voluntary. His gave in the ghost, he was a party to the manufacture of the gave up the ghost, language used only in relaion to him, commending his spirit to his Father. His human spirit passed, as he said, into paradise (Luke xxii. 48), the unseen world, unhappily rendered "hell" in "Apostles Crood." Nothing is vid us to satisfy more our iosity. Everything is told us to convince us that he "dier for our sins." All that followed was in consequence, necessary consequence. Prameally all was over.

Every teacher will find points in this lesson on which to dwell, for the subject is inexhaustible; but we may indicate as specimens the follow:
(a) The worth of man in God's view,

when Christ died for him.

(b) The completeness of God's plan and of the Bible, the Old fulfilled in the New Testament.

(c) The evil of sin, when it deman led

such an atonoment.

(d) Our helplessness in the Lord's hands. Who of us could say, "it is finished?"

(6) Our safety in Christ. Ho has "finish-

ed" all.

(f) The ground of our New Testament worship. The shadows have passed away \_we have the substance. (g) Our security in death, and for ever,

"Christ died for us."

### SUGGESTIVE T PICS.

The contrast-soldiers how employedwomen-who they were-number - two theories - by whom accompanied how known-condition of Mary - our Lord's words—their meaning—nutent—lessen to us—his physical suffering—how expressed—the relief offered—of what kind—in what way—how received—his last word—its meaning—his act—poculiarity of his death—how described—the lessons to us—as to man—as to God—as to law—as to our dispensation, and as to our safety.

### Cultivate Habits of Observation in Children.

The boy who leaves school with a fixed habit of observation, is really just beginning his education. He is passing from the tuition of imperfect teachers to that of instructors whose stores of knowledge are boundless, and whose methods are always best. There is really ne more curious study than that of men's habits in this particular. To ordinarily observant poonle it seems simply a marvel that some men and women can see so much and learn so little. We ourselves have known, for instance, a person of fine ability, occupying editorial positions, who could never learn how to indicate a desired alteration on a proof-sheet, and that, too, when they were called upon to so indicate their wishes earned upon to so ministrate their wishes every day on proof slips and which similar alterations were marked already. We knew a shipping clork once, who, after dealing directly with steamboats for years, was astonished to learn that a part of every steamboat is under water. The tendency to this habit of observation, together with its consequent liabits of comparison and reflection, nature implants in every human mind, and it is this that gives birth to the perplexing questionings of all children. When it is allowed to develop itself, it becomes the best and surest of all educators; but for the most part it is rudely suppresse in early childhood by reason of the indo-lence of parents, and so we find it, existing very foobly, if at all, in half the people we meet. Your child wants to know the facts about everything he sees, and the reason for thom. He naturally asks his father or his mother, who to them are the repositories of all wisdom. It is not always pasy to answer him; and as the average parent cares a good deal more for his or her own comfort than for the future character of the child's mind, the matter is commonly disposed of by an injunction against questioning, which is as great an outrage upon the child as anything can be. He has a right to ask questions. The God who nut it in his mind to question you, who put it in his mind to question you, made it your duty to answer him to the very best of your ability. And your sbility to answer depends largely upon your industry in trying to learn how. If you do not know the thing which he asks, and cannot find it out, or if it be something which you cannot make him producted you you cannot make him understand, you have only to tou him so, leaving him free to ask about the next thing that interests or puzzles him. If you reply to him with a mooking saw, or forbidding his further questioning, you injure him for life, quite as really and quite as seriously as if you e chim physical hurt.—Hearth and Teacher, do not Give Up,

Harvests come in human life yeey unexpectedly. Take the sculptor, Thorsald-son, who produced "Jason of the Golden Fleece;" he was in reality about to for-sake his studies altogether, and leave Rome Alled with bitter disappointment, he had already broken up one statue of Justin, and smashed it in pieces because his master, Zuega the Dane, criticised it so severaly. However, he sculptured another Jason so Heb, ix. 19 and 1.3 xii. 22, put asponse on it, and moistening it in the wine, put it to his lips. When they offered innegar and gall, something that stup ded (Matt. xxvii. 34), and he tasted it, he would not druk; but this, given in compassion, and as only it oculd be given to one first thomas Hope by name, come a day and as only it oculd be given to one greatly admired it. When told the price, lifted up on the cross, he did not cetuse and his offer boing obserfully accepted, Thorvaldson, to use a nauti al expression, "tacked back" to the line of his old purpose, studied again in Rome, and a son of a poor Icolander, started afresh ly what ultimately proved his most successful career. Success comes very strangely from unexpected quarters, and very suddenly sometimes, like the small, it through black clouds! God has often that cheered the weary Chastian worker, the least likely scholar has given syndence of the divine life, and the least likely day has become bright with a beautiful gleam of the studight of success -Selected."

### Miscellaneous.

Hospitaries are expected between Japan and Corea.

Seven menes of snow have faller in some parts of New Hampshire.

THE PANDORS reached within 20 miles of King William's Island.

THERE \*RE TWELVE Indian Students in Drury College, at Springfield, Mo.

THE TRIAL of the Toronto rioters is postponed till the Winter Assizes.

Two sevene shocks of an earthquake were felt in Georgia on the 1st inst.

RAILWAY THAINS are delayed in Nebraska on account of the snow-storms. W. E. SMITH has been found guilty of the murder of Finlay, at Sombra.

Salmon hatching has proved successful at Tadousac, in Saguenay County.

A TRLEGRAM from Vienna reports the murder of sixty Christians by the Turks.

THE FOOT and mouth disease among cattle is rapidly disappearing in England.

THE KING AND QUEEN of Denmark. with the Princess Thyra, have arrived in England. Two novs broke through the ice on

the 5th inst., and were drowned near Brockville.

MUCH DISSATISFACTION exists with some of the awards by the P. E. I. commissiou.

THE REXT kingly star that will appear in Europe will be the Emperor of Morrocco. A TRANSLATION of the "Pilgrim's Pro-

grees' has been issued by a native Japanese publisher. THE IR & CLAD Sorapis arrived in

Bombay harbour on the 7th inst., with the Prince of Wales on board. DISTURBANCES have arisen in Liberia. from a law prohibiting direct trade be-

tween natives and foreigners. THE FACTORIES in the United States are running double time to supply the

ncreased de. . I for old lace.

Forty-six cases out of one hundred and forty-six have proved fatal during this autumn at Now Orleans.

THE DIRECT CABLE is sending messages from New York to Europe at seventy five ceuts per word.

A PARTY Of IMPRESE left Ottawa for Scotland on the 6th inst .. on secount of the scarcity of work. THE LITTLE REPUBLIC of Switzerland

has 7,000 schools, and attendance is compulsory in all the Cantons but'two. THE NAMES OF SOME Of President Grant's friends are mixed up in the at-

fair of the whiskey fraude at St. Louis. Ir is expected that Cardinals Mauning, Cullen, and McCloskey, will be present at the bauquet of the Mayor of

Dublin. The Boulogne harbour has been closed by the sinking of a steamer. which occasions a daily lose of \$8,000 to

fisherman al ne. Two Bisnois, one for China and the other for Africa, have been consecrated in New York by the House of Bishops.

THE Catherine Griffiths from Sunderland for Rio, has been wrecked on the Scilly Islands, and eight of her crew drowned.

THE ANNUAL THANKSGIVING this year inthe United States as proclaimed by the President is to be Thursday, Nov. MR. GLADSTONE denies that he has

been afered \$50,000 a year and a splendid palace on the Bosphorus to couperate the fins sees of Turkey.

Mr. F. Hupson, at one time managing editor of the New York Herald, has been killed by a railway accident at Concord, Mass.

THE MAN Irvino has been sonconced, for Lilling Burke, to fourteen years in the Kingston Penitentiary. Miller has also received the same sentence.

The Company appointed to revise the authorized version of the Old Testament have finished the Book of Issiah and begun the Book of Jeremish.

"It is an ernou of which the Freehyterian Church has no terson to fool ashamed."—"Iraiford Beacon.

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THE PRESENT EFFAN VEAR ROOM.
AND ALMANAC for 1876, edited by Rev. Jan. Cameron, Chatsworth, Ont Price. 25 conts For table of contents, see advortising columns of the British American Present Prints. The Yllian Book for 1875, first issue, was received with much favour. The Montral Present Prints and of it:

—"The Tran Book for 1875 is marvellously. Il and corport," The Riccorpo fith C. P. Churc' remarked:—"Ghould have a place in all our Pri byterian bemes." The kdittion for the coming year will be still more complete in all its details, and should have a large size Mailed by the undersigned, free of postage, on receipt of price. Usual discount to the Trade.

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## NOTE TO CORRESPONDENTS.

We have received two letters from "Pax." noit! or which we can insert. "Pax" should remember that he is to the public guite as anonymous as "Rax" and the toeither in the cue letter nor in the other, was any individual or any congregation specially pointed out. We are not sware that any one knows who "Pax" is, but we have too great a kindness for him to insert either of his last communications.

### Brilish American Eresbyterian. FRIDAY, NOVEMBER 19, 1875.

THE Rev. Thos. Goldsmith of Scaforth has been engaged by the directors of the Presbyterian Ladies' College, Brantford, to canvass for the balance of the stock yet to be taken up. He will have no difficulty we presume in placing it, as the College is very prosperous.

## CHURCH EXTENSION.

It will be readily admitted by our readers that the extension of the Presbyterian Church in the leading cities of the Dominion is a matter of much importance at this time. One of the advantages, which it was hoped the recent union would secure, will fail to be reaped, unless active steps are taken at an early period to obtain this result. Something has, indeed, been already accomplished. The increase of organizations in Ottawa, Montreal and Toronto, has been very gratifying within the last five years. In some instances it may be the wisest policy to build up the congregations already regarized, without seeking for a time to add to their number. In the case of Toronto, from the rapid extension of the oity, and the consequent distance of many families in the city and 1.8 anburbs from existing places of worship, it is necessary that Sabbath-schools should be opened and public ordinances dispensed at an early find the word "all" applied to space. period at devotal new points, unless out? "And much and oft he warned him to eschery

Church is to suffer. And the same may ba true of other places.

Wounderstand that a meeting is to be held in Knox Church on the evening of Thursday, the 20th inct., for the purpose of organizing an association drawn from all the congregations in the city, whose special business it will be, acting with the approval of the Presbytory, to attend to this work It is expected that it may be found practiceble to unite the interest and resources of the united membership of the body within the city in the work of Church extension, without superseding altogether congrege. tional effort-a form of effort by which very important results have been accomplished. It is felt, however, even by those who attach the greatest importance to this form of effort, that it alone will not meet the necessities of the case. The approval of the Presbytery has been very cordially given to a movement of a joint kind for Church extension purpose, and it is hoped that the members of our Church in this city will make it a success. There are still a few days left to complete the list of members from which the office-bearers will be chosen. The annual subscription has been made very low, so that no one might be shut out from the privilege of membership. - Many, no doubt, will give more than the single dollar which forms the minimum contribution entitling to membership. The office-bearers of the various Churches are giving, it is hoped, the opportunity to all to enroll themselves in the association. The meeting on Thursday evening should show a good muster of the Presbyterianism of the city.

A great deal has been done of late years by other Protestant bodies to extend their operations in the capital of Ontario, and in this there is a matter only for satisfaction. It behaves the Presbyter an Church, to be in this respect, abreast of the foremost. Let the lay members of the Church unite their efforts with those of the ministers to make or to keep it on this position of honour. No Church has a freer Gospel to preach, or possesses a form of government under which the right of the Christian people are more fully guarded.

### UNIVERSAL SALVATION.

IN WHAT SENSE IS RECENTLY USED IN SCRIPTURE ?

There are some theological questions, ike some rivers, which are best investigate ed by tracing them back from mouth to source. Of this nature is the question in regard to the inspiration of the Scriptures. To settle this question satisfactorily one ought to begin with New Testament inspiration, and thence proceed backwards to the inspiration of the Old Testament. But the question as to the sense in which cortain words are used, the question, e.g., as to the meaning of Eternity, is a question that is best settled by beginning with the " Eternity' of the Old Testament and its Hebrow, and descending thence the stream of idea and time, to the " Eternity" of the New Testament and its Greek.

Inasmuch as these articles are written for the people and not for the ministers (who need no instruction from us in noints of theology) of the Presbyterian Church, it is out of the question, here and now, to quote either Hebrew or Greek, or to enter at all into abstruse criticism. It is not indeed necessary; for such questions as "From everlasting to everlasting thou art this question, which lies close to the faith God; " man to only one of the eternities, of elucidation and proof in plain and popular languago.

Among all nations, and we suppose in all languages, the same law of thoughts prevail, and are recognizable in thinking of, and speaking about, time and space. In speaking of space, for instance, the word ' whole' is of frequent recurrence : but the extent of the whole is always defined by the nature of the thing to which it is applied; it may be the whole of an inch, of a mile, of the diameter of a world, or cf boundless space, that infinite extension which has no end or limit. It would, therefore, be very foolish to enter into a dispute about the word "all" or "whole," as applied to space, till we knew the connection in which the word is used, its terminus ad quem. If "all" is applied to any measure of space on this earth, then its sense of course is limited, if it is applied to boundless space, then with equal certainty we say is meaning is unlimited. "All of a mile," and " all of space" are as wide of each other in meaning as Inite is from the infinite. It would, therefore, be great foliy to conclude that because "all," as applied to space, is sometimes limited, it therefore must never be anything else but limited. "All," as applied to space, character and extent of the space it de-

The same law of thought and language that we find among men as to space provails as to time. The old English word, "aye, used now only in postry, and its modern equivalents " always, "ever," are applied to time exactly in the same sense as we

Valsohood and artile, and averagintally the right By pleasure unsublued, unawed by lawless might.

The duration of "aye" in the above lines is limited to the life of the young man to whom the above advice is given, or rather to the time, or during the period when the 'right" was exposed to attack. But how different is the duration of aye in this next auotation from the Scotch version of the Paalms:

### " And shall endure for aye, he doth Lor judgment set his throno.

The duration of aya here is endless, duration being equivalent to "all time," or ctornity. And just as it is impossible to define "all as applied to space, till we know the character of the space, small or great, limited or unlimited; so also it is impossible to define "aye" as applied to time, till we know the character of the time, great or small, limited or unlimited.

Turning now to the Old Testament we find three great periods of time recognized by its writers. There is the time before the creation of the world, the time from the creation of the world to its consummation, and the time from the consummation. of all things forward for over. The Hebrew word for our "ayo" \* is applied indiscriminately to all these three great divisions of the great unit-duration, and also to the sub-divisions of the middle period, as the life of a slave, "he shall be thy servant for ever," Dont. xv. 17; the duration of the Abrahamic dispensation and so on — Genesis 17th chap. The same division of time and the same indiscriminate use of the Greek word for eternity, our sye, reaches the New Testament and runs through it to the class. It is applied in the New Testament, as in the Old Testament, to the eternity that was before the world, to the eternity that comes after, and to the time that is now; so that the character of the "always," or "aye," or "ever" dopends on which of these durations it is ap-

The dispute that arises in connection with the final doom of the wicked narrows itself, therefore, to a question as to the meaning of the word "forever," when applied to duration that comes after the consummation of all thinge. "For ever' as applied to this present finite time means to the end of this world-" one generation passeth away, but another generation cometh, but the earth abideth for over," c.g., the earth abideth to end of finite time, to the consummation of this temporal ora. But what can "forever" mean when applied to that boundless era that begins when temporal things are at an end? It must mean, if the laws of thought and language are of binding force on men's enauiries—absolute eternity, pure unbounding endlessness !

Man stands on a narrow tengue of time between the two aternities. When the words "always" or "for aye" refer to the ctornity that is past, we understand what that means. " From everlasting the a art God." When " for ever" refers to the par row tongue of time on which we stand, we know what that means. But when "for ever" refers to the eternity that is to come. why should we shrink from following the truth. " For over" in the changeless, unshaken eternal future that begins with the consummation of all things, is the same as 'for ever" in the changeless, unshaken, and eternal past before the preation of all things. God belongs to both eternities. and if anything is predicated of him for that eternity, be it life or death, reward or punishment, the idea is conveyed to us of a duration that is or less in the plain meaning of that word.

It requires a knowledge of neither Hebrew nor Greek to understand these things, and the confirmation they receive from many texts of Scripture. "These shall go into everlasting punishment," Matt. xxv. The same word, everlasting or eternal, that measures the duration of the blies of the righteous, measures the durarion of the misery of the wicked. "Who shall be pun hed with everlasting destruction from the presence of the Lord," 2 Thess. i. 9. "N v, what can be meant," asks Jonathan Edwards, in connection with this text, "by a thing being overlasting, after all tem oral things have come to an end, but that is absolutely without end." Surely the Biole has some word to express never ending continuance, of which it has so often occasion to speak. It has, and that word is applied (1) to God, (we need not enumerate texts); (2) to Christ. (3) to the Holy Ghost, and (4) to the happiness of the righteous in heaven in sixty texts. The word so applied is this very word under examination. Let us boware, theretakes its character and extent from the to the extent to which our belief in this word is shaken, or our estimate of it lowered, to that extent is shaken and lowered the foundations of our hig! est hopes

"It is interesting tomotice the composition of the Habraw word for "Riernity"—Holam. In "Hol lies the root same of our word all, and in am lies the root and sense of our word time—Latin tempins. Cotto em. The word thorofore Holam or Olam manns exactly will the time, the same as the Greek" act "revin" ays" Olam, thorofore, as applied to duration after the biose of our time, must mean absolute endlessness.

the unchangeableness of God and the eternity of future glory.

"Eternity! Etervity! How long art thou eternity? As long on God to God, so long Endure the pains of hell and wrong! So long the joys of heaven remain, h, lasting joy! Oh, lasting pain! Ponder O. man, eteruity!

### VILE LITERATURE AND ORIME.

In one of our dailies we have just noticed the following item of news for the

"Reports of infanticide are numerous from St. John and Halifax, while in On-tario an unusual number of trials for murder, indecent assault, seduction, and bigancy are noted in the different Assizes throughout the Province.

There has set in a horrible harvest of crime in our Dominion. Now, we are told by a great preacher and moralist, that whatsoever a man sows that shall he also reap. Ho tells us in other words that the moral and spiritual worlds are under laws as rigid as the laws that govern the physical world. It is an unquestionable fact in the natural world, that if a man sows wheat he shall reap wheat, and if he sows tares, of tares also shall be his harvest. It is just after the same fashion in the moral world. When we see sowing going on in a moral and spiritual way, we can, with the utmost certainty, predict the character of the harvest, though we cannot always predict with accuracy the time when the reaping must needs begin. Thus it is that the law in question enables us to look forward. But it also warrants us to look backward. When we see reaping going on in a moral and spiritual way, we can, with the utmost certainty, connect that sowing with its seed, its sowers, and its sood-time.

It is now time of harvest with us in this Dominion in the way of dark, indelicate and abominable crimes. "Child-murder indecent assault, seduction and bigamy' -that is the harvest described, not by us but by one of the political papers of this city. Where are the sowers and the

This is a matter that the eye of omnis cience alone can search out, and a point that belongs to the great day of judgment fully and finally to settle. But in one important sense every day is a day of judgment, and to us, even to-day, belongs the duty, not certainly judging men and motives, but of judging agencies, systems, facts and fruit. Where arothe sowers and the seed of this baseful and loathsome harvest of licentious crime.

In such a business as this there are various agencies combined, no doubt working together in the abominable earing and sowing, but conspicuous above all we would place the loose immedest and licentious | spection. Amid much interesting converliterature of our day.

This style of reading in the shape of trasby novels from the book-stores, and full and detailed reports of orime with comments on the criminals in some newspaper that try to make fresh profits out of every , caused them unexpectedly to meet in a far case of infamy that occurs, blazing before young and old vile facts and loathsome their common Lord and Master, though things that ought never to be seen in the popular tongue or in printers' type. For the past year or two the land has been flooded with such stuff as the Beecher trial. and now behold the harvest in our criminal courts. We take no note of the sowing for it pleases and pays, but we are truly tality of Dr. Kalley; how opportunely they callons unless this horrible harvest startles | escaped from their persecutors in British

## DEATH OF A MISSIONARY.

The Rev. George Brodie, who was perscually known to not a few in Canada, died suddenly at Port of Spain, Trinidad, on the 8th October. after thirty-five years of that beautiful and fertile island, which has | least interesting portion of the narrative long been, and still is, cursed by the predominance of Ponery-a system for the support of which the Government liberally pays, and, as in Canada, pets its priesthood not a little. Mr. Brodie was the second Presbyterian missionary sent from | gifts. We believe, also, he was instrumen-Scotland to Trinidad. He arrived there in the beginning of 1840. In the following year he selected as his field of labor the quarter of Arouca, where, as in many other parts of the island at that time, Catholicism and African heathenism disputed the supremacy. There he laboured for nine years with singular assiduity, and with marked success, taking into account the gross ignorance and superstitious with which he had to contend. He instituted a school that was largely attended, and orgauized a church that is at this day a power for good as the quarter. In 1850, the health of the missionary that preceded him to the island having utterly given way, Mr. Brodie became parter of the church that had been organized fourteen years before in Port of Spain, the capital of the colony. For this position his talents and attainments as a scholar and theologian admirably fitted him. Many connected with the congrugation were not merely highly intelligent, but had enjoyed the advantage of intellectual culture in Britain in their early years. Mr. Brodie soon won, and rotained till the day of his death, the affection of the congregation. Course. God-caid to Israel, "Of coury man

But his benevolent efforts and influence were not confined to the people of his charge. Though unassuming, unobirusive, and modest to a degree, yet his kindly spirit and manner, his known abil ty and prudence, his wiedom in counsel, and oager forwardness to help the needy, secured for him the cetsem and confidence of the community, from the highest to the lowest,--n community chequered, as for are, by variety of nationalities, languages, orecils, and colors. The high cetimate in which he was held by the public was emphatically expressed on the day of his death and barial. A lady in Port of Spain, writing to a relative in Philadelphia, says: " You will be sorry to hear of Mr. Brodie's death, which was very sudden. He died at four o'clock on Thursday morning, and was buried at five o'clock in the afternoon. Great respect was shown. All the stores were closed till twelve o'clock, and such a funeral had not been seen in Trinidad for a long time. He will be greatly missed. He did so much good," Yes, he will be "missed." He lived to do good, socking neither position nor applanse. Of him it may be said, " He did good by stealth, and would have blushed to And it fame." It was the writer's privilege to labor side by side with Mr. Brodie for many years, and the close un. broken brotherhood of these years constitutes" a green spot in memory's waste." A truer man, a more consistent Christian, or a more faithful minister of the Gospel. he never knew.

Mr. Brodie was the only son of pions

naronts, residing in the vicinity of Sel-

kirk, who afforded him an excellent educa-

tion at the Grammar School of that town.

in which he subsequently acted as usher

for a time. His collegiate studies were

prosecuted at the University of Edinburgh, and there he took a highly respectable place among his fellow-students, -- being a prize-taker along with two distinguished alumni, viz., the late Rev. Mr. Hewitson, of Dirleton, "whose praise is in all the charches," and the Rev. Dr. Angus, of London, who still lives to adorn a professorial chair, and, through the press, to defend and propagate our common "precions faith." 'The mention of these names recalls to mind a circumstance, reference to which the reader will perhaps pardon. Well-nigh thirty years ago, these three servants of Christ met at the breakfasttable of the writer, in Port of Spain, Mr. Hewitson being sent by the Free Church to visit the 400 Portugueso Protestants, who had recently fled to Tripidad from Popish persecution in Madeira; and Dr. Angus, as then scoretary of the Baptist Missionary Society, was on a tour of insation on various tonics, these three. formerly fellow-students, talked over the incidents of their college days at Edinburgh, no doubt noting, as others did, the arrangements of Providence that had land, and each of them on the errand of connected with different sections of the church. The story of these Portuguese refugees in Trinidad when written, will prove of no ordinary interest-telling how singularly they were brought to a knowledge of the truth, through the instrumensugar vessels bound for the West Indies; w it fared with them on arrival at their island-refuge—their destitution, and their unflinching devotion to Carist the while; the kindness shown them : their gradual rise to comfort and abundance, and some of them to influence, and their being ordevoted service in the cause of Christ in / ganized into a church, etc. And not the will be the services rendered them by Mr. Brodie, both as a minister of Christ and a benevolent man. He could write and speak their language, and he ungrudgingly utilized this talont as he did all his other tal in calling the attention of the Presbyterian Church in Nova Scotia, to the spiritual destitution of the thousands of coolies in Trinidad. That church, a very pattern of mission outerprise, has sent, years ago, able and devoted men to that island, who are laboring, with encouraging tokens of success, among these benighted

children of the east. There is a fact in connection with Presbyterian mission work in Trinidad that ought not to be concealed, viz., that the government of the island have adopted the morally monstrous system of "levelling up." as it is termed, which means paying all religious sects that will accout of payment. Mr. Brodie's predecessor had his principles tested, by the government proffering pay and other gifts. Tney were declined with thanks, of course. Mr. Brodio and his brothren had to resist the same temptation. And to their honour be it told, the Presbyterians and Bap ists are the only religious denominations in Trinidad that will not accort of money for the support of Christ's cause, that has been levied by the relentless sword of

that giveth it willingly with his heart, ye thall take my offering," a plain precept that has never been abrogated or enfaebled tyany inspired dicta-though, alas! ofton unheeded by the church.

Mr. Brodie has left a widow and six children. Mro. Brodie is a granddaughter of Professor Layson, of Solkirk, a man much beloved and distinguished in his day, and she, by her affection and fidelity as a wife and mother, has proven herself every way worthy of such a hu band, and of her honored ancestry as well. The magazine contains a large amount of varied children had all left the parental roof ero their father's death. Three are in Trinidad, one in Canada, one in Scotland, and with "Caricature on the United States," another an esteemed minister of the Gospel and finds abundant material for his pen. at Beaumont Junction, a little to the south | A short but appreciative paper on "John of the Tweed.

Our dear departed friend now rests, after a life of arduous labor, in the vineyard of his loved Lord. His works shall doubtless follow him on earth, in their benign influence, and up to heaven to be a crown of rejoicing in the presence of our Lord Jesus Christ at His coming." Let us all so live and work, that we may receive from the Master the welcome-Well done, good and faithful servants, inter into the joy of your Lord .- A. K. Nov. 11th, 1875.

### Ministers and Churches.

THE congregation of Dumfries St. Church Faris, have called the Rev. D. D. McLeod

THE Rov. Dr. Cochrano, Brantford, begs b acknowledge receipt of \$478.50 for Home Missions from the Irith Presbyterian

REOPENING OF COLLEGE ST. PRESBYTBRIAN Church.—The reopening services will take place on Sabbath next, the 21st of Nov. There will be three services. Rev. W. H. Fletcher, of Hamilton, will preach at 11 a.m.'; Rev. J. G. Robb, of Toronto, at 3 p.m., and Rev. D. J. McDonnell at half past six. p.m. Special collections at each service.

On Tuesday evening, the 19th ult., a very pleasant affair took place at the residence of the Rev. Alexander Aliston. Resbytorian ministor of this place. Quito a large number of Mr. Aliston's congregation repaired to his house, and baying arrived there fully provided with he "good things of this life," took possession, and forthwith provided a repast that might have suited the most fastidious taste. Having made themselves thoroughly at home, and enjoyed themselves to their hearts' content for about three hours, the large party just before leaving assembled themselves together, and greatly to the surprise of their paster and his good wife, one of the prominent members of the congregation stepped forward and in the name of the congregation presented Mr. Alison with a purse containing \$68, as, he said, a mark of the esteem in which he was hold as their minister. The rev. gentleman in his reply was visibly affected. He expressed himself as thoroughly taken by "surprise." He however felt encouraged by this mark of their ceteem, and felt it the more significant that he had been so short a time amongst them. If together pastor and people had one single aim, the building up of the church for Ohrist's sake, the organization could not help gaining, as God would always bless the efforts put forth unselfishly in His name, and for the salvation of immortal souls. He moreover stated that in our intercourse with each other we should endeavor to discover the good points or traits in the characters of our fellows, and let them emulate us, to do so likewise, and not let us continually notice the faults and failings of those around us, and entirely forget, overlook, or repudiate the good points in their natures. If they discover his faults, he would thank them to come to him kindly as individuals and tell him of them, and not let the knowledge of them rest in their minds as a barrier to the reception of that truth which it was the will of God that he should be the means of inculcating. He thanked them for their handsome present. The Presbyterian Church in this town is rapidly growing in strength and numbers, and as is evident from the above, the best feeling exists between pastor and people, which augurs well for its continued prosperity.

## Yook Aeviews.

trained choir.

Some weeks ago they secured a beaunful

organ, and have also a friendly and goodly

THE PRINCETON REVIEW FOR OCTOBER has ten exceedingly good articles, with the usual notices of current literature.

THE BRITISH QUARTERLY FOR OCTOBER.

There are few, if any, of the Quarterlies which we welcome to our table with greater pleasure than the BRITISH QUAR-IERLY. Its views on all social, political, and teligious subjects are in general se sound, and are given in so quiet and scholarly a believe, the no one can be a regular teader without being at once delighted

and instructed. In addition to the lore lengthy articles, there is also giv . in each number a very readable account of the principal works published during the quarter, so that one can in this way keep up his acquaintance with what is being done in the world of letters, though he may neither have the money to purchase nor the time to read the great majority of these publications.

FARPER'S MONTHLY MAGAZINE.

The December number of this popular and outertaining reading, embelished with excellent illustrations. Mr. Parton deals Baxtor" will be read with pleasure by admirers of the old puritan divine. Pen and p neil are both employed to produce a vivid impression of "Windsor Custle" and its surroundings; the scientific progress during "The first contary of the Republic" is instructively sketched by Mr. Barnard; and the Hon. S. S. Cox continues his entertaining papers on "Legislative Humors." The Editor's Drawer is amusing, but more care might be displayed in selecting the anecdotes. A" new" story about John Randolph, we recollect having seen in a former number of the magazine.

Lines Written on the Occasion of the Arrival at the Presbyterian College, Montreal, of the "Patralogia."

THE GIFT OF MR. PETER REDPATH.

Little thought those Hely Fathers. That their cathered works would stand Shedding light through distant ages O'er an undiscovered land.

Little thought those early writers With their soauty parelment rolls, That such costly well-bound paper Would receive their humble scrolls.

In their day but little honoured, Lighting o'er a narrow bound; Now a wealth of adoration, And a wider range is found.

Springing from the Word of Wisdom Then becan the tide to flow. Ever deepening, now the widest On the world of thought below.

Then, the spring time being opened, By their labours seed was sown, For the harvest of the ages, Resped in forest lands unknown

In these volumes is recorded How the truth was aret assailed, How the brave-resisting fathers On the battle field prevailed.

Breathing forth the inspiration Of those days of martyr fame, Svory living volume kindles Christian warriors into flame.

By their skill the old Egyptians Lifeless bodies long preserved, But the wisdom of the Fathers Hath a nobler purpose served

Better than a thousand mummies Standing round against the wall, Are those thoughts embalmed, yet living-Ranged within our College hall.

As our world advances nearer The ideal of its plan, Looking down the stops of progress On the history of man.

Then the unforgotten Fathers Greater glory shall obtain— Wirners in the race for wislom,

With them shall the co rem M. H.'S.

## Presbytery of Glongarry.

The Presbytery of Glengarry met by appointment on Wednesday, 3ra November, in Burns's Church, Martintown. The Moderator, Rev. William Ross, presiding. Among several communications received, were two from the Presbytery of M one in reference to the Glongarry Mission, and intimating that they did not regard themselves as responsible for the \$300 promised by the late "Presbytery of Mon-treal of the Canada Presbyterian Church," as part of the missionary's salary; the other relating to contain arrows alleged to be due by the congregation of South Finch to the late pastor, Rev. Mr. McLean. rinen to the late pastor, iter. Mr. McLean. The Presbytery instructed the Clerk to write to South Finch and endeavour to secure a settlement of Mr. McLean's claims. The Presbytery resolved that, in view of the additional duties imposed upon the Clerk in attending to the carrange days. the Clerk in attending to the correspondence of the Home Mission Committee, and arranging the appointment of Probationers within the bounds, his salary should be increased to 3100 perannum. It was agreed to raise \$150 yearly to constitute a Presbytery Fund, and a certain table of rating was agreed upon. Mr. D. B. Mc-Lenuau was appointed Treasurer of this Fund. A deputation from Lancaster consisting of Messrs. A. McLennau and Hall appeared, and stated that a considerable number of the congregation lately con-nected with the "Presbyterian Church of Canada in connection with the Church of Sco'land," had agreed to unite with what was formerly the Canada Prosbyterian was formerly the Cadada Prospectation, and to form one charge, having their place of meeting at Lancaster station, and taking the designation of the "Union Congregation of Lancasier."
They also produced a subscription list amounting to cor \$000—to be further increased, as they loped, to \$1000 or \$1200—as stipend to their future minister. The deputation asked the Presbytory to sanotion this arrangement, and meanwhile to send them regular weekly supply by Pro-bationers or otherwise. After several mem-

favour of Mr. McDonald of Alexandria, was presented by Mesers. Moliorracher and Molntyre, commissioners from said congregation. The call was unanimously sustained, and Mr. McDouald being present it was put into his hands, and he was summoned to give answer in reference to it at an adjourned meeting to be held on the 23rd inst. Mr. Ross was appointed to preach at Alexandria and cite the congregation to appear for their own interests on the above day. Mr. Ross was appointed Moderator of the Sessions of Dalhousie Wells and Cote St. George, with Dr. Mo-Nish of that of Lancaster and Dr. Lamont of that of South Finels. Mr. Alexander Scott, a student about to cuter the Di d to supply him with the necessary certificate. The Presbytery adjourned to meet in St. Andrew's Church, Martintown, on ficate. Tuesday the 2. dinst., at noon.—In the ovening the Presbytery were entertained to tea by the ladies of St. Andrew's and Burns' congregations in the lecture room of St. Andrew's Church. A large audience had also as embled to do honour to the sume their labours. The Presbytery occasion. After partaking of the good further commend the case of these brethren occasion. After partaking of the good things so bountifully provided by fair purveyors, addresses bearing upon the mission schemes of the Church were de-livered by Messrs. Burnie, McDenald, Mullan, Dr. McNish, A. McNat, M.P., D. B. McLonnau, J. Grant, M.P.P., and others. A very pleasant and instructive evening was spont, and at the same time a considerable sum realized for the mission schemes of the Church.-- Jonn S. Bunner, Pres. Clerk.

### Presbytery of Brockville.

This Presbytery held its last regular meeting in the first Presbyterian Church, Brockville, on the afternoon of Tuesday, 2nd November last. Mr Mylne, in the absence of Dr. Bain, was called to preside, There were nine ministers and four elders present. The first business was a call from the united congregation of North Augusta and Fairfield, in favor of Mr. Elias Mullan, lately of Sponcerville. The call was accompanied with a promise of stipend to the amount of nearly \$400, with manse and garden, and a supplement from the Home Mission heard of \$200. The Presbytery agreed to sustain the call, and Mr. Mullan having accepted it by letter, his induction was appointed to take place in the church at Fairfield, on Tuesday, the 16th iret at 2 p. Mr. Rrown dry, the 16th inst., at 2 p.m. Mr. Brown to preach and preside, Mr. Mylne to address the minister, and Mr. McGillivray the people. At this meeting the Presby tery agreed to take up and dispose of any emergent business requiring immediate action. A case of difficulty from one of the sessions having been brought before the last meeting, and a commission having been appointed to visit the place, and, if possible, to settle the difficulty. That commission gave in their report, in which the action of the session was, in its principal points, sustained. In this the Presbytery agreed, but against which the complainant protested, and appealed for leave to complain to the Synod of Montreal and Ottawa at its next meeting. The Home Mission business and the supply of vacancies occupied, as usual, a considerable por tion of the time of the Presbytery. In this connection, several important arrangements were made for the better working of the field, and steps taken to prepare the way for the settlement of ministers in several of the vacancies. The committee appointed to prepare a minute on the death of the Roy. Mr. Traver, gave in their report, which was accepted, and is as follows:—" In the death of the Roy. Albert Jones Traver, M.A., minister of the First Presbyterian Church, Brockville, the Presbytory are sensible of the great loss they have sustained. Scholarly, zealous, judicious, courteous, he had endeared himself to all his brothren as, well as to his flock. While acknowledging with submission the Master's hand in his removal, the Presbytery would devontly thank God for lending to the church, one, who proved so efficient a laborer, and would pray that the bright memories of his brief career, mey stimulate them all to abound yet more in labors, and like him, to live constant preparation for the coming of the Lord. To his corrowing widow, to his aged parents, and near of kin, the court would tender their sincere sympathy, and would extend the same to his stricken flock, with the earnest prayer that this trial may be abundantly blessed to them all, and that at an early day, a suitable paster may be placed over them in the Lord." Mr. Burns reported thus in accordance with the appointment of Presbytery, he had preached in the first Presby terian Church, on the 10th of last month and declared the charge vacant. remit on the constitution of the General Assembly was considered and generally approved of, with certain amendments, specially one, to provide for an after election, and another to substitute twenty for thirty days, as the time within which the first election is to be made. Arrangements were also made for the holding of missionary meetings throughout the whole Presbytery, and for that purpose the Presbytery was divided into four sections. with corresponding deputations to attend to the work, and these deputations were specially instructed to give full informa-tion regarding the different schemes for which collections have to be taken up during the year, and where they deem it neces sary, to explain the position of the Courch in the Union lately consummated. It was agreed that henceforth the Presbytery should meet quarterly in the months of Docember, March, July and September, and that the next regular meeting should be held on the 21st December, in Brockville and within the first Presbyterian Church there, at 8 p.m.—John Crombie, Pres.

of Mr. Flotcher as Moderator of session. and an arrangement for the support of the pulpit by the session was approved by the Presbytery. A similar application by Mr. McColl of Contral Church, for leave of absence for seven mouths, was granted. The sorvices of Rov. Mr. Stuart bad been procured during Mr. McColl's absonce, both for the pulpit and as Moderator of Session. With these arrangements the Presbytery recorded satisfaction. The attention of the Presbytery having been directed to the fact that besides those within, Messrs. Fraser of Thorold, McLean of Barrie, and Benson of Flambors, had been severely afflicted, and for a time had been and the Presbytery being lughly satisfied with his appearance, the Cierk was metruet better to God in united afficied better to God in united present the common to common their afflicted better to God in united present the common to God in the co unable for ministerial duties, the Presby Presbytery desire humbly to acknowledge the hand of their Heavenly Father in the sovere affliction in which so many of their brothren have been recently visited. At the same time they record their deep sympathy with these brethren, and earnestly pray that they ere long be restored with wonted health and vigor, and be able to reto the sympathy and prayers of their respective congregations, with the assurance that they will do everything in their power to sid them and to promote the interest of the congregations while their pastors may be absent or withdrawn by reason of ill-health. The Presbytory instructed the Clerk to send a copy of this minute to each of the minuters referred to, and to their sessions. On the call of the Moderator, Mr. Black then led the Proabytery in earnest prayer on boltalf of these brothren. Mr. McLeod of Ancaster declin-ed the call from the congregation of Boverly; and Mr. Murray not being prepared to give an answer to the call from Clifton, obtained longer time for consideration. Wr. W. F. Clarke was appointed to supply Welland and associated congregations for an indefinite period, and Mr. James Fraser to supply St. Ann's and Welland Port tili next ordinary meeting of Presbytery. The Committee on Missionary Deputations reported, and the Convener was instructed to report and circulate the scheme as submitted and approved by the Presbytery.—John Laing. Pres. Clerk.

Presbytery of London. A prove nata meeting of this Presby-tery was held in St. Andrew's Church, Sarnia, on the 1st inst., for the purpose of considering a call from the congregation of Point Edward. In the absence of the regular Moderator, the Rev. John McRobbie of Petrolia, appointed to act protem. And the Rev. G. G. McRobbie, Mandaumin, appointed Clerk pro tem. The Rev. J. Thompson, Sarnia, laid the call before the Preebytery; it was found to contain the signatures of forty-seven memmembers and fifty-three adherents, and in favour of the Rev. C. D. McDonald, Probationer. The call was sustained, and Mr. McDonald being present signified his acceptance thereof, and his ordination and induction was appointed to take place on the 23rd inst., if his trial be sustained. J. Thompson to preside and put the ques-tions; G. G. McRobbieto preach; J. Abra-ham to address the people, and P. McDermit the minister.

## Presbytery of Manitoba.

The Presbytery of Manitoba met at Winnipeg, Oct. 13th, when some items of interest were reported regarding mission work. In the North of Pointe des Chenes there is a settlement of several families, six at least being Presbyterian. At Clear Springs, south of Pointe des Chenes, auother settlement of sixteen families, the majority being Presbyterian. These places are about fifteen miles distant from each other, and thirty five miles from Winnipeg. The Home Mission committee of Presbytery was instructed to make arrangements to give them supply every four weeks during the winter. Mr. Donaldson reported that there are twelve Protestant families at Stinking River, most of them being Presl yterian; that they are desirous of having regular services, and offer to contribute toand other stations along the Red River, and directed attention specially to the Roseau sottlement, from the number of Presbytchians in that neighbourhood, and their anxiety to have stated ordinances Much time was spent in arranging the amount of missionaries' salaries to be paid by the stations. Owing to the destitute circumstances of many of the rettlers, little could be promised; and yet the Presbytery was desirous of having as large a sum as possible contributed in the Province owing to the large demands of our mission work on the fund Some reports not being quite satisfactory were remitted to the session or managing committee, and others being partial were remitted till stations could be more fully canvassed. The next regular meeting of Presbytery in Winnipeg, on the second Wednesday of

December, at 10 a.m.-JAMES ROBERTSON, Pres. Olerk.
Nork.—I have been particular to give the above information in reference to sal aries, that congregations in Unterio and Quebec may unders and our circumstances. The mission work in this Province is exponsive, and yet the Presbytery can do nothing more towards relieving the fund. It is difficult for us even here here to appreciate the destitution of many of our stations, without visiting the people in their homes. Last spring the Government had to supply them with grain. The new settlement, all sown last spring, but in some localities did not reap a bushel, thus losing the seed. After the grasshoppers went away, all the people planted potatoes, but the early frost destroyed all late planting. Said a man, speaking to me to-day, "I planted thirty-five bushels of send them regular weekly supply by 170-bationers or otherwise. After several members in the first lines is a composition of the property of their several members in the prospect of an active and flourishing to supplied the prospect of an active and flourishing to supplied the prospect of an active and flourishing to supplied the prospect of an active and flourishing to supplied the prospect of an active and flourishing to supplied the prospect of an active and flourishing to supplied the prospect of an active and flourishing to supplied the prospect of an active and flourishing to supplied the prospect of an active and flourishing to support myself and family, and I gathered about a bushel and a half about the size of markles." The people, in consequence, the followers and brother of the Rev A. O. Unities. The proposed union, and instructed the Olerk to send the necessary supply. A call from Indian Lands in granted to the pastor, and the appointment form.

visiting the country, represented the state of things at home, and \$60,000 worth of provisions and seed grain is sent on to aid the cettlers. Settlers receiving aid from the government can not be expected to contribute for religious purposes. We fully expect a change next year. There are no grasshoppers' eggs lated in our soil this year, except in one or two localities, and but few even there. In God's Providence we hope for a respite, if not a deliverance from this plague, and one or two crops will make some of our stations self-sustaining. Our work here on the whole is in a flourishing state. There is a good attendance on the means of grace, and ordinances are regularly dispensed. The people appreciate what is being done by the church below, and they are now being trained to aid nower softiements in the west in future. Has the church faith? Are the strong willing to bear the burden of the weak, and thus show that we are members of one body? We think our General Assembly and its Home Mission Committee have done well. The committee applications for men and moans. Will the rank and file of the church support them? They are apparently determined that the same blunders committed in the older Provinces at the time of the settle-ment shall not be repeated in the north-west, but the church must give her means, believing that future years will show the wisdom of the present policy. This is the spring time of our work, and if we sow sparingly we shall also reap sparingly, while if we go forth weeping, hearing pre-cious seed, we shall doubtless come again with rejoicing, bearing precious sheaves.-J. R.

### A Monosyllabic Meditation.

To do a thing well, one needs to know the worth of deeds, large or small. The end may not prove the right aim, but a right aim is to be sought first, and then the deed may be left, where all men's deeds must be left, in the hands of God. There are folks who do not ask to know if a thing be right or wrong, but if it will do something to please the solf, which is first in the thought of a bad mind. To put down this self, the love of Christ is meant to be at hand for our help. Love and law are at one. He who loves most what is right and good and true, will prove that law is the chief friend of all. It may be hard to see this so long as sin blinds our eyes. But the light of Christ's love drives black night off, so that with pure rays of God's truth all things may be seen to be as they are, good or bad. Yet as love is life, we must know that where love is not, the law of God is a hard rule, and the heart turns to it as if it were a fee of peace. Now the part of the law may be to drive us to him who is the end of the law, but the part of love is to hold us by sweet and strong ties to the Rock cleft for

us. There we are safe.

The rose is fair, for it draws its life from the sun, which is the source of that wealth of tint and shade which we find in earth and sky; but how much more do our souls need to draw from the Great Sun of our Faith all that can make them bright, and cause them to throw back the rays they get from on high, so that their light may shine clear and well in the ways by which we go to the house not made with hands. In that fair home of love and rest no eyes will be held in the dark, for there shall be light of not sun nor moon, for the Lord God shall be the light and the jey of those who dwell by his throne. It were well, then, for all who are here on this edge of time, by the shore of a vast sea, to walk with feet shod with peace, hands fall of trust, eyes set on the mark, and hearts drawn by a great cord to the long rest, where shall be no storm, but the full calm for which we mean and pray, while the waves press and the winds heat on our weak barks.—E. S. Porter, D.D., in the Christian at Work.

THE ANNUAL SABBATH SCHOOL CONVEN-TION for the Township of Scarboro', was held in Kuox's Church, Scarboro', on the 26th of October. The morning and afternoon sessions were thinly attended, owing o the unfavorable stat wards the support of ordinances. Prof. The evening session was a decided success Bryce reported encouragingly of Emerson in every respect. Great interest was maniin every respect. Great interest was manifested by all present in the work of the day, and in the prosperity of the Sabbath Schools of the Township. The attendance at the evening session was between three and four hundred. The president of the convention. Rev. George Burnfield, MA, gave an interesting address on "The Work and Workers of Sahbath Schools."

Mr. John Milne taught a model class in the afternoon, that afforded much profit and pleasure to the whole audience. Addresses were delivered by Rev. Smith, Johnston, Thornby, and by John Milne, John Gibson, James Thompson, Wm. Ormerod. The music added much to the pleasure and success of the conven-tion; it was supplied by Mr. Law, Mrs. John Elliot, and Mrs. Geo. Burnfield. Rev G. Burnfield, M.A., was unanimously re-ele ed President for the ensuing year; Mr. Wm. Loveless was co-clocted Treasurer-Secretary for the ensuing year. The meetings were onjoyed by all present.

## Births, Marringes and Deaths.

MARRIED.

On Wednesday, both inst., as the residence of Mr Alex, Brown, bestions down of the beide, by the Rev J. Menach Mr. Charles H. Robinson, to fine youngest dan have of Mr. J. M. Collinge, all of Benvorton.

of Beavers...

At the residence of the bride's father, Township
of Cambridge, on the English by the Hey. Dr. of Cambridge, on the 2ndingt by the Rev. Dr. Lamout, of Fineb, Mr. David Muuro, of Finch, to Miss Ann Benton

anss ann c-neon On the 4th trailence of the bride's father, by the Rev Tho . P. Futheringhum, M.A., lease to when Askerman to Mary addest daughter of John Finlay, all of Nerwood, Ont.

### Choice Biterninre.

THE RESIDENCE OF THE PROPERTY OF THE PROPERTY

### Still and Deep.

DY F. M. F. SEENE, AUTHOR OF "TEIED," ONE LIFE ONLY," ETJ.

### CHAPTER XI.

The ancient cockatoe was andoubtedly and ancioni cossato was undoubtedly very dear to poor Mrs. Parry, as much from the associations connected with him as from his private virtues; but she turned a deaf ear to all his grambling statements, that "cocleic" did not approve of railway that "cocleic" in order that she might heaten travelling, in order that she might bestow her entire attention on Mary Trevelyan, to whom all her warment affections had long

since been given.

The gleam of brightness which Bertrand's question as to the white rose had called forth soon passed from Mary's sweet face when she found herself being borne away from him to enter on her new strange life, knowing that even her kind old nurse would, in a very few hours, disappear altogether from her sight. There were two stout gentlemen at the other end of the carriage, one of whom was intent over a Conservative newspaper, and the other equally engressed by a well-known organ of Liberal opinions, of which fact they had mutually become aware when, having entered the train as strangers to each other, they took a general survey of their position. The result was that they made no attempt at conversation, but simply glared upon one another when the process would, in a very few hours, disappear alto-gether from her sight. There were two glared upon one another when the process of turning the pages brought them face to face. Their presence, however, prevented the other occupants of the carriage from talking otherwise than in whispers, which was not of much avail in the rattling noise was not of much avail in the rathing holes of the train, so after nurse Parry had assured her darling again and again that she should not submit to be parted from her long, and that if the Wyndhams were not kind to her she was "to come right away off to her old nurse that minute," they gradually subsided into silence, and Mary lay back with a passive sense of being home away into unknown regions by that borno away into unknown regions by that power of destiny which we are so utterly helpless to resist.

It was a long, somewhat tiresome journey, which had but one moment of painful excitement, when they reached the point where Mrs. Parry was to leave her in order to return on the route to London. Bortrand had discovered, by a skillful study of Bradshaw, that it would save the poor woman many hours' travelling if she left Mary at the station immediately preceding that nearest to Chiverley itself; even Mrs. Parry was obliged to confess that no harm was likely to happen to her charge in the short interval between the two stations, so she reluctantly consented to leave her at the first, and it was, perhaps, fortunate for them both that the time allowed for the stoppage of the train baroly sufficed to land Mrs. Parry and the cockatoo, and the multifarious packages in safety on the platform, so that one hurried embrace was all that could mass between her and her that could pass between her and her precious treasure," as she called her nurs-"precious treasure," as she called her nursling, in that sad moment, Another instant, and Mary was speeding on alone,
cut off finally, for the time at least, from
all associations with the happy lite of her
youth. It was evening, but still daylight,
when at last the train drew up at the little
country station to which she was bound.
It was a mere wooden shed, guarded by a slugle porter, and with a rustic gate leading out into what appeared to be a purely rural district. Mary looked round anxiously when she stepped from the cartain leading leading leadin riage, having heard from Mr. Wyndham that she would be met at this point, although she did not know by whom.

One individual only was on the platform besides the solitary porter, this was a tall groy-haired man in the dress of a clergyman, who stooped very much, and had a eare-worn face, which did not light up into the smallest animation as the train came in. He moved with a slow languid step towards Mary, who was the only passen ger that alighted at the little desolate place, and, lifting his hat, said, "Miss Trevolyan, no doubt. I am Mr. Wyndham."

"It is very kind of you to have come to meet me," she said.
"I have brought the basket-carriage to take you to Chiverley, he answered, in the same slew indifferent manner. "There no other conveyance that could have taken you. I suppose you have laggage; it must be left to come by the carrier's cart," and he moved away to make arrangements with the porter, who was hastily disinterring Mary's boxes from the heap of luggage in the van in order to let the impatient guard carry on the train. While Mr. Wyndham was absent on his mission, Mary moved towards the little gate. through which egross was given to the road, and suddenly stopped, struck more than she had ever been in all her life before by the appearance of a figure which suddenly presented itself before her oyes. An old shabby basket-carriage was standing near the gate, with a depressed looking pony harnessed to it, and standing by the animal, with one hand on his shaggy mane, was the most beautiful young woman she had ever behold. We have used the term beautiful, because the impression of beauty was distinctly that which was conveyed by the whole aspect of the singularly attractive person as whom Mary Trevelyan's eyes had now 1.1 m for the first time in her life, but it would have been hard to have said in what the fascination of the bright piquant face consisted. It was evident that she was not in her first youth by any means. She had all the appearance of being seven or eight andtwenty, and from the lightness and grace ofher figure she probably looked Jounger than she really was; her features were not symmetrical, nor were her eyes remarkably large, but they were almost startling in their angular brightness, and full of a vivid light which seemed to flash from them whenever they moved. They had the power of giving intensity and meaning to their expression which, as Mary came to know later, ne er failed of its effect on those towards whom they were turned. Her complexion was dazzling fair, contrasting strongly with the rose-tint on her k. Her hair, which was was all draws back from her face and left to fall in waving masses from the hand of blue ribbon | glory.

by which it was loosely fied together, was distinctly blonde, but with all sorts of capricious shades of gold and bronze running through it to give it colour and warmth, and there was a witchery impos-cible to describe in the curve of her coffly entle to describe in the curve of her softly smiling lips, in the gleam of her brightly glancing eyes, and the play of expression on her mobile face. She was not tall, but perfectly proportioned, with the dain-tiest little hands and a lithe pliant figure, which looked poculiarly slight and delicate from the airs green of harmoneous She from the airy grace of her movements. She were a hat coquettishly looped up on one side so as display the exquisite contour of her chack and the rings of burnished gold, into which the unrestrained naturally curling heir had formed itself round her stender throat; her short summer dress, freely disthroat; her short summer dress, here the playing the miniature boots she were on her pretty feet, was made of simple materials, but with such admirable taste that it enhanced in no small degree the singular attractiveness of her appearance. If she had been painted on an artist's can-If she had been painted on an artist's canvas as she appeared before. Mary at that moment, with every line faithfully rendered, it is probable that any one seeing the picture would have said there was nothing in her actual face or foun to warrant the statement which, however, might be made with perfect truth, that she was one of the most fascinating-locking women it is possible to conceive; but no man ever met Laura Wyndham's speaking gaze, and met Laura Wyndham's speaking gare, and saw the flash of her smile light up her be-witching face without being subjugated raore or less by the charm she possessed, and which could not be described even by those who felt it.

For at least five minutes, while Mr. Wyndham was wearily instructing the por-ter what to do with the luggage, Mary Trovolyan stood and looked at this strangehybeautiful vision in a sort of bewildered admiration, and it was not till the clergy-man's slow approach roused her from her reverie, that she perceived how completely sho herself had been scanned from head to foot by the far keener scrutiny of the bright piercing eyes that darted their glaucos full

on her face.
The porter new came up and took her a duty which he was soldom called upe to perform at this retired station, and the. Mr. Wyndham held the gate open for her, and she passed through towards the

My daughter, he continued, waving his hand towards the pretty figure at the penys head, and, with a light rapid step, Laura Wyndham came towards her, and held out her hand.

"I am very glad to see you, Miss Trevelyan; but it is hardly possible, for your own sake, to bid you welcome to Chiverley, onsidering what a deletal place it is."

Mr. Wyndham cast a deprecating glanco at his daughter; but meeting the full gaze of her bright eyes in return, he apparently checked some expostulation he was about to utter, and turning to Mary he helped her into the carriago, while Laura sprang lightly as a bird on to the stop, and poised herself on a little seat at the back.
"I am afraid I have taken your place," said Mary, with her gentle courtesy. "I

said Mary, with her gentle courtesy. am so sorry; you will not be comfortabele

"Oh dear yes! This elegant wooden seat is intended for the use of a foot-boy; seat is intended for the use of a foot-boy; but we do not posses such a magnificent appendage, therefore I may as well profit by the luxury provided for him, and it has the advantage of enabling me to keep the station in sight as long as possible, which is decidedly desirable, as it is the only token we have that we are living in a peopled country at all."

Her light scoffing tone was very foreign

Her light scoffing tone was very foreign to Mary's natural disposition, yet she was conscious that there was a certain charm in the out spoken recklessness of Laura's manner. They had started by this time, manner. They had started by this time, the pony going at a slow jog-trot, flinging his head from side to side all the way, as if he too were perfectly reckless and indifferent to all the vicissitudes of life. Mr. Wyndham held the reins, and gave them an occasional shake, of which the pony took not the slightest notice, while he himself sat silent, in a stooping posture, with his head bent down; cuce he seemed to make an effort to be polite, and, pointing to a little hamlet further on, through which the road would apparently lead them, told Mery it was Chiverley village.

"You have a population then," she said, with a smile, to Laura, who returned the glance, saying, "Yos, a population of aborigines, who might very well rank with the aucestral gorillas, from whom they are clearly descended."

"Laura, my dear," said Mr. Wyndham, timidly, "I fear you will prejudice Miss Trovelyan against Chiverley before she has over seen it.

"Porhaps you will try, then, whether your own private views respecting your ours of souls will prove more enlivening," said Laura, and, composedly turning her back on her father, she appeared to ignore his existence for the remainder of the drive.

"My daughter finds Chiverley very dull," said Mr. Wyndham, in a depressed tone, "and I am afraid you may feel the same, Misa Trevelyan.

"I like living in the country," she answered, "I have always been accustom. to it; and very little more was said while they drave on through a tract of country which seemed certainly rather block and desert d, till they reached the village. It consisted of two or three rows of delapidated-looking cottages, with untidy children, miserably chil, playing round the doors: there was no sign of church or school-house in it. A sharp turn up a steep iane ied them to a gate, wading into grounds that would have been pretty. shaded as they were by fine old trees, if they had not been in a state of complete neglect, and at a little distance within thom, on a height, stood a substantial stone house, which Mr. Wyndham informed Mary was Chiverley Rectory, and her future home.

### (To be continued.)

In is a blessed thing when our ereed is in unison with an honest conscience, with the language of our souls in prayer, and with the confession of the saints in

### Growing Old.

Softly, C. softly the years have swept by thee, Touching thee lightly with tenderest care; Sorrow and death they did often bring nigh thee, Yet they have left thea but beauty to wear. Growing old gracefully. Gracefully feir.

Fur from the storms that are lashing the ocean, Nearor each day to the pleasant home light; Far from the waves that are big with commented Under full sail and the harbor in sight. Growing old cheerfully, Cheerful and bright.

Past all the winds that are adverse and chilling. Passed all the islands that lured thee to rest. Past all the currents that wood thee nawilling Far from the port and the land of the blest. Growingold peacefully, Peacoful and bleat.

Nover a feeling of early or sorrow When the bright fixes of children are seen: Nevers year from their youth would it thou borrow Thou doet remember what lieth between Growing old willingly, Gladly, Iween.

Rich in experience that angels might covet, Rich in a faith that hath ice va with thy year Rich in the love that grew from and above it, Seething thy sorrows and husbing thy fears. Growing old wealthily Loving and dear.

Hearts at the sound of thy coming are lightened; Ready and without thy hand to relieve, Many a face at thy kind words has brighte ned "It is more blossed to give than receive" Growing old happily, Blest, we believe.

Eventhat grow dim to the carth and its glory. Soo but the brighter the heavenly glow! Ears that are dulite the world and its story Drick in the songs that from paradise flow All their sweat recomponse Youth cannot know.

Fourscore! But softly the years have swept by thee Touching thee lightly with tenderest care; Sorrow and death they did often bring nigh thee Yet they have left thee but beauty to wear; Growing old gracefully, Graceful and fair.

-New Yorl: Observer.

### Beautiful Things.

Beautiful faces are those that wear -It matters but little if dark or fair-Whole-souled honesty printed there

Beautiful eyes are these that show, Like crystal panes where hearth-free glow, Beautiful thoughts that burn below.

Beautifullips are those whose words Leap from the heart like songs of birds, Yot whose ulterances prudence girds.

Beautiful hands are those that do Work that is earnest, and brave and true, Moment by moment, the long day through.

On kindly ministries to and fro-Down lowlest ways, if God wills it so.

Beautiful shouldors are those that bare Ceaseless burdens of homely care, With patient grace and daily prayer

Silent rivers of happiness,
Whose hidden fountains but few may guess

Boautiful twilight, at set of san, Beautiful goal, with race well won, Beautiful rost, with work well done.

Beautiful lives are those that blass,

Beautiful graves, where grasses crosp, Whore brown leaves fall, where drifts lie deep Over-worm-out hands! O, beautiful sleep!

### Old Folks at Home.

There are a few cases where father, and mother, and children maintain that best of all relations, bon camaraderis to the last, but only a few. In the majority of American homes, the old folks, however tenderly nourished, are held sloof as companions, barred from all the daily interests, the josts, the pleasures which gives to life its actual zest. Hence, they turn inces santly to the scenes of their youth and drearily recount the u, simply because it was tuen they were recognized as compantions, rather than burdens; or, most pathe-tic of all, the old man finds in his grand-child, the nearest friend in the lonesome latter days, because the baby has not yet learned to enub him. In every hor where the old folks yot linger, it would be worth while for the gay girls and young fellows to spare a little time from their work or idleness, and, remembering all that they owe to these queer old men and unfashionable old women, try to discover what hopes, and love, and fancies they have carried with them to the edge of the They have but a little way to go before they reach the great darkness; a young, cherry voice and loving hand would do much to make those few steps less solitary.—New York Tribune.

### Verba.

A letter signed "Your friend without wax," would certainly arrest attention and awaken inquiry, and yet that is just what is said when one writes "Your sincere friend.' Every one at all familiar with Latin, the moment his attention is called to it, sees that the word come from eine, without, and cera, wax. Such is unquestionably the derivation. But what is the history of the word? Two explanations are given. It was common among the Romans and others to fill up flaws in furniture with wax. When wooden vessels were offered for sale in the market the women who sold those which were sound, genuine, not patched up, vamped—not cracked and holed and then filled up with wax to decoive—said, "Come, buy mine, they are sine cera." Of course, they all might make this claim, and the purchaser might be his own judge. Another explanation is that the words are used to describe perfootly pure honey, which is, of course, sine cera The words may have had both of these, and many other applications. Ever since making the discovery of the hidden

import of the word sincere, it has meant

vastly more to me. That is a truly estimable friendship which is without war

And when the wicked denied Pravidence, and insulted their pious neighbors, they found no words more defiant than those: "The Lord shall not see, neither shall the God of Jacob regard it." Thus vile mea proclaimed their own shame and profanc-ness. When those who feared God were which is senere, pure, unmixed, unadultes, atod. Did we always stop to remember the deep significance of the word, our pens particularly confident and exultant, they Board has thirty-six laborers in the field.

might often refuse to write it, and when we did write it, how much nobler and more genuine our sincerity and friendship more genuine our success, that thousand would be. There is reason, there are moral qualities, in words as well as in things. "By your words as well as in things. "By your words shall be justified, and by your words shall be condemned." Let us heed "the still small volce," which whispers to us of duty and truth in the very words we use.—Rev. R. S. MacArthur, in the Outlook.

### A Catastrophe.

A cat created quite a remarkable sensa-tion at Austin, Nev., recently. The cat made its home in the church, and occumade its nome in the chirch, and cert-pied usually a comfortable resting-place upon the organ, its favorite perch being upon what is known as the pedal base. On the Sunday when it distinguished itself the cat was occupying it usual place, and the congregation had become seated and the services begun. Then with the commencement of the singing the organist came down suddenly on the pedal base, and the services when the pedal base, and the set went up and out into the base. and the cat went up and out into the body of the church like a rocket. Describing a parabola he lit on the back of a pow near the contro of the room, and, with an un-cartily yell, began to claw the nearest chignon. The lady assailed screamed, and in her terror never waited to open the pow door, but turned a complete somersault into the sisle, and rushed for the door. A panic soized the congregation, who did not at all comprehend the case, and for a time the scene was particularly wild. The cat finally escaped through a side door, and the congregation quieted down, but the solomnity of the occasion had been shamefully marred .- National Baptist.

### Fearful Fashions.

The dresses of the ladies will in future, in accordance with the latest Parisian fashions, be not only wonderfully but fearfully made. The Paris correspondent of the Warchouseman and Draper's Journal, strikes the note of warning as to what we are shortly to expect. Designs, it is stated, are shortly to expect. Designs, it is stated, are "not only iloral and geometric to their tendency, but zoological." Exquisite brocades are sprinkled profusely with lions, tigers, and panthers, "mediavallooking beasts" "that are by no means life-like in their proportious or coloring, and far more nearly allied to the fabulous creatures in stone that decorate a Gothic cathedral than the savage denizons of a cathedral than the savage denizons of a modern menagerie." Artists, it seems, have also gone to museums and borrowed old heraldic devices with which to orna-ment the robes of ladies who value their personal appearance. Unicorns, winged bulls and birds are used profusely. Oriental writing, hieroglyphics of the anciouts Egyptians, Persian arabosques, and Chinese and Japanese signs, are artistically converted into patterns. One design is mentioned as being "peculiarly pretty," it is a scrawl studded here and there with te is a scrawl studded here and there with keys some three niches long. There are at least some thirty sorts of keys of different opochs, capitally rondered. Of all the pleasing novelties, however, which are being introduced, there are none to equal a design in which "various insects are introduced."—Pall Mall Gazette.

## The God of Jacob.

BY WILLIAM S. PLUMER, D.D.

Jacob is a great character in history. Though he was not the Father of the Faithful, as was his grandfather, yet he is often mentioned in connection with him and with Isaac. The word Jacob signifies the heelholder, from a circumstance notic-

The tennicity, non a circumstance notes ed in Gen. xxv. 26.

The tenor of Jacob's way was marked by propriety, meckness, and benevolence. But one wrong act greatly embittered his life. His treacherous supplanting of his brother, greatly inconsed that fierce and passionats man, who carried grudges for a long time. It is not improbable that the fraud practised on him respecting Rachel, reminded him of his deceit in obtaining his father's blessing. He was punished in

Though much of his life was sad and sorrowful, so that looking back on it lie said his days had been "few and evil yet God was his unfailing friend. His sorrow for Joseph lasted nearly a quarter of a century, yet even that great trial had a happy issue before his death. And God wrought marvellous deliverances for him. Johovah strikingly manifested his truth and grace and power to Jacob in his won-derful dream. His pillow was a stone, his canopy the heavons, his couch the carth. But he had such discoveries of heavonly things, as made him say, "Surely the Lord is in this place, and I knew it not.

. . How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven."
It was by the hands of the mighty God

of Jacob that Joseph became a fruitful bough by a well, whose branches run over the wall, and that the arms of his hunds were made strong.

When God would assure Moses and al

Israel of his presence and power in all their trials and journeyings, he failed not to speak of himself as the God of Abraham, of Isaac, and of Jacob. The commission of Moses was from this God.

So in all their generations God was known to his ancient people by the name of the God of Jacob. When David was to of the God of Jacob. When David was to be raised on high, he became the anointed of the God of Jacob and the sweet Psalmist of Israel. When devout men desired for a friend or a king a sure protection against all haim and all enemies, they said, "The name of the God of Jacob defend thee." If they sang a song of victory after some great deliverance, it was on this wise:
"At thy rebuke, O God of Jacob, both the chariot and horse are cast into a deep sloop.

found no better words to hymn their thoughts than these: "The Lord of hees is with us; the God of Jacob is our refuge." is with us; the God of Jacob is our refuge."
Their prayers and praises were often in a
like strain: "O Lord of hosts, hear my
prayer; give ear, O God of Jacob;" "I
will declare forever; I will sing praise to
the God of Jacob;" "Make a joyful noise
unto the God of Jacob." To him yows
were made and paid.

Nor could greater blessedness be pri

Nor could greater blesandness be onjoy.

Nor could greater blessedness be enjoyed than the possession of the friendship and favor of this only Potentate. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God! The rallying cry of the old prophets, when they were rapt in visions of the latter-day glory, was to come up "to the mecutain of the Lord, to the house of the God of Jacob." This was done with a joyful urgency and frequency, the force of which nothing but porversuess could full to understand. The phrases "Holy One of Jacob," and "Mighty One of Jacob," and "Mighty One of Jacob are of the same import. And not only in the Oll the same import. And not only in the Oll Testament, but also in the New, do we find the inspired preachers of right-ous-ness speaking with delight of the God of

It is worthy of notice how often the faith of the saints is called to contemplate and rejoice in the spotless purity of the God of Jacob. His name is hely, his day is hely, his word is hely, his house is hely. Much as the wicked dislike God's infinite rect. as the wicked distance God's minute recu-tude, the rightcours are delighted with it, and will yet inscribe, "Holiness to the Lord" on the bells of the horses. The God of Jacob is also mighty. There

is no limit to his power. He is Almighty, and one Almighty is greater than all might and power known to creatures.

All things considered, Jacobs conflict and victory at the brook Jabbok were in some respects the most wonderful of his life. He was journeying to Canasa. Esau's wrath was torribly aroused. His plans wore evidently full of violence. Jacob was left alone. He spont the night ir prayer, in wrestling with the Augel of the Covenant. He prevailed. His victory was perfect. His name was changed to Israel—a prince with God. Esau laid aside his victoree, and the next day ran to meet him, and fell on his neck, and kissed him; and they wopt. This scrap of history wondrously illustrates God's readings to hear and answer prayer, and his ability to save his servants without their striking a blow. Jacod alluded to this scrap of history at the close of his life. Let men acquaint themselves with the God of Jacob. Let them trust in him forever.

### Keep Your Troubles Sacred

A wife of forty, whose life cannot have been all sunchine, writes the following advice to other married pairs:

advice to other married pairs:

"Preserve sacredly the privacies of your house, your married state and your heart.
Let not father or mether, sister or brother, or any third person, even to presume to come in between you two, or to share the joys and sorrows that belong to you alone, to you two. With God's help, build your own quiet world, not allowing your dearest earthly friend to be the confident of auch that concerns your domestic peace. Let respond to a blingation, if they occur, be moments of alienation, if they occur, to healed at once. Never, no never, speaked it outside, but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Renow or review the vow, at all temptations—it will do you both good. And thereby your souls will grow together, comented in that love which is stronger than death, and you will become truly one." moments of alienation, if they occur, be

## Drunkenness in Ireland. All judicial authorities agree that dronken-

ness is the main source and cause of cime in Iroland, and the inspectors general of prisons in that country call attention in their repeat for the next section 14 their report for the past year just issued to the progressive increase in the number of commitments to county and borough juils for that piece increase and a superior in the progression of the progressio for that vice since 1867, when they numbered only 6.615; in 1868 the reached bered only 6.645; in 1868 the reacues 7,034; in 1869, 7,510; in 1870 they rose to 8,963; in 1871, to 9,409; in 1872 they were 8,110; in 1873 they were 9,174; but increase over 1837 of 7,162. It must hkowist be borne in mind that the above number do not include the committals for drauk. onness to bridewells, of which, however, there is a reduction of 5,005 in 1864 as compared with 1867—the numbers having been in that year 7,524. In 1870 they were 5,652; m 1872 they were 3,655; in 1878 they were numbered 2,136; in 1874 they again is creased to 2,439. The diminution of the number of distribution of the number of distribution of the number of distribution of the number of distributions of distribut number of drunkards committed wells during the past years, and the increase of those committed to jail may be attributable in some degree to the results of the Liconsing act, 37 and 38 Vict., chap-69, which enables magistrates to impose longer sentences their beautiful and habit. longer sentences than heretofore on habit-ual drunkards, in which cases the periods of imprisonment are generally spent in the county or borough jails when the sentence exceeds forty-eight hours. Experience alrows that habitual drunkards are not deterrod by reponted short terms of imprisonment, which are only sufficient to enable the drunkard to receive medical treatment and facilitate his recovery from the results of his debauch; it is therefore suggested by the inspectors general that in all cases of habitual drunkonness a lengthered imprisonment be imposed for that offence, and they further express their opinion that that power should be given to justices imprison for drunkonness without, as well as without the option of a fine.—Pall Mall Gazette.

Ir error be of no importance, then is truth of no value.

A CRIMBER publication not long since reported ninety-nine American mission aries laboring in that country, and thirty-four Auterican ladies, in addition to the wires of the missioneries. wives of the missionaries. The American Board was the first to ontor the field, dolog so in 1680, and the Southern Prosbyterisas

## Scientific and Aselul.

HOUSE DESCRATION.

In the interior decoration of costly ouses at the present time there is not ply a revival, to a considerable extent. of the beautiful art of carving in its liigher the beautiful art of carving in its ligher tilstic branches, but also of the art of indesting and gilding leather for similar tarposes. The effect produced by this ream is very rich. Embossed leather, transmented in gold, silver, and colors, was the reample of the carry times. argely manufactured in former times, first argely manufactured in former times, first in Spain, Italy, and Flanders, and then in fermany, France, and England, boing south used as tapestry for rooms, and of which some fine specimens are still to be ten, the workmanship exhibiting great sete and thoroughness.

### SWEET OIL FOR THE RELIEF OF POISON.

A farmer writes: "It is now over genty years since I heard that sweet oil hould cure the bite of a rattlesnake, not knowing that it would cure other kind of cison. Practice and experience have sught me that it will cure poisons of any kind, both on man and beast. The patient nust take a spoonful of it internally, and sibe the wound for a cure. To cure a bore, it takes eight times as much as for a One of the most extreme cases of erake bites occurred eleven years ago. It had been thirty days standing, and the slichthad been given up by his physician. I gavo him a spoonful of the oil, which feeted a cure. It will cure bloat in attle caused by fresh clover. It will cure the sting of bees, spiders, or other insects, and persons who have been poisoned by a ow, running vine called ivy.

### A NEW EMERALD GREEN.

Any pigment which approaches in beauty to fearfully poisonous Paris green cor-sinly deserves attention. One of these is aid to be an hydrated oxide of chromium, repared in a peouliar manner, and known a fluignet's groon. We doubt the statement that it is not poisonous; but it is, at levents, far more harmless than Paris ren, or any other arsenical color. It is repared on a large scale by fusing to the ther, on the hearth of a suitably connected flame furnace, at a dark red heat, tree parts boracic acid to one part bichroate of potash. The mass swells up, such oxygen gas is evolved, and the subawells up, ance is finally converted into a beautiful wen double salt, a borate of observations of observations with siling water, it is decomposed with plated exide of chromium and a soluble wale of potash. After suitable washing d very fine grinding, this exide of momium has a most beautiful shade of or, covers well, stands the air and light, is only attacked by boiling concentrat-licids. On a small scale, this green pigat may be prepared in a porcelain cru-

### THE TABLE AS A SANITARY AGENT.

Talking of symmetrical growth, how few usekeepers consider how very much the blo has to do with the family health and mper. Sour bread, leathery omelette, addy coffee, hiscuits green with saleratus, the diet which some people submit to their breakfast tables. To add to the silive poisonous influence of such a bill fare as this, it is set forth in a manner esitively grim with discomfort. The ining-room is stuffy and only half-aired, ough the winds are making the morning bilant, and all nature is holding lier stival outside the windows. The tableoth is stained from provious meals, and put on awry. The napkins are soiled. agh from careless washing. No wonder to father goes off to business in a fret, the ildren are scolded for ill-behavior, and mother sits down to hor sew-g with a headache, after such an ox-

### MICROSCOPES.

Upon examining the edge of the sharpest or with a microscope, it will appear fully broad as the back of a knife—rough, even, and full of notches and furrows. exceedingly small needle resembles an on bar, but the sting of a bee seen rough the same instrument, exhibits ary where the most beautiful polish, thout a flaw, blemish, or inequality, and ends in a point too fine to be discerned. threads of a fine lawn are coarser than yarn with which ropes are made for chors. But a silk worm's web appears treetly smooth and shining, and every here equal. The smallest dot that is ade with a pen appears irregular and layer. But the little specks on the lags or bodies of insects are found to be accurate circle. How magnificent are sworks of Ged!

## THE BAROMETER.

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The barometer is useful in many ways—
rinstance, we may by its means tell the
right of a mountain. We know that the
resure is greater at the bottom of a deep
usel of water, than near the top; and
resume thing takes place in this coean of
it in which we live—the pressure is
reater near the bottom of this seiral ocean
tan it is far up near the top. If, therean it is far up near the top. If, thereie, we go to the top of a high mountain,
have a smaller weight above us than had when down below; and, in con-quence, the pressure of the air will be caller at the top of the mountain than at bottom. The air will not now be able balance the same column of mercury as the bottom, so that in the harometer, balance the same column of mercury as the bottom, so that in the barometer, stead of a column of mercury thirty thes high, we shall only have one of tenty five inches, or possibly of twenty the depending upon the height of the contain. In fact the mercury will sink wer and lower down in the tube of the cometer, the higher up we rise in the air; ometer, the higher up we rise in the air; d thus by means of the borometer, we hat lit to what height we have gone. The tomotor is also useful in its indication of dweather.

Duries are ours, events are God's. This moves an infinite burden from the collers of a miserable, tempted, dy'ug salure. On this consideration only can securely lay down his head and close his ex-Cacil.

DR. PIERCE.

From the Toledo Blade.

"Success is never achieved without morit. A man may make a poor article and sell it once, and there being 40,000,000 people in the United States, the sale to each one would be enough to make a decent fortune. But an article that holds the field year after year, and the sales of which increase regularly and rapidly, must have absolute merit.

Dr. R. V Pierce, of Buffalo, N. Y., occupies our entire eight page to day with his various articles. We admit it, because we know the Doctor, and know of his articles. We know him to be a regularly educated physician, whose diploma hangs on the wall of his office, and we know that he associated with him several of the most eminent practitioners in the country. We know that parties consult him, by mail and in person, from all States in the Union every day, and that they are fairly and honestly dealt with.

This grand result has been accomplished by two agencies—good, reliable articles—articles which once introduced, work easily their own way—and splendid business management. They have succeeded because they ought to have succorded."

If you would patronize Medicines, scientifically prepared by a skilled Physician and Chemist, use Dr. Pierce's Family Medicines, Golden Medical Discovery is nutritious, tonio, alterative, and blood-cleansing, and an unequalled Cough Recleansing, and an unequalled Cough Remeay; Pleasant Purgative Pellets, scarcely larger than mustard seeds, constitute an agreeable and reliable physic; Favorite Prescription, a remedy for debilitated females; Extract of Smart Weed, a magical remedy for Pain, Bowel Com-plaints, and an unequalled Liniment for human and horse-flesh while his Dr. Sage's Catarrh Remedy is known the world over as the greatest specific for Catarrh and "Cold in the Head" ever given to the public. They are sold by druggists.

20 YEARS A SUFFERER.—CURED BY THE GOLDEN MEDICAL DIS-COVERY.

Dr. R. V. PIERCE: Dear Sir,—Twenty years ago I was shipwrecked on the Atlantic Ocean, and the cold and exposure caused a large abscess to form on each log, which kept continually discharging. I was attended by doctors in Liverpool, Havre, New Orleans, New York, and at the hospital on Staten Island (where the doctors wanted to take one leg off). Finally, after spending hundreds of dollars, I was persuaded to try your "Golden Medical Discovery," and now, in less than three months after taking the first bottle, I am thankful to say I am completely cured, and for the say I am completely cured, and for the first time in ten years can put my left heel to the ground. I am at home nearly every evening, and shall be glad to satisfy any person of the truth of this informa-

tion. I am, sir, yours respectfully,
WILLIAM RYDER,
87 Jefferson Street, Buffalo, N. Y.

### Special Aotices.

READ THIS TWICE .- Five to thirty drops of Thomas' Electric Oil, will cure common Sore Throat. It never fails in Croup. It will cure a Cold or Cough in twenty-four to forty-eight hours. One bottle has cured Bronchitis of eight years standing; recent cases are cured in three to six days. It has restored the voice where the person had not spoken above a whisper in five years. As an outward application in all cases of pain or lameness, nothing like it has ever been known. One bottle will cure any case of Lame Back or Crick in the Back. For diseases of the Spine and Contraction of the Muscles it is unequalled. In Rheu-matic or any other pain the first applica-tion does you good. It stops Ear Ache and the pain of a Burn in three minutez, and is altogether the best and cheapat medicine ever offered to the peoplecheapest, because it takes so little to do you good. It is composed of six of the best oils known, and nothing but oils. Is worth its weight in gold. Why not buy it to-day?—A. B. Des Rochers, assistant postmaster, Arthabaskaville, P.Q., writes: "Thirteen years ago I was seized by a severe attack of rheumatism in the head, from which I have nearly constantly suffered. After having used 'Thomas' Electric Oil' for nine days, bathing the forehead, I have been completely cured, and have only used half a bottle. This I can certify under oath if you wish."—Rev. J. Mallory, of Wyoming, N,Y., writes: "Dr. Thomas' Electric Oil cured me of Bronchitis in one werk.' Dealers all over the country say, "We have nover sold a medicine that has given such complete satisfaction as this."

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Gentlemen,—I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful effect of your Indian Rheumatic Cure has had in my case. I suffered from rheumatism for six years, and tried everything said to be benificial without obtaining relief, and I come to the conclusion to try nothing more; but my husband hearing of your medicine wished me to try it, and with a doubting heart I tried one bottle, and I was so much relieved by it that I tried another, which completed the cure. I hope you will publish this, for these are facts, as many in this neighbourhood can testify. Hoping your medicine will reach

testify. Hoping your medicine will reach every one afficied, I remain, yours turly, Mrs. WM. Scott.

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CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILIS. BY HANGE'S EPPLEIPTED FYELES,
Persons laboring under this distressing maindy, with
fuld linned's Epilopite Pills to both only remody over
discovered for curing Roilepsy or Falling File.
The following certificates should be read by all the
safficted, they are in every respect true, and should they
be read by any one who is not adjicted himself, if he has
a friend who is a sufferer, he will do a humane act by
cutting this out and sending it to him.

### A MOST REMARKABLE CURE.

A MOST REMARKABLE GURE.

PHILLDREPHIA June 23th, 1877.

SETH HANCE Bettimer Mid — Dear bit Freeing your advertisement. I was induced — Dear bit Freeing your advertisement. I was induced. — Dear bit Freeing your advertisement. I was induced. — Dear bit Freeing you have been as a summonad, but his an induced in your physician was summonad, but his an induced to make the physician better the properties of the constitution of

### IS THERE A CURE FOR EXTLEPSY?

The subjoined will answer.

The subjoined will answer.

Greenada, Miss., July 30 — Serii S. Hance — Dear Sir;
You will if deale sed five dollars, which I send you for
two box so deale sed five dollars, which I send you for
two box so deale sed five dollars, which I send you for
two box so deale sed five dollars, which is send you
was badly affilted with fits for two years. I wrote for
and nee ived two boxes of your Pills, which he took according to directions. He has never had a fit since
twas by my persuasion that Mr. Lyon tried your Pills.
His case was a very bad one, he had fits nearly all his
life Persor, have written to me from Alabama and
I'm deale on the subject, for the purpose of a-tectaming my opident in regard to your Pills. I have alw-ys
recommended them, and in no instance where I have
had a chance of hearing from their effect lave
faired to cure. Yours, etc., G. H. Goy.

Grenada, Yalabusha County. Miss.

### ANOTHER REMARKABLE CURE OF EPILEPSY: OR FALLING FITS. BY HANCE'S EPILEPTIC PILLS.

BY HANCE'S EPILEPTIC PILLS.

MONTHOMERY, Texas, June 20th 1807.

TO SETH S. HANGE,—A porson in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals of two to four weeks, and often-times several in quick succession, sometimes continuing for two or three days. On accept occasions they lasted much his amad appeared totally deranged in which state in world existence of the consideration for day or two after the fits ceased, in which state in world existence, but without success. Having some your efficiency of the concluded to try your remedy. I obtained two boxes of your Pills, gave them seconding to directions, and they offsected a permanent cure. The person is new atom, the atom of the program of the concluded to try your remedy. I obtained two had a fit sume heen emmenced taking your medicine, ten years since. He was my principal wagoner, and has, since that time, been exposed to the soverest of weether. I have great confidence in your remedy, and would like overy one who has fitted gives the first of the trigit. I have great confidence in your remody, and would life every one who has fits to give it a trial B. L. Defreese.

## STILL ANOTHER CURE.

Read the fellowing testimonial from a respectable citizen of Grenada, Mississippi.

Seth S. Hance, Baitumore, Md.—Dear Sir. I take great pleasure in relating a came of Spanse, or Fits, cured by your invaluable Pills My brother, J J Ligon, has long been addicted with this swful disease. He was first attacked while quite young. He would have one or two spanse a rone attack at first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pills in had them wery often and quite sovere, prostating him, body and mind. His mind had suffered sorticutly, but now, I am happy to sey; ho is cured of those fits. He have enjoyed fine health for the last five months. His mind has also returned to its original brightness. All this I take great pleasure in communicating as it may be the means of directing others to the remost that will cure them. Yours, respectfully, etc., W. P. Ligon.

# Scribner's Monthly

FOR 1876.

The publishers invite attention to the following list of some of the attractive articles secured for Scribner's Monthly for the coming year. In the field of faction, besides numerous novelettes and shorter stories, there will be

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and will run for twelve mouths. This is Mr
Harto's first extended work. The scenes and char
acters, which the author has chosen from his
favorite field, California, are painted with characteristic vividness and power, and the work is
without doubt the most graphic record of early
California life that has yot appeared.
We shall also begin in the January number,

"PHILIP NOLANS FRIENDS,

Or, Show Your Passports," DAVARD RVERRETT E

The scene of the story is laid in the Southwost-orn territory, now forming the States of Louisana mnd Texas, at the time of Asron Burr's treason. The characters lived in a section which was now American, now French, and now Spanish, and this record of their advonturous lives makes a story of intense and unflagging interest throughout.

A SECOND" FARMERS VACATION," By Col. GEO. E. WARING, Jr.

Cel Wanno is now in Europe, visiting, in a row-boat ride of two hundred and fifty miles, one of the most forthic and interesting of the vine-growing valleys of Europe. This so and series of papers promises to be even more interesting than that with which our readers are already familiar.

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Written respectively by their friends, will appear during the year. The revived interest in college life makes these papers especially timely, and will secure for them unu-ual attention.

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Elegantly illustrated articles on old New York by John F. Miner, will appear at once, and will attract the attention of all, incity or country, who mark with interest the development of the great metropolis, and affectionately remember the quant peculiarities of its clicentime.

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LIVER PILLS.

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 ade; 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 pair, accompanied with a dull, heavy sensation in the back part. There is generally 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 II-VER to have been extensively deranged.

### AGUE AND FEVER.

Dr. 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 MAIR

Address all orders to FLEMING BROS., PITTSEURGH, PA.

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,TO EXPEL THE WORMS. E BEWARE OF IMITATIONS.

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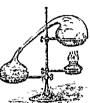
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So tofitious poisoal so no. of the most destructive enemics of our race. Often, this unseen and unfelt tenant of the organism undermines the constitution, and invive the attack of enfectling or fatal diseases, without exciting a suspiction of its presence. Again, neems to breed infection throughout the body, and then, on some favorable occasion, rapidly developinto or or other of its hideous forms, either on the surface or among the vitals. In the latter, tubercies may be suddenly deposited in the lurgs or heart, or tumors formed in the liver, or it shows its presence by symptons on the skin, or foul ulcerations on some part of the body. Hence the occarional act of a before of this barsapartital is adventual of a before of this barsapartial is adventual of a before. Of this barsapartial is adventual of a before of this barsapartial is adventual of a before of this barsapartial is adventual. For a surface, we have a surface of the surface of this proper, surface, and cluck cruptions or visible forms of Severations disease. Also in the mode concealed forms, as hyspepsta, Dropsy, Heart Lyas, Sure Ears, and ether cruptions or visible forms of Severations disease. Also in the mode concealed forms, as hyspepsta, Dropsy, Heart Lyas, Sure Ears, and ether cruptions or visible forms of Severations disease. Also in the mode concealed forms, as hyspepsta, Dropsy, Heart Lyas, Sure Ears, and other cruptions or visible forms of Severations of the muscue of the mode concealed forms, as hyspepsta, Dropsy, Heart Lyas, Sure Ears, and other cruptions or the constant of the

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### THE PRODUCE MARKETS.

Toronto, Nov. 17, 1878 In New York, wheat is stocky, and this way, of firm with a slight advance. In Chicago, there is a wary small decline in prices, The Liverpool markets are unchanged for four and south

TORONIO.

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## Official Announcements.

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

CHATHAM—In Wollington street Church, Chatham, on Tuesday, 28th Dec., at 11 a.m.
Owan Sound—Knoz Church, Owen Sound, on the
3rd Tnesday of December, at 10 a.m.

Sad Taesday of Decomber, at 10 a.m.

BAUDEFN.—Kextordinary meeting of Prosbytery at Mount Forest, Knox Church, on the 2nd Tuesday of Decomber, at 20'clock.

BARDER.—The Presbytery of Barrie will meet at Barrie, on Tuesday, 7th Dec., at 11 g m

Knoszon.—Noxt meeting to be held in St Androw's Hall. Kingston, on the second Tuesday of January, 1876, at three o'clock p.m.

Tandowy, 1876, at three o'clock p.m.

Tonorro.—Next ordinary meeting in the lecture room of Knox Church, Toronto, the first Tuesday of December, at 11 a m

Panis—Presbytery of Paris meets in Knuz Church, Ingersoll, on the second Tuesday of December, at 2 o'clock p.m.

Decompor, at 2 o'clock p.m.

Brookville.—The nort meeting of the Brockville, Prospytory will be held (D.V.) in Brockville, on Tuesday, 21st December, in First Presbyterian Church, at 3 p.m.

Lindsax—Nort regular meeting will be held at Woodville, on the last Tuesday of November, as 11 a.m.

MANITODA.—The next regular meeting of the Presbytery of Manitoba will be held in Knox Church, Winnipg, on the second Wadnesday of December, and at the hour of ten octock in the forencen

### TO LICENTIATES OF THE

## Presbyterian Church in Canada.

Wanted, a Liceutiate, or Minister without charge to labour in KITLEY, within the bounds of the Presbytory of Brockville. Applications stamp anlary and length of engage-ment desired, to be addressed to the

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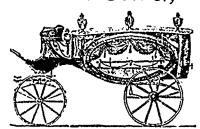
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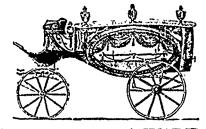
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