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Vol. 4-No. 46.]

TORONTO, CANADA, FRIDAY, DECEMBER 24, 1875.

[Whole No. 202

Contributors and Correspondents.

DIARY IN THE EAST.

NAZARGIH, TIBERIAS. (Continued.) When I was able to look around me over the lake, the econe was most attractive. The boatmen took us well out into tho lake, o'd in that way we had a fine view of the shores from north to south. The air, I fancy, might have been clearer had there not been a sirocoo wind, but even with that, it was clear enough to make the distant shores appear wonderfully near. and Hermon rose gradually at the head of the lake, appearing to rise from its very borders. Jafed was still a most prominent object. The hills on the east of the lake seemed to rise from the very shore, and there seemed to be several places where the incident of the swine rushing down into the lake from the hill on which they had been feeding, might very well have taken place. Near Tiberias too, the hills come close down to the lake, but as we went on northwards they gradually retired, leaving that plain of Gemesaret so colobrated by Josephus for its wonderful fertility. It is still as fortilo as over, but the inhabitants are awanting who could cultivate it, and the streams that cross it no longer are utilized for its irrigation as in old days. At the southern extremity of the plain a wild glen runs inland to the south-west. In the perpendicular sliffs there still remain those caves of which Josephus speaks as the abodes of robbers. who could only be overcome by soldiers being let down from above by ropes to attack them. The glen now gets its name from the doves which build in the clefts of the rock, as Solomon sings of in his song of songs. We looked with much interest or poor little Mejdel, the ancient Magdala. It lies close to the lake at the south end of the plain of Gounesaret. We passed at some little distance, for it lies at the bot tom of a little sore of bay which we were erossing, but there are no remains of antiquity of any interest. Our progress up the lake was very slow, and the heat became intense, till by the time we reached Tell-Hum, we felt quite unable to make any attempt to explore the ruins there. Those are extensive and of great interest. especially those of a large synagogue. If the remains are really those of Capernaum, then how often must our Lord have spoken within those walls which now lie prostrate, covered with weeds and rubbish. In view of this, one piece of the ruins has a peculiar interest, - that is a frieze, or entablature, bearing on it the figure of the pot of

of himself was delivered, then it is another instance of the way in which he made use of familiar external objects to add vividness to his tonching.

The ruius at Tell-Hum come to the very edge of the water. There is no pier or landing place of any kind, but the beat was easily brought up beside some of the old is stones which lie in the very water, and thus we stepped ashere. But we just stepped into a wilderness of weeds nearly as tall as ourselves, swarming with mos-quitos. As we pressed through this denso mass of tank ve etation. were like to be sufficiented with heat. The day was so far on that the sun was nearly vertical. There was not a singula tree or shrub big enough to give us shade, nothing but weeds every where covering all the remains we had been so anxious to see, and making the work of hunting them out quite beyond our strength. There was one rain close to the lake behind which we sat down for a little, while Mustapha made us some lemonade with water from the lake; there was no other, but the sun was so high in the heavens that it was only by sitting bolt upright against the old wall that we could get any shade at all. I had my thermometer with me, and found it mark-od 94° in the shade, but that does not give the least idea of the suffocating, ex-hausting feeling of that strocco heat. We had not sat long when the boatmen came calling us to return, and none of us had any desire to linger in such a stifling place, where, instead of exploring ruine, our only desire had been to make ourselves as small as possible, so as to keep within the feet or two of shade which the old wall afforded. So we went back to the bont, and set out on our slow progress back to Tiberias. We felt rather sorry that we had not gone to Khan Minyeh, which is further south on the plain of Gennesaret, and where we could see there were beautiful trees beside the abundant water that flows down to the lake, but the fine rains of Toll Hum tempted ue. One certain advantage there was in going so far north, we had a full view of the lake. The bontmen of red to land us at Khan Minyeh, but we did not care merely to land for a few minutes, and that was all they seemed inclined to allow us.

manna that was preserved in the ark. If

it was in this very synagogue that our Lord's discourse on the manna as a type

They scenied almost as much oppressed by the beat as ourselves, putting up the sail as a thade from the sun, and constantly stopping their rowing to drink water from the lake. Mustapha employed himself in telling them stories, some of which, I was told, were wonderful Mahommedan versions of Old Testament history. We

sang hymns as we glided lazily on, and at other times lay dreaming of all the wonders which this lake has beheld. No sound was heard except those that proceeded from our boat. There was not another craft to be seen on all the sea. deed, there are only two or three boats in existence on it. One or two large water fowt lighted down at some distance from betaken themselves to the lake. I rather envied them, they looked so cool and comfortable in the cieur fresh water. Our dark vaulted room felt delightful when we get in from the glare and heat. We had a refreshing meal of tea with some excellent fish from the luke, and then felt equal to sallying forth again. This time we got our horses, and rode a little way south aur horses, and rode a little way south along the shore of 'the lake to the celebrated hot springs of Tiberus. The worst of the heat was now past, and we did onjoy our ride exceedingly. We went in to see the bath room, where people of all kinds so in together to the hot sulphurons water, higgledly, piggledly. There was no one in the bath, which is a large circular tank, with a platform all round. It looked nicer than I had expected. Fresh water had use been lot in, and would water had just been lot in, and would stand to cool during the night, being too hot for any one to enter it as it comes from the spring. We saw one of the springs in the open air near the bath-house. and found the water se hot that we could not hold our hand in it above a moment. It looked mice and clear, but tasted most abominable, reminding me of the Dead Sea water. We wandered about the beach for some time picking up shells, and re-freshing ourselves by wading in the lake-Here, as every where near the lake, the soil scaned rich to the last degree, as proved by the rank luxuriant growth of weeds and wild flowers. We got back to the town just before night closed in. I

my horse. Ever suce I had left Nazareth it had distinguished itself at intervals by the loudest and most defiant neighing when in the neighbourhood of one of the other horses. One of the men evidently thought this defiant conduct might be the preliminary demonstration before a fight, and not only warned me against coming too near the others, but offered to exchange steeds with mo. I had been inclined to think it all nonsonso, but this evoning found it was quite the reverse. Happily I was off my horrebefore the tray began, for such ascene of jumping, kicking, biting, and screeching as there was in the narrow lane couside the Jewesses court. After that I took the man's offer of exchanging with him, and he, on my horse, kept at a respectable dis-tance from every one else all the way back to Nazareth. I was the gamer by the oxchange, having a very nice goutle many which cantered along delightfully, jus. whiching now and then to its foal if it thought it was falling too far behind. I used to wonder at the tiny foals that were kept running after their mothers for long journeys. I have even seen one held by the rider in front of him across the saddle when it was too weak to follow on its own

just escaped a rather unpleasant scene with

We intended to make an early start for Nazaroth next morning, so wished to have support and retire early. Eut this was not so easy as we expected. Mr. V.'s presence in Tiberias had got to be known, and as the Hakim's (ductor's) wife, she was a tracer of more than the make the manual process. person of importance whom several people wished to visit. A messenger came to announce some of these visitors, then the Such finery I not only gay-colored drosses 1879, or it may be rather 1880 years ago. lace, but quantities of jewelry. I fancy they could not be real, but they glittered all the same on neck and arm, and in the Moslam in government employment in Tiberias.

He had been a patient of Dr. V.'s for some serious malady in the throat, and much benefitted by his treatment. He still spoke with a very peculiar voice, and was very anxious to knew if Dr. V. would not himself come soon to Tiberias. He was in hopes of further advice perfecting his cure, but found it difficult to get away to Nazaroth, besides hardly having strangth for the tacke hour's ride there and back. We were very glad when all our visitors left The women lingered a long time, sitting staring at us with nothing to say, or merely repeating over and over again the same enquiries as to the health of our selves and our friends.

At last we were left free to lie down on our divans, and try for sleep; but it was easier to try for it than to got it My friends were not much better off than myself this night. We thought we must have brought in a large population in our skirts from the boat to add to the native inhabitants, cortainly the abundance and liveliness of the insect tribes was something

Then it was too not to shut the wooden shutter of the window, and in the court odiside it a native family eat and talked till late in the night, and after they were gone, a heree and mule that were picketted there, munched their provender and stamped their feet continually. On the other side the natives in the Lewan kept up a lively conversation till quite late. To add to our troubles, we had laid in a provision of milk for our breakfast, some cats in the courts must have scented it out, and dame pounding down over Mrs. V. and meas we lay on our divan on their way to the milk. Then we had to rise and strike a light, and hunt them out. This happened at short intervals all the night through so that what with noises, and what with fighting for the milk, I really can hardly my slopt at all.

(To be continued.)

Were the question, "What is Christmas?" put to any one, he would get no great credit for his intelligence who could not readily, and as he thought, rightly reply, that tilmstmas is a day observed in commemoration of the birth of Christ, which us, but that was the only sign of life until took place on the 25th of December, 1875 we again neared There it seemed as if half the children of the town had some state of the town ha Aco you sure that Christ was born on that day, and in that month, and in that year?" this might not be so easily auswored. Permit me, however, to attempt

#### THE YEAR.

While custo a has long sanctioned, and seems to have settled the matter, that our Lord was born 1875 years ago. yet we do not go far in the inquiry till we find some holding that he was born A.D., nothing, and others holding as firmly that he was born in A.D. one, while a marginal note in the New Testament informs us that Jesus was born in "the fourth year before the common account called Anno Domino." so that from this it would appear that our A.D. 1875 should be A.D. 2879. It appears that the fixing of the date of our presont A.D. did not take place till the 6th century, and although generally established in the 8th contary, yet it was not until the 15th century that it had become universal throughout Christendom.

If we look at Matthew, we learn that Josus was born in the reign of Hered the Great, and elsewhere we aftertain that Horod died in the year of Rome, or A.U.C. 750, just before the passover, and about two years after the birth of pur Lord. If so, then our Lord would so born about A.U.C. 748. Further, Luge informs us that John Baptist began his ministry in the fifteenth year of Tiberies, and that at that time "Jesus began to he about thirty years of ago." Now, seeing that Augustus died A.U.C. 767, the fifteenth year of Liborius, who succeeded him, would be A.U.C. 782, deducting therefrom the thirty years of Christ's life, and the two or three years in which Tiberius was associnted with Augustus in the Unpire ore the latter died, we have A.U.C. 118, the year in which Christ was born. Again, in John we read. " Forty-six years was this temple in building." Now Herod began to build the temple in A.U.C. 782, adding thereto the "forty-six years," we have A.U.C. 778, and deducting therefrom the "about thirty years 'of age" of our Saviour, we have again A.C.C. 748 as the year of his birth. In addition to all this, the Latin Fathers make the death of Christ to have taken place A.U.O. 782, and if we deduct therefrom the thirty-three and a half or thirty-four years of our Lord's life and ministry, we come again to A.U.C. 748. Thus, from independent lints presented by Matthew, Luke, John, and the Latin Fathers, it would appear that our Lord was born A.U.C. 748, and since our Annu Domino corresponds with the Roman A.U.C. 758, we are forced to the conclu people arrived themselves in full deess, soon that our Lord was born, not 1875, but

While it is said that not less than 186 different opinions have been given con-corning the year of Ohrist's birth, we are told that it has been placed by learned mon and Christian sects in every month of the year, and that among the early churches the festival of the nativity was held by some in January, and by others in April or May. The reason for placing it in December seems to have arisen from an orronsous idea that Zecharias was high priest, and that when the angel appeared to him in the temple it was on the day of atonoment, and as the day of atonoment was in September, John would be born in the following June, and Jesus six mentles later, and in December; but "ocharias was only an ordinary priest, and was then offering the daily inceuse in the outer sauctuary. Now, while we have little er anything more substantial than this for placing our Lord's nativity in December, have not a little against. We know that the Roman taxing was very unpopular among the Jews, and it is far from likely that the authorities would increase this unpopularity, by compelling each to travel to his own city at such a season of the year, being about the height of the cold and rainy season in Judea. It is far more probable that this would take place in the autumn, which was a favorite season for journeying and visiting among the Jews. after their crops had been gathered in, and the pressure of their agricultural toils word Besides this, it was contrary to al custom that in December shepherds should be in the fields watching their flocks by night, for while this was the case in the summer mouths, the flocks were all brought home not later than October, ere the cold and rainy season commenced. Upon the whole, December is one of the most unlikely months of all the year in which to fix our Lord's nativity, and that in view of all, September has a claim above every other mouth, a claim which with the information we at present have. cannot sasily be set aside.

THE DAY.

The first certain traces of the festival of the nativity, are found about the end of

the second century, and the earliest writer that alludes to it is Clement of Alexandria, who wrote about the middle of the third century, and who, even at that carly period, spoke with supreme and scornful contempt of any one attempting to fix the the day, or even the year. About this time the Western Charch fixed the day, and catablished the festival, but it was not siets of fifteen pasters in the city, sixteen until the end of the fourth century that in the country, and twenty-five without the festival was observed by the Eastern charges. The churches are but thinly at-Church, and then not on the 25th of December, but on the 6th of January. Among the causes that led to the fixing on the former period, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life, and activity of the power of nature and of the gods. All this was probably regarded as emblematical of the rising of the Sun of Rightcourness on the darkness of this world, and causing the day spring from on high to visit our race. In view of all then, we find that while there is no certainty either in regard to the day, or the month, or the year of our Lords nativity, there is very much that it was not on the 25th day of Docomber, 1875. Truth thus compole us to say, that, in regard to the birth day of our Lord, what was said in regard to the burial-place of Moses, "no man knoweth of it unto this day." Glenmorris.

#### WESTERN CORRESPONDENCE.

(Lirom our own Correspondent).

Your correspondent spent a few weeks in the Maritime Provinces lately. It is nearly two years since he spont as long a time in that region. He had the privilege of spending more or less time in the following places :- St. John, Truro, Halifax, New Glasgow and Charlottetown. Of the hospitalities he received at the hands of the brothron, and the friendships renewed, this is not the place to speak-suffice it to say that pleasant recollections will ever linger of the intercourse had during that

As regards the first named city, your readers will remember that some months ago I gave an account of the success that crowns the labours of Dr. Waters, whom the easterns enticed to leave Ontario, and go down by the sea. What was then said was based on correspondence; I am now able to confirm that account from obser vation, together with enquiries pushed on the spot. The congregation continues to grow both in numbers and in social pusition. I cannot speak from observation of the work of Mr. McCrae, who was settled in New St. Stephen's Church some time after Dr. Waters was in St. David's, but I neard on all sides golden opinions of the high character of that brother's preaching, and of the growth that goes on under his

Truro is one of the oldest, if not the very oldest, settlements of Presbyterianism of the scaboard Provinces. The contenary of the establishment of a congregation there was celebrated a few years ago. The melanchely restlessness and love of The melanchely restlessuess and love of change so prevalent on this side of the horder has not yet been manifested in Trure, for in all that time but three pasters have ministered to the original congregation, and the third one, the Rev. Dr. McCanlogh, judging from appearances, may be there many years yet. During the disincumbency not less than half a decent congregations have been set off from the critical stock, and wat the except shows the original stock, and yet the stock shows no marks of decay. It is hardly a year since the full half of the families with more on the most cordial terms to form a new charge, which, from the very first, takes standing in the front rank. There are now three congregations in the town, and these are flanked solvely by four others which, in the surrounding country, are dotted down at distances of from two to seven miles.

Of Halifax your correspondent did not see a great deal, his visit there being short. Here, as elsewhere, the upion works in the best manner. One of your western men occupies a commanding position here as well as in St. John. Your readers know to whom I refer Dr. Burns, late of

In New Glasgow I came into contact with the revival which about a year ago or more, was so largely experienced in the eastern part of the Province. One of the respected pasters of the town narrated to me incident after incident during much of an afternoon, of the solemn and blessed time. Now he told me of a back-slider who was quickened again, now of a carelo's one that was aroused, now of a sceptio that was thoroughly cured of his doubts, and made to glory in the cross in spite of its shame, now of a drunkard that was made sober because of his having received Jesus into his soul, and now of scorn. In no spot in all Canada pe haps was politics more rampant and bitter; yet politics in the offensive aspect was put into the back-ground by the times of refreshing that came from the presence of the Lord. I cannot now recall the numbers that wore added to the comminion, but they were added to the comminion, but they were very large. I was present at a union prayer-meeting of the different congregations. The subject of prayer and address was the renewal of the good work, and the deep solemnity that pervaded the meeting, the agonizing in prayer, the humble confession, and the trust, will not soon be for gotton. One could not but feel that it was good to be there.

LEUMAS

Detroit, December 18th, 1875.

#### RELIGIOUS LIFE IN SWITZER-LAND.

The following is an abstract of a letter by the Rov. Gideon Druper, D.D., in the Northern Christian Advocate: "The National Church of Geneva, con

tended, except on festival days, anen a popular preaches occupies the pulpit. A sort of circuit system of filling the pulpits is observed, and hence the most different doctrines may be heard from the same pulpit, according to the party i which the preacher may happen to belong. For there, as in many other state churches, the utmost diversity of belief ob arms from undisguised materialism to the strongest Calvinism. No certain sound accordingly is given. The church has liberty that may be called license. The supreme power is ledged in the consistory, an elective body of thirty one members. At presont the rational man party has a majority, and a koon strugale is being waged between it and the evangel cal party. Should the rationalistic party provail and attempt to impose by its authority anything con, trary to the conscience of the opposing party, it is believed there would be sees sion at once. But as every young clergyman in Geneva is evangelical, it is hoped that this action will prevail. The Newtonal Church, through the better portion of its members, displays a good deal of activity in benevolent and Christian work. It is manifested chiefly in the following ways: Meetings and Sunday-schools in halls as well as churches; in Bible and Tract Societies; missionary mostings; an trary to the conscience of the opposing Tract Societies; missionary mostings; an Tract Societies; missionary mostings; an organization for the sanctification of the Sabbath; affording pocuniary assistance in sustaining religious services by their brothren scattered throughout Germany, France, and Italy. This church sustains a theological school in Geneva, having five professors—two of whom are evangelical—and attended by forty-five students. All the cantons are in religious matters independent of each other, and each has its own theological institution. In the Canown theological institution. In the Can-ton do Yand there is a Confession of Faith still retained, and accordingly the church is not to the same degree tainted with Retionalism. One of the most hopeful signs is the increased boldness of evar-golical man, not only to deelare their seri-timents, but to do the work to which God has called them. To meet the attacks of the rational, so-called liberal party, an Evangelical National Union has been formed, whose work is providing preaching in city and country, familiar moetings by laymen, the publication of religious read-ing, lectures, catechitical instruction, and minut Sunday schools. A general meeting of the unions in the various cantens was hold lately in the city of Barne. Five countries were represented, and eighty delegates were present. This general union is energetically striving to stem the tide of Rationalism in the State Church, and if there should come a separation of Church and State, there will be an or-ganization from which there can arise a church purer and stronger than the semi-political, semi liberal one that has gone before.

#### Dr. Campbell's Case Again.

Editor BRITISH AMERICAN PRESENTERIAN.

Sin,-I read a long letter in your interesting paper of the 26th November, from a "Lay Presbytorian," who undertakes to defend these who are at variance will the Westminster Confession of Faith. I have no desire to enter into contraversy I merely write to correct accord mistakes in regard to facts. He says that the Rov. John Campbell, of the Row, was deposed for preaching the doctrine that "Christ had taken away the នយន or the This was not the case; he preached the doc.rine of universal forgiveness—just what is proached by the Unitarians and Universalists of the present day—and not only so, but he countenanced his follows: in their wild manifestations-speaking with tongues, prophecying, and declaring that the latter times had arrived when all those gifts, including miracles, should be bestowed upon the church of God. Mr. Campbell's piety was surely no argument for preaching and upholding doctrines and versive of Scripture truth, as understood by our great Reformers, and by Christians of all denominations throughout the world, embodied in the standards of the Church of Scotland, which Mr. Campbell had solemnly vowed to maintain and uphold.
The General Assembly of the Church of Scotland were perfectly right in deposing him. It was a stern necessity. The Rov. J. Alex. Scott (not Thomas), and the celebrated Edward Irving were also deposed for upholding similar views. The "Row heresy," as it was then called, spread far and wide, so that the ministers took it up. Ine Rov. Dr. Andrew Thompson, minister of St. George's Church, Edinburgh, leader of the Evangelical party in the church at that time, preached a series of sermons to crowded audiences, against the dangerous doutrino of universal pardon, which were afterwards published, and did much towards arresting the spread of heresy.

In these days of plausible infidelity and folse views on religious subjects, it beoomes Christians to "hold fast the form of scund words," and to see to it that they are not led away by that spurious ibership so often met with, that if a man is "holy" is does not rignify what dootrines he holds. It would be well for avery one to ponder this text, so needful in the present day.

"Thus saith the Lord, standye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16.

I am, yours, respectfully, J. C.
New York, D. e. 14 h, 1873.

#### Anstor und People.

#### The Brooklyn Meetings.

As the meetings conducted by Merars. Moody and Sankey, in Brooklyn, will close for the present, next Saturday, it will not for the present next Sections, it will not be out of place to say cornething of the present condition of religious feeling in that city. It is admitted by all that the attendance and interest have steadily inorense them the beginning. Oceasionally the Tabermache is not tilled at the prayer-raceting at eight o'clock in the morning, on account of rain or storm; but more fail to gain admittance to the Rink every evening than at the first. At the same time Mr. Mordy's addresses have become more pointed and earnest, without the least ten dency to rent, and maintain in a remark able degree then Soriptural character. The number of inquirers is larger than over, and the effort to induce non-churen-going

people to attend has been quite successful.

People will naturally inquire, What effect has been produced upon the attendance in the Churches? The reply is alance in the Churches? The reply is attogether unanimous, that the churches are better filled than before. And what is more and highly encouraging is, that in many churches in Brooklyn Christians manifest a deep desire for the outpouring of the Holy Spuit, while there is a goodly number awake ned to serious concern about their souls. In Dr. Talmane's church, at the close of the services on Sabbath evening, three hundred arose for prayer in their behalf. In the large Sabbath School counected with Dr. Scudder's church, five hundred remained for prayor after the school had been dismissed. And a blessed work seems to have begun in many of the smaller and newer churches. Probably in nearly all the non-Episcopal churches of Brocklyn, a series of meetings will be begun immediately after the departure of

Moody and Sank-y.

The conferences which have taken place amone pastors and people, have brought to light the fact, that the sad revelations made in that city, during the last twelve months. led many Christians to unusual anxiety for the Church and the salvation of souls They had begun to feel that all their help must come from God. Pastors had also felt great burdens resting upon them, were sceking help from on high, and were preaching with renewed zeal. In view of this state of things, the arrival of Mesers. Moody and Sankey was especially oppor-tune, and there is good reason to believe that their work of faith and labor of love

will not be in vain.

Dr. Holland considers that the labors of Mosere. Moody and Sankey furnish evidences of a Divino presence and interposition which skeptics will find it hard to fute. In the November number of Scrib-ner's he comments as follows: "We sup-pose there is no question that Mr. Moody has done a marvellous work in Great Britain. There is a great deal of curiosity here to know exactly what it was, and how it was done. The remarkable thing about it seems to be that there was no remark-able thing about it, save in its casults. Not a revivalist, but an evangelist; not a stirrer up of excitement, but a calm preacher of Jesus Christ. Mr. Moody went to the British people, and talked in his carnest, homely way upon those truths which he deemed essential to their spiritual welfare, in this world and the next. Men went to hear him not only by thousands, but by tens of thousands. Not only the common people "heard him gladly," but very uncommon people—prime-ministers, earls, duchesses, members of parliament, doctors of the law, doctors of divinity, and clergymen by the hundred. All testified to the power of his preaching. The doubters were convinced, the wicked were converted, weary teachers of religion were filled with fresh courage and hopefulness, and there was a great turning of thoughts and hearts Godward. Mr. Tyndall and Mr. Huxley and Mr. Herbert Spencer were not very much in men's minds while Mr. Moody was around. One thing was very certain, viz.: the people wanted something that Mr. Moody had to bestow, and they "went for

Since the return of Mr. Moody to Amerion, with his companion, Mr. Sankey, the interviewers have ascertained from both of those gentlemen that the work they have all, but by the Spirit of the Almighty. It looks like it, we confess. Either the truth which Mr. Moody proached was wonderfully needed, and wonderfully adapted to human want; either the multitudes were starving for the bread of their soul's life, or there was some force above Mr. Moody's modest means which must be held accountable for the stupendous results. This countaine for the stapeacous testals. The is a scientific country. The great lights of science now engaged in uprocting the popular faith in Christianity live there. Sir Henry Thompson and the prayer-guage originated there. Here is a nut for them to crack. Was there enough in Mr. Moody's eloquence, or personal influence, to account for the effect produced? Would it not be very unscien-tific to regard these little means sufficient to account for these results? It is a fair question, and it deserves a candid answer. Until we get this answer, people who have nothing but common sense to guide them must repose upon the conviction that the power which hir. Moody seemed to wield was in the truth he promulgated, or that if omanated from a source which he recognized as the Spirit of God."

Ir is thought probable that the twin sons of Mr. Spurgeon will gratify the long cherehed wish of their fathers neart by entering the ministry. Mr. Spurgeon has not sought to influence them to this course, bolieving it best that they should be left free to choose their own vocation. leaving school some months ago, one of them entered a business house in the city; the other was articled to a draughtsm in and engineer. at recently they have become actively engaged in the work of a mission that had almost died out for the want of support, and their success in aronsing new interest awakens the hope that they may he led to devote themselves entirely to preaching the Gospel. Charles especially, is understood to give promise of becoming a powerful preacher.

#### The General Expectation.

There is unquestionably, in the wakeful Christian mind, at this time, an expectation of a revival of religion throughout the land. Whether or not it is traceable to any specific cause, is not material, -the tact is too manifest to be doubted. In the recent religious and ecclesiastical gatherings, the indications of the presence of the Divino Spirit have been so marked, and the fruits of the Spirit seen in the humili ation of the ministry and the elders of the churches, in view of the spiritual leanners which has prevailed, and in the longing desires breathed forth in every prayer for the grace that shall bring balvation, this expectation finds strong support. The cry, "O Lord, revive the work!" comes up from th usands of hearts. In not a few instances the prayer is already heard, and salvation is coming to those who are lost in sin. In these circumstances, what is demanded of the Christian ministry?

1. A state of neart suited to an carnest co-operation with the spirit of God in the work of arousing the stupid and careless to a souse of their own sinfulness and lost condition, and of leading them to Christ tor paidon, for regeneration and life. A new consecration is called for—one that shall make them earnest in their work not only, but which shall inspire to them a love for the work. Said the Psalmist, I delight to do thy will O God. And said the Divine Exampler, My ment is to do the will of Him that hath sent me. His ministers will not accomplish much in his kingdom without the spirit of consecration

2. The preaching of the ministry must be suited to the accomplishment of the work. It is a sad fact that a large amount of our preaching has not fitness to produce conviction of sin, or to show a man the plague of his own heart. Too many sermons are mere essays which have not the thought of Christ in them; or mero disser-tations on some abstract point, and as heartices as a problem in mathematice. This will not do; and however elequent such discourses may be, and however much they may please the fancy of the hearer, the sooner they are abandoned the hearer, the sooner they are abandoned the better. Ministers must come back to the old truths of the Gospel of Christ and Him orucified, as the only way of life to man, lost to holiness and to heaven. And this preaching must be direct, definite, pointed and carnest. Faithful ministers are now demanded. Stupidity, or sycophancy in the pulpit is worse than a vacancy. The telling hell and the silent steenle pointing. telling bell, and the silent steeple pointing heavenward, will Jo more to lead souls to Sinners must be made to see themselves to be sinful, guilty, condemned and lest, and God has appointed the living preacher to this work.

8. This preaching must be in the spirit of faith. We must expect success. We labour in vain if we do not. When W۸ Christ was on earth, His work was him'er ed by unbelief. It will be so now. He who cannot go into the pulpit fully believe Ho ing in his soul, that the Gospel is the wis ang in his soul, that the Gospel is the wis dom of God, and the power of God unto salvation, and preach it in a manner to indicate his faith, had better stay out of it, especially at this time. There is such a thing as being in the way of the progress of God's work. Let ministers see to it, that this part time of the progress. that this is not true of them.

4. This present time demands thorough The bane of revivals has been their superficial work. Multitudes have been encouraged to hope for mercy without having felt the plague of their own hearts -the vileness and wickedness of sin, and honce are not born of the spirit. And though often taken into the church, they are like the seed in the stony ground— having no root in themselves they wither This explains why there are so many dead weights in the Church—so many fashionable, worldly, covetous, and inactive members. Let us have no more of them; but let ministers insist on the broken heart and the contrite spirit, and the consecration of the life to the duties we owe to God and his kingdom.

5. There must be personal work. Paul preached the Gospel from house to house, and he ceased not to warn the ungodly with tears, to flee from the wrath to come. This is the primitive method of leading men to Christ, and of all methods it is the in this work, not only the ministry but the church should be heartily enlisted. It is a simple duty, and by the carnest Christian worker, is deemed a blessed privilege, and the en-joyment of which he is not willing to be denied. None need plead a want of talent in this work. He who has talent to say good-morning to his neighborr, has enough to invite him to come to Christ. A broken heart, an obedient will is the talent

Finally, in order to meet these responsibilities, we must be much in prayer to God. We shall fail without it. He will e enquired of to do these things for us. Without him we can do nothing, but in his strength we can do all things needful in this glorious work. Brethren of the ministry and of the church, let us arise and build, and our expectation of the coming time will not be disappointed.—Rev. F. A. Spencer in Int rior.

#### Bring your Children.

Parents bring your children to church with you. Teach them, with the beginning of this year, to attend the house of God, at to excuse them from this religions duty; they will doubtless plead off on the ground that they go to Sanday school. But it is your duty to seek that those still under your roof be taught the way to the sanctuary every Sabbath, even though they have attended the Sanday-school. Some parents are not as strict as God requires them to be, concerning the religious training of their children. In a few families that we wot of, the young people have a license that their parents will regret some of these days. L'arents, you are responsible for the havits your civiliren and young people are control is lost, if lost at all, before our children are fifteen years of ago,—Rev. J. S. Chadwick, in Church Times.

#### Blistakon Humility.

There is a great deal of verbal humility. It consists in a prevailing habit of men speaking in depreciating terms of thomselves. They have so habituated themselves to it that anything olse for them would indicate pride. Their ideas of what they ought to be and do are not too exalted, and their conceptions of their own powers and talents are not too much contracted; but to incimate that they do their work, and that they have capacity for it, nover preach if they are ministers, but only try to preach; they do not ve ture to say they are Christians, but they are trying to be Christians. If they do qualify their preaching it is by the term poor, and their Christian life by the term imperfect. At the bottom of this assumed humility, for such it often is, is either the desire that others shall put other qualifying words in the place of these in their own minds, or that such expressions shall draw out words of commendation. Just like many men speak in flattering terms of others as a bait to catch compliments.

If a man is filled with the spirit of hu-

miliation, there is no occasion for him to say so to everybody, and on all occasions. Very few men who are always telling the Lord in their prayers that they are poor, miserable sinners, either believe or

teel it. Kindred to this is self-depreciation. This class of men invariably underrate, in words, their abilities for any work which they may be called to perform. Oftentimes this is nothing elso than pride. They cannot do as well as they would like to do, or as others can do, and so they will not do anything. If they had the qualifications that others have; if they could perform a given work so that their praise would be on all lips, then they would not hesitate. But they are not willing to occupy the place for which their natural endowments or their qualifications fit them. And this unwillingness takes the form of humility or a low estimate of their abilities, where-as it is that species of pride which prevents them from taking the second place where they cannot have the first. This habit of soli-depreciation properts a man in many instances from doing that amount of good which he is really qualified to do. It touds to paralyse us in our labours and struggles in overy cause. It renders much of the talents of the Church utterly useless, as it buries it almost as effectually as if it did not exist.

Another mistaken idea of humility is that we really should have a low estimate of our own abilities. It is true that to high an estimate tends to pride, and especially to a course of action which to others is indicative of pride. But while, on the one hand, we need to guard against a disposition to overestimate our talents and abilities, so, on the other, need we guard against too low an estimate. There cortainly can be no wrong in a man know-ing and believing just what talents and abilities he has. There can be no ovil in abilities he has. There can be no ovil in knowing the truth on any subject, whether with reference to ourselves or others. There is just as great evil in imposing a false view of ourselves upon our minds as upon others. The Bible does not recognize an under-estimate of our talents among Christian views. It does not constitute an element in humility. That consists in a proper view and estimate of ourselves in relation to God, and then a corresponding behaviour. We are not to measure ourselves among ourselves, for that tends to pride; but Christ is to be our standard, and measured by him we have always sufficient cause to be humbled in the very dust on account of our nothingness and sintulness.

#### Burdens.

Many a burden we carry beside the food and clothing of the body, and burdens that weigh more heavenly upon our spirits. Still no matter what they are, no matter how hopoless seems their removal, God's voice says to you, 'Be careful for nothing.' O, how can I help ! says the burdened one o, how can I help I says the burdened one, my load is no common one. Would God have me heartless and unfeeling? No, tried Christian, God knows the full weight; He, Himself, let it fall on you; and not because He wishes you to be callous or indifferent, but because He is ready to relieve you, He tells you not to be careful or anxious about it. He tells you, whatever the case may be, to cast it on Him. He feels for you in this truth or anxiety, whatever it may be; feels as no human friend. however tender, can, and Ho has a better way for you than to mourn and to grieve under your care; this can do you no good, but what he bids us do can. 'In every-thing, by prayer and supplication, with thanke giving make your requests known un: God. Everything. Does not this include your care? Does not this word omerace even your trouble? Whatever it may be, take your Heavenly Futher at His word, and trusting His loving heart, make your request unto Him concerning it; speak as you could not in any human car —He will not despise your griefs. He will see where the wound is. He will know when you suffer, and he can read your heart and know your request though words will but half express them.—Selected.

THE Birmingham School Board have decided to add instruction in cookery to the curriculum of their schools for girls. At a meeting of the Board the Buildings and Sites Committee reported that arrange ments had been made for the erection of the necessary kitchen accommodation in connection with the Bloomsbury schools, and, if the experiment succeeded, it would be extended in time to other Board schools.

THE Rev. Professor Blaikie, Edinburgh, The Rov. Professor Blaikie, Edinburgh, has undertaken to conduct during the coming winter a theological class for ladies, the subject being the "Christian Evidences." Professor Davidson and Principal Rainy, of Edinburgh, have also agreed to deliver lectures in the evening. These is this are intended for young men, and men in lusiness who are Bille stuand men in lusiness who are Bille stu donts interested in the many questions arising in connection with theological

#### Preservation of the Scriptures.

In his excellent commentary on the "Confession of Faith," Dr. A. A. Hodge says, at page 65, "Quotations from the tolic Scriptures, found in the writings of the early Christians, are so numerous that the whole New Testament might be gathered from the works of writers dating before the seventh century," etc. The following history will abow that more than this has actually been done. The writer chipped it from the Pre-byterian of Decembor 16th, 1843. He is quite cure its in-trinsic merit warrants its ropublication. It may be new to many, and will be good reading for all:

"The narrative which follows is extracted from the life of Mv. Campbell, the African Missionary traveller. It contains a fact, probably unknown to most of our readers, and will be as delightful to the Christian, and especially the theologian, as it is important and edifying: ""Search the Scriptures."—I remember

distinctly an interesting anecdete referring to the late Sir David Dulrymple, better known to literary men abroad by his title of Lord Haites, a So thish Judge. I had it from the late Rev. W. Buccanan, one of the ministers of Edinburgn. I took such mterest in it that, though it must be about fifty years since he told it, I think I can almost relate it in Mr. Buchauan's words: -I was dining some time ago with a literary party at old Mr. Abercrombie's, and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this:
—Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry. About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recover-ing the contents of the New Testament from the writings of the first three centuries? 'I romember it well, and have thought of it often, without being able to form any opinion or conjecture on the sub-ject.' Well,' said Lord Hailes, that question quite accorded with the turn or tasto of my antiquitarian mind. On returning home, as I knew I had all the writings of those conturies, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two mouths, seaching for chaptors, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or cloven verses, which satisfied me that I could discover them also. Now,' said, 'here was a way in which God concented or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the gospel from the world, never would have thought of; and, though they had, they never could have

offected their destruction."
In this connection it is pertinent to peak of the arrogant claims of the Romish Church, that the world is indebted to her for having preserved the Scriptures. Absurd and false! Jast when that corrupt corporation crystalized into organic form cannot, perhaps, be exactly told. It has been a noxious growth, down along the ages to our own time. One thing is certain, if there is truth in history, that Presbytery, not Prolacy, was the form of church polity in the apostolic age, and that the Romish hierarchy was only in posse, not in esse, for hundreds of years, while the first Christians were in possession of the entire sacred canon. She, indeed, the preserver of the Scriptures! Ah, yes! As the wolf guards the lamb! To-day she would extinguish the light of the blessed Word if she enly had the power!—W. P. V. in Presbyterian.

#### The Value of Christianity.

"The value of Christianity has nover been fairly estimated by more philosophors. There is grandeur in its principles, fully perceptible to the humblest being who feels their influence, but hidden from him who knows them only speculatively, The religion of Christ develops the only The religion of Christ develops the only true principle of 'association,' that can ex-ist among mankind. Reviving in each in-dividual principles tending to harmonious action, it gives all the elements necessary to form a perfect community. Its action is wholly integral. Perceiving the errors and follies incident to the present order of society, philosophers have devised various modes as substitutes for it; but in these modes one great principle has invariably been overlooked, the attempt has always been to modify the passions and actions of mon by different monitods of com-bining them together,—making good qualities of one to neutralize the bad of another, thus forming a compact whole. How far superior is the Gospel plan! It takes each individual, purifies him of his faults, bestows upon him gentleness, charity, and true metives to act justly; and by the association of such as these, creates an order of society perfective adapted to the wants of man.

Mens laws and systems seek to secure to mankind their rights, but say but very little about their duties. The consequence is, mon often do wrong to gain their rights. Christ says very little about our rights, but a great deal about our duties. And, yet, somehow, it comes to pass, that when all do their duties all seem to have

At the suggestion of Rov. Dr. John Hell, steps have been taken towards the mosphere. Ho seldom thinks how it would organization of the "Irish Prosbyterian be with him were they withdrawn. He Association of New York city. It pro- fails to appreciate what is so freely given poses to see to the spiritual and temporal He may be reminded of them now and interests of that portion of our population, then; may complain of intrasion and incominge them to attact themselves to some stated place of worship, and find employment and extend assistance to the with a caress, and the management goes unfortunate. encourage them to attact themselves to some stated place of worship, and find employment and extend assistance to the unfortunate.

#### Unndom Berdings.

Ir was a beautiful reply of a venerable r. .n., when asked if he were in the land of the living, "No, but I am almost there."

He is not poor who hath little, but he that desireth much. He is rich enough who wants nothing.

No one over bitterly condemned himself that he had spont his younger years sob-erly; many have that they did not. REM MARR that it is not for your doings

that G d bestows largely. It is for Ris own name's sake that He does it — Lee, A. C. Thompson. "Jock," said the old Land of Dambie.

dikes, "when ye has naething else to do, ye may be uve sticking in a tree; it will be growing, Jock, when ye're sleeping." GREAT men leave two different impressions of themselves on their contemporaries—the one the result of their public

career, the other of their private life. GENI ROSITY during life is a very different thing from generosity in the hour of death, One proceeds from genuine liberality and

bonevolence; the other from pride or fear. Say nothing respecting yourself either good, bad, or indifferent—nothing good, for that is vanity; nothing bed, for that is af-fectation; nothing indifferent, for that is

It is an excellent rule to be observed in all disputes, that men should give soft words and hard arguments; that they should not so much strive to vex as to convince an opponent.

Whenever you perceive that you have a disrelish for spiritual food—for prayer, and for reading and poudering God's Word—be alarmed, for your spiritual life is in dan-

THE true children of God understand well the greatness of their spiritual nobility, and that this, so far from being sullied by the base treatment of the world, is only made illustrious thereby.—Starko. INSTEAD of courting admiration for Chris-

tianity, and admiring in turn those who admire us and our cause, it becomes us to root ourselves more deeply in a self-denying spirit .- Ricger. CHURCHES sometimes complain because their ministers leave so many things un-done. It is not strange. When five hun-

dred people, more or less, set their wits to work, they can think of very much more than any one poor mortal can possibly do. When a clergyman applies at the depot for a minister's ticket, and the official ventures to express a doubt as to his clorical character, he says, "I'll read you one of my sermons." The ticket is passed over in-

stantly, without any proof. In the Christian warfare, to maintain the conflict is to gain the victory. The promise is made to him that endures to the end. The object of our spiritual adversaries is to prevent this. Every day

which we are preserved from going back, they sustain a defeat.—Payson. A SCHOOLMASTER who had an invoterate habit of talking to himself, was asked what motive he could have in doing so. He replied that he had two good and substantial reasons. In the first place, he liked to talk to a sensible man; in the next place, he liked to hear a sensible man talk.

A DYING Scotchman was asked, "Have A DYING Scotchman was asked, "Have you a glimpse of glory now, my brother, that you are dying?" He roused himself from his lethargy at such a question, and raising himself from the agenies of death, said, "I'll hae none o' your glimpses noo that I am dying, since I ha'en had a fall look at him for forty year." We all expect to have that full look at Christ in dying. Let us have it now. dying. Let us have it now.

AFTER the Reformation, Neil Ramsay, Laird of Dalhousic, having been at a preaching with the Regent Moray, was de-manded how he liked the sermon. "Passing well," said he. "Purgatory he has altogether done away with; if to morrow he will do a say with hell, I will give him half the lands of Dalhousie."

FRICTION impedes the progress of the railway train, and yet it is only through friction that it makes any progress. This apparent paradox is explained when we remember that, by resion of the frictional bite of the drivers upon the track, they iraw the train. The bearings of the wheel upon the rails are a mere line where they come in contact, iron and iron, yet this slight and almost imperceptible hold is sufficient to move hundreds of tons of dead weight with the speed of the wind.

THE best characters are made by vigorous and persistent resistance to evil tendoncies; whose amiability has been built upon the ruins of ill temper, and whose generosity springs from an over mastered and transformed solfishness. Such a charactor, built up in the presence of enomies, has far more attraction than one which is natively pleasing; even as we always prefer lemonade, where the acid and its opposite maintain a disputed empire over the palate, to the unresisted sweetness of molasses.—Congregationalist.

Enervation is one of the great dangers which are to be approhended from so-called civilization and wealth, and it behooves mon who 'ave the interest of their country at heart, to find out how it might be guarded against. For our own part, we would scener see the people of the nation poor, public spirited, and in earnest about something elso than the amassing of wealth and the gratification of their passions, than see them rich, careless as to their principles, and indifferent as to what happens so long as they themselves are permitted to lead a quiet life.—Liberal Review.

Man rolles far more than he is aware for comfort and happiness on a woman's tact and management. Hose so accustomed to these that he is unconscious of their worth. They are so delicately conceated, and yet so consolessly exercised, that he enjoys their effect as he enjoys the light and at-

#### Our Foung Solks.

#### Bo Kind to Everything.

Bottly, softly, little ab ter Touch those sally painted wings; Buttorilles and moths, romanber, Are such very tender this es.

Boftly, softly, little sister, Twil our limber hazel twig; Little hands may have a nostling Thoughtle-sly, as well as big.

Goutly stroke the purring passy, Kindly put the friendly dog; Let your unwole-ting morey, Even spare tim toad or freg.

Wide is fied's great world around you . Let the marmle s creatures live ; ponot pair their brief or joyment. Take not what you cannot give.

Let your hearts be warm and tender -For the soute and helpless plead, Pitying leads to prompt relieving, Kindly thou, ht to kindly doed,

#### Long Words.

"Rob," said Tom, " which is the most dangerous word to pronounce in the Eng-lish language?"

"Don't know," said Rob. "unless it's a bearing word."
Pooh!" said Tom, "it's stumbled, be-

"He that" said Rob. "Now I've one for you I found it one day in the paper. Which the longest word in the English length?" language

"Valet linarianism," said Tom, prompt-

ly."
"No, sir it is smiles, because there's a whole mile otween the first and last letter."

letter."
"Ho! ho!" ied Tom, "that's nothing.
I know a word hat has over three miles between its begining and ending."
"What's that? asked Rob, faintly.
"Beleaguered," lid Tom.—St. Nicholas.

#### Be Thakful.

"I don't want any apper," said Kate.
"Nothing but broad an milk, and some cake—just the same ever night."
"Would ou like to take, walk?" asked mamma, no actioing Kate remarks.

Yes, mmma.

"Yes, mmma."

Kaie we pleased as long a their walk to through pleasant streets but when they cam to narrow, dirty ones where the buses we old and poor, she vanted to go home "Please, mamma, dort go any farther."

" Worll go into the corner hous," said

mamm. Somrough looking men were sitting on the desteps. Kate felt afraid, and seld tight ild of her mamma's hand; but on garre So hot and close was it that they coulsecarcely breathe. On a straw bod, some the only window, lay a young girl aslep, so pae, thin and still, she looked as she were dead.

foaring botsteps, she opened her eyes. Mmma utcovered her basket, and gave the girl a drink of milk, and placed the bead andmilk beside her.

Katio's yes filled with toars as she saw the girl engerly cat her suppor. Not a mouthin had she tasted since early morn-

Her por mother had been away all day working, and now came home wishing she had sonething nice to bring her sick child. Whenshe found her so well cared for, she couldnot thank mamma and Kate enough.

Tle supper seemed a feast to them. "If we can keep a roof over our boads," shesaid, "and get a crust to cat, we are thinkful."

Kate nover forgot these words and the beson. If we have a home, and food to eat, let us thank God, for many wander the streets homeless and hungry.

#### Story of an Elephant.

Elephants have a decided liking for military life. Various regiments whilst serving in the East have had such an animal, which often rendered good service to the corps to which he might be attached. The King's Rangers at one time were in possession of a fine male of enormous size, which for many years was never once absent from parade. As soon as the bugles sounded he would walk majestically to the place of muster, and take up his position at the right of the column. If the mahout or driver presented himself, the elephant would lift him on to his shoulders by means of his trunk, and evidently without the slightest effort to himself; but if left to his own unaided intelligence, he obeyed the own unaided intelligence, he obeyed the ordinary words of command without over making a mistake, such as: "Right face," "march," "mark time," "halt." He insisted at all times on giving help to the men whenever they were engaged in loading or unloading baggage, and was evidently pleased to be allowed to make himself generally useful. When the waggens were impeded on the march, as it not unwere impeded on the march, as it not unfrequently happened, Jock was duly sensiblo of his own importance, for by his enormous strength he would push a heavy load up a steep declivity, which six or eight oxen failed to do without his assist-

It happened that the rangers were sudcontrol that the rangers were suc-denly ordered to embark for China, and there was no accommodation for taking Jock on shipboard. To the great disap-pointment of the men, the authorities de-cided that he should be left in India. He was, however, permitted to accompany the regiment as far as the quay, to watch the troops as they went on board, many of whom had a parting word f kindness for their old comrade. "Good bye, old man" their old courade. "Good bye, old man"
"Poor old Jock"—were repeated with
many variations, both by officers and mon-Meanwhile the animal watched the proreddings with great apparent interest, as if wondering when his own turn would Il wondering when his own turn would come to go on board. But when the vossel steamed off and left him ashore, he became frantic with rage and disappoint ment. It had been proposed that he should be transferred to another corps, but he most persistently refused to have anything to do with it. Neither the coaxing nor the

threata of his mahout were of any avail-Though he had previously manifested the gentlest disposition, he now threateningly withstood all kindly advances on the part of his could be according to the country of the could be considered.

of his would-be con rades, and at length, so saving die he become, that it was deemed expedient to place him in confinement. Even the mah out hunself was sever d times placed in a very awkward predicataent, and on one occasion barely escaped with his life. No means could be found to assuage the grief or to calle the unger of this faithful cienture, who so constantly mourned the best of his friends. But in little less than two years the rangers came back to their old quarters, and were informed of the inclancholy change which

nad come over their old comrade.

"No go near—no touch, sahib; he strikes hard," said the mahout; "he kill." "Why Jock, my boy," said a young officer, formerly one of his special friends, "why, what's the matter?"

The animal pricked up his ears, and instantly recognized the voice, which was proved by his manifesting unmistakable signs and sound, of joy. It was quite affecting to see, when once more he was permitted freely to repair to the parade ground, with what kindly recognition he embraced many of his companions, placing his trunk tenderly on their neck and shoulders. I need hardly say he was at once remetated in his old regimental post, the duties of which he recommended to discharge, as if no intercuption had taken place.—Chamballe James 1

#### MISSIONARY NOTES.

Ir is estimated that at least a million and a quarter pounds sterling are expended yearly by the English Missionary societics, outside the regular church agencies, upon foreign, colonial, and home onter-

THERE are 290,000 inhabited towns and villages in Bengal and the North-West Provinces of India alone. Calculate how long it would take to visit and preach once in each of these; how much it would cost to place one Bible in each, and how many men of carnest piety are needed to give one evangelist to each score of villages. And what are these two provinces to the whole of India? and what is India to China?

Attuoren the massacre of Protestants at Acapulco, Mexico, for the time broke up the evangelical work in that city, the Gospel is being zealously preached in a number of the neighboring towns. Mr. Diaz, the leader of Protestants, who was wounded at the time of the riot, has since succeeded in organizing several churches, and hopes ere long to return to Acapulco.

LET it be comembered that the Presbybyterian Church in Canada has a large staff of missionaries engaged in this work —a work that has been of late owned of God in a very special manner. Since our last reference to it a whole congregation of 125 French Roman Catholics in Nova Scotia have publicly renounced the errors of Rome and declared themselves Prosbyterians. Such instances should stimulate the church to greater diligence, and every individual member of it to work and pray, and to give of their means as God has enabled them to do.

JAPANESE PRESS ON CHRISTIANTY -The missionary editor of the Northern Christian Advocate says: We have not noticed anything that has interested us more of late than the discussions of the native press of Japan on the subject of Christian. ity. Some articles are commendatory of missionaries and Christianity, others contain honest criticisms on both, while the most profitable discussions are not unfraquently conducted in the same papers by contributors representing different schools of thought. Here, for instance, is a paper of thought. Here, for instance, is a paper combating Christianity, because its teachings lower the tone of their society in respect of fillial piety; and the Christian Scriptures are quoted at length and commented on freely as sustaining this assortion. The making of the marriage obligation more binding than that of the child to the parent, and Christ pointing to His to the parent, and Christ pointing to His disciples and saying, "Those are my broth or and sister," and mother, are samples of the passages commented upon on the one side, while Christ's own filial pier, through thirty years, his precept, "Hanor thy father and mother, etc., are quoted by responding contributors. All this, how-ever, is but attracting the public attention to Christian teachings, and discriminating a knowledge thereof as offectually as though it emanated ftom a mission press. There is one phase, however, of the subject which is noteworthy in connection with the general success of missions. In former days Christianity was presented only to heathen populations by its advocates and defenders. But simultaneously with the greater organization for missionary effort, we have at home in Christian lands an unwonted amount of scepticism. The average heathen abroad may not be cognisant of this home distrust, no. fortified with arguments of scientific infidelity; but the educated heathen acquire a knowledge of our civilization to day through the same channels with ourselves, and as a consequenes scientific questionings, controversal doubts, modern criticisms on the Biblical narrative, and the difficulties of degrants the large and the difficulties of dogmatic theology, are presented to the more intelligent heathen, and are indeed the phylacteries which first attract their the physiciates which in action therefore, that we find in the Hoshi Sodon, a native paper of Japan, common upon column of doubts concerning the doctrine of Carist's resurrection, which are after the most ap proved Renan pattern. This, too, is hopeful. Any agitation of the subject will provoke inquiry. This paper does this much, for instance, in this very article. It sets forth the relative importance of Christ's resurrection to other doctrines and to the success of the Christian religion. It says: "This extraordinary doctrine of the resurrection of the dead is the principal

and most trusted foundation of Christian

ity, and had its origin in the strange report of Christ's resurrection. And again

"This one exclamation (Behold, Christ

has revived it thundered throughout the world, became the foundation stone of Christianity, and, extraordinary to relate, moved the minds of millions of men."

#### Sabbatu School Teacher.

We precent the Review Sheet in full, used with most satisfactory results in the Freshsterian schools of Aurora and Nowmark t. The work of cummarizing and concraining the instructions given in the Sabbath school has we fear been sadly neglect entating the instructions given in the Saobith sensor has we can occur neglect oil. General impressions and impulses for good are no doubt valuable, but if systematic study and a thorough knowledge of the subjects, taught at least in outline, are required from quarter to quarter and at the close of each year, there will be intellectual and spiritual culture secured which cannot faul to be of great service to those who are so taught.

It will be seen that the outline is from the Westminster Lescon Leaf, and includes the initials of the topics, (International), the golden texts, and questions from the Shorter Cateshism, corresponding in subject with the topics. By the use of a black board the outline of each quarter is thoroughly studied and learned by the acholars and teachers, who meet two or three times on week days for the double purpose of a drill on the quarter's work, and a drill on new hymns and music. A short time is also employed by the teachers in their classes in signific drill for some Sabbaths previous to the region. Thus on the last Sabbath at the quarter the school reviews. previous to the review. Then on the last Subbath of the quarter the school revises by itself at its regular session; and in the evening, instead of public worship for adults, public worship for the school and the parents and friends is conducted; the outline of the quarter is given in concert, or individually as the case may be; hymns are surg, and passages of Scripture. Psalms, Paraphrases and selections from the Catochism are recited by scholars simply rising in their places. In this way a perfect knowledge of all contained in the Review Sheet is fastened in the minds and hearts of the large majority; marging and femals are deadly interested and profital and residual and residual and residuals. of the large majority; parents and friends are deeply interested and profited; and a liberal collection is given to help carry on the work of the school.

All this costs time and toil! Be it so! You cannot do or get much without such sacrifice. Sabbath school people need to do two things constantly, and they will reap a rich reward. Pray and work, work and pray.

#### GOD'S MERCIUS TO ISRAEL.

Oh that men would praise the Lord for Ris goodness and for His wonderful works to the children

SUBJECT.	GOLDEN TEXT.	Cateonism.	SUMMARY.
1, J. E.	Thou the cofore	What Rule?	P GOD
2. C. J.	When thou	The Souls of B.	[ř]
3. M. S.	I Will Rem	A Sacramont	R WILL RENDER
4. P. C.	Looking	Christ a King	TO
5. J. T.	By F.	Faith .	W,
6. A. S.	Take heed	Some Sins	EVERY MAN
7. E. G	I have set	Tho M. Law	K  }
8 C. I.	If any man	At the R.	ACCORDING
9, L. D.	The Lines	H. C. Req.	R
10. C. R.	God is our R.	The only Red.	E
11. A. W.	Ye are all one	II. C. Forbids	i ins deeds.
12. J. W	If any toan	I C. Forbids	(X)

Roview Shoet 1st Quarter, 1875.

#### PARTING WORDS.

Only fear the Lord and serve Him in truth with all your hearts, for consider how great things He hath done for you.

SUBJECT.	GOLDEN TENT	CATECHISM.	SUMMARY.
1 I. P.	The L. our G.	Pref to N C teaches	
2. P. B.	They soon	II. C.	BLESSING
3. C. G.	Lollam	Did God leava?	OF
4. G A. 5. D S.	There is no R.	Eff Call'g	C, OF
6. R. N.	Thy people	7.44.77.6	THE LORD
7. P. M.	I have lent	riayer.	R N E
8. C S.	Whosoever	Christ—a Priest	S )
9. D. E.	Chasten	R. A. to III C	MAKETH RICH
10. s. J.	By the bloss.	1	R U
11. K D.	It is botter	I. C. Req	Prov. x. 22.
12, 8, 0	Hogave them	R. A. to II C.	·

#### CHRIST REJECTED.

He was despised and rejected of men; a man of Serrows, and nequainted with grief.

SUBJECT.	GOLDEN TEXT.	CATECHISM	SUMMARY.						
1. W. m. F. 2. F. L. 3. J. M. 4. N. B. 5. W. L. 6. J. at B 7. B. of L. 8. J. tho C. 9. F. by T. 10. L. of W 11. G. S 12. R. & tho L.	God was manifest Those are they which This beginning of As many as rec'v. Therefore with joy I am the Lord which This is the bread The Lord hath ann'ed To proclaim Open thes He shall feed I will rangen	Christ became Christ our Redeemer IV. Petition The Spirit appl. The Beneats which The Sabbath is to be The Lord's Supper The only Redeemer We are made part. The outward and Christ—a priest At the Resurrection	JESUS	God Guide Guost Wiso T. Water of L Willing H. Living B. Lord's A Liberator Light Loving S. Life	ENMANUEL—GOD WITH US. Matt. 1 23.				

Raview Sheet, 3rd Quarter, 1./5

#### THE MINISTRY OF JESUS

But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through lits up to.

SUBJECT.	GOLDEN TEXT.	CATECHISM.	SUMMARY.
1. J. L. U.	And I, if I	In II. Pot.	NO
2 W.D. F. 3. M.M.	Let this mind But now they	III. Pet. The Souls-at D.	cross
4. V.B.	By their F.	Christ-a prop	NO
5 F F J. 6. W. S.	Whosoever there He shall t.	Sin The Spirit app.	CROWN.
7. J. I.	He ever liveth	Christ-a Priest	
8. J K. 9 J. on C. 10. J. & M	He is L. of I. The L. hath I Now when Jesus	Christ—a King We are made past. Christ's Exaltation	If we suffer, we shall also roign with RIM If we dony Him He also will dony us
11. J & T. 12 J & P	Boliove in the	The Spirit applieth The sum of the	2 Tim. ii, 12.

An Indian missionary writes .-- "Strange but joyiul discoveries are occasionally made in unsuspected places, of people who have by some means obtained possession of the Bible, have studied it carnestly, and shaped their life by its teachings. Such a community was found not long since in Eastern Bongal. It appears that a Brahmin some years ago obtained a copy of the Bible and a Prayer-book of the Church of England. He studied them diligently

and after a time read and explained the Bible to his neighbours and friends. When this people were visited by one of the mis-

THERE are more men ennobled by study

than by nature.—Ciccro. The Synod of the French Evangelical Churches, at a recent meeting held in Mon-treal, agreed to a proposition made to them by the French Canadian Missionary

Society, to sever the connection hitherto existing between them, and to organize themselves into a separate body. This will tend to re-nove difficulties out of the way that have hitherto prevented the cordial co-operation of some portions of the Presbyterian Church with this most useful this people were visited by one of the missionaries of the London Society, he found that about forty men and women had been for years in the custom of meeting regular ly for prayer and Scripture reading. The Braham and his people had been led by he Holy Spir in their rescarches, until they were ready to confess themselves to be Christians."

Like Spyterian Church with this mest useful and energetine society. When this arrangement shall have been completed, the french Caradian Missionary Society will restrict itself to the work of coloritage, education and Lact distributing, leaving the churches to establish congregations and mission stations, and to provide them with the stated ordinances of religion.

#### Miscellaneous.

"Boss" Twitte has escaped.

LAKE NATIONALION has closed in Chicago. The Paixer of Water has gone from Colombo, in Coyion.

DEVERAL SMALL BARKS have suspended in New York.

Excussion steam as are plying between New York and Mexico

The Prince of Wales is on his way to Tuticorn, thence to Maden ..

Emoration corress this year at Liverpool show a decrease of 30,374. Ir is remored that the Marquia of

Bate intends to return to the Church of England.

The Bishor of Kerrecky preached at the Chapter House, London, Ont., on the 5th mst.

THE TOWER of the new Town Hall, Peterborough, is 120 feet above the level of the street.

The Spanish nation has pledged itself to the gradual emancipation of the slaves in Cuba.

THE HEALTH of Prince Bismer's is said to be declining. The Emperor will not allow him to retire into private 1.4.

THE SEA SERPENT has been fighting a whale near Zanzibar. It raised itself

sixty feet out of the water. The route of a railway across Newfoundland from St. John to St. George's

Bay, has been marked out. Russia, Prus-ia and Austria are in perfect accord on the Eastern ques-

VICE-PRESIDENT Wilson's funeral services took place in the Senate chamber

at Washington.
COUNT VON ARNIM is to be prosecuted for treason contained in a pamphlet he has lately published.

A Prixo centenary is talked of next year: it being the hundreth anniversary of Beethoven's birth.

A Byrox club is talked of as a memorial of the Bard, instead of a marble monument in Westminster Abbey. AT THE BACK RIVER, Six miles from

Montreal, the Revs. Father Murphy and Lynch were burned to death on the 4th Forty Lives are supposed to be lost

by the capsizing of a schooner at the mouth of the Columbia river, on the Pacific coast.

Mr. Edwin Arnold is engaged in translating the beautiful Sanscrit pastorate of the "Loves of Govinda and Radha" into English verse. WEBER, New York, offered the mana-

gers of Von Bulow \$10,000 if they would use his piano; Steinway offered \$12,000; but Chickering offered \$20,000 and secured the contract. THE MAHABANA of Odeypore, recently

introduced to the Prince of Wales, shows a pedigree traced from the Solar Dynasty of primeval times, and even from the Aryan gods themselves.

Till. French Minister for Foreign Affairs states that Lord Derby says England bought the Khedive's shares in the Sucz Canal solely to prevent a proponderence of foreign influence. The system of funeral reform has been adopted at Burton-on-Trent by

Mr. Wardle, who in burying his mother used a wicker coffin, and dispensed with the usual paraphernalia. THE GERMAN budget for 1876 shows a

deficiency of fifty millions of marks, while the French revenue for the year up to Nov. 1st, exceeds the estimates by 110 millions of francs.

A conference has been held between the English and French commanding officers of the North American Naval stations; and it is hoped that all unpleasantness connected will cease.

THE KHEDIVE has given a pledge that, in order to give greater security for the payment of the Turkish bondholders, he will annually send to the Bank of England part of the tribute of £700,000 which he owes to the Porte.

Some important criticisms on Mr. Stanley's recent exploration of Lake Victoria Nyanza, are furnished by Captain Burton in the November number of the Geographical Mayazine. Mr. Stanley had impugned the accuracy of Speke's observations, and Captain Barton, as might have been expected, takes up the cudgels on behalf of his late companion; and wrile pointing out that the carefulness of his work (which was already notorious) has been strikingly confirmed by Lieut. Cameron, also shows how Stanley, through want of experience in observations, has gone wrong. He points out that the perimeter of the lake, which Mr. Stanley has set down as amounting to about 1,000 miles, is on the testimony of his own map only 550 miles or thereabouts. After some humerous remarks on Mr. Stanley's "mangroves growing in sweet water," and his apparent credulity as regards native reports, Captain Burton puts on record his own view of Lake-Victoria, which is that when carefully surveyed, it will probably turn out to contain large and wooded tracts, which in the wet season cause the lands about? the eastern-head reservoir of the Nile much to resemble the parts lying near its mouth. The Coptain does full justice to the actual topographical termitaobtained by Mr. Stanley in defining the limits of the Lake and exploring some of its feeders, as well as the hergy of and perseverance displayed by him.

British American Bresbyteriau. FRIDAY, DECEMBER 21, 1875.

#### TEMPERANCE MOVEMENTS.

It is now on all hands an admitted fact that the liquer traffic is the most fruitful source of vice, orime and missey in every shope. Its abettors are the mo t stubborn and unprincipled opponents of every humano and philauthropic undertaking for the relief of human misery, and the uplifting and improvement of mankind. It is the very musterpicco of Satan. It is the worst enemy the Gospel has to contend with in civilized and professedly Christian countries. It is a standing and orying disgrace upon the civilization of our time, and the most astaniahing thing of all porhaps is, that such a traffic, producing such manifest and torrible evils, should be legalized and protected by law in a Christian

It is gratifying to every true patriot, to every humano and philanthropic man, and especially to every Christian, that this odious and destructive traffic which flourished so long unchallenged is now being so rigorously assailed from a great many different quarters. Men are now waking up generally to the enormity and wickedness of this vile, unch istian. business. So disastrous are the fruits of this traffic that it is high time it was made

Very gratifying progress is being made, if not so much as could be wished, in lessoning the evil, at least in preparing the public mind at once greatly to restrict this business, and finalitio destroy it altogether. Women'are now taking a vigorous and prominent public part with their husbands and sons and brothers in seeking to abate this nuisance. Cities and towns are becoming eager for its limitation or suppression

As the season is close at hand for the election of municipal officers who have, to a cortain extent, the control of this traffic, as our local legislatures are at present in session, now is the time to act, and it ought to be done with vigour and decision. Petitions are being presentd to the Legislature from various cities and towns largely signed, and influence brought to bear u; on municipal elections. We venture to say that there is no question before the public of so much importance to the present and future well-being of the country in the highest sense as this is. Compared with this the objects and squabblings of political parties, in the strict sense of the word, are paltry or contemptible. This cause is well worthy of the best efforts of every wise and good citizen.

The objects sought apart from prohibition, pure and simple, are chiefly these. First, a great reduction in the number of taverns licensed; one to every thousand inhabitants is proposed by many. Second. No saloon license to be granted at all; and third, no licenses to be granted for the sale of spirits in groceries, and if spirituous liquors must still be sold in some shape, that only a limited number of places be licensed to sell them and nothing olse. If these things can be secured, a great adanvee will be made. Another, and most important thing needs to be done, without which all else will be comparatively useless. The grand defect all along in temperance legislation has been the want of effective means for carrying it out. It has been left almost, if not altogether, in the hands of local municipal bodies, and hitherto they have been chiefly distinguished by showing how not to do it. No laws have been so unblushing. ly ignored or openly contemned and despised as those regulating the liquor traffic. The whole thing, in the past, has looked more like a huge joke than anything else. Municipal bodies and their officers are so much under the fear of local influences of falling in the estimation of voters, and so losing their places, that it is vain to look to that quarter any longer. If anything is to be done in carrying out aircady existing legislation, or that which is asked for, a complete change must be made in the machinery for this purpose. It ought at once to be removed from the hands of local bodies, and placed under the surveillance of officers appointed by, and resposible to the Government. Then we might expect to see laws regulating this traffic respected, and violations punished as certainly as those against burglary or theft, or human life If this is strictly looked to, and made indis pensable many legislation upon the subject, if what is asked now can be secured, if ministers and Charches will take strong ground upon this subject, if all, both men and women, who believe this traffic to be wrong, or who have personally suffered from its desolating effects, and if the press will faithfully discharge to important duties, we see no reason why a vary great reform may not be effected speedily, to be the preguesur and plodge of a yet greater referra in time o como.

Tin irne i at of a Scotchman-Ask hira to repeat the twenty-third Psalm; il ka sprnot do it, be spre he is ne Scotch-

IS THE BIBLE THE ONLY RULE OF FAITH?

We can fancy some one saying as he reads this question what a good old lady said when dying, to a young minister who asked her if she was sure she was not mistaken in relying upon. Ohrist and his promises? "Poor man," she cald, "is that all the length you have got yet." It is out of date to ask this question in a Presbyterian paper with a view of seriously answering or discussing it. That the Bible is the only rule of faith is with us an axiom. Wo take our stand upon that. The controversies and discussions into which we poor benighted Presbytorians have lately been led have moved the compassion of a wise Epiecopal brother, who has kindly undertaken to do the part of a good Samaritar, and h.lp us out of our difficulties. They have all arisen, it appears, from our perversely or ignorantly holding this most heretical and felse doctrine that the Bible is our only rule of faith. Our kind helper on the contrary, scouts the idea. We wish to be grateful for all help given us, especially when it is so generously volunteered, and we only notice this subject now to point out some difficulties we have still, which check the flow of our gratitude.

Our friend, Mr. Langtry, tells us in a letter explanatory of his lecture, that it was siraply a " Protestant lecture, a Protestant proof. i.c., against the right of every individual exercising his private teaches hun; a protest against the right of pri ato judgement in any form, and to uphold the voice and judgment of the whole Church as the only unerring guide to the understanding of the Scriptures." We confees that the teaching of Scripture seems to us much more clear than that of Mr. L.'s lecture, and if we are incompetent to exercise our private judgment in the one case why does the lecturer appeal to that judgment? Nothing can well be more obscure or difficult to comprehend than the deliverances of general councils to which Mr. L. would refer us to see what the Scriptures teach. If we are in danger of being led into error by exercising our private judgment upon the meaning of the Bible, much more are we in danger of mistaking what councils say it means. We should have to ask the Church next to explan what the teaching of the councils meant, and this done, giving our assent to the explanation would be an act of private judgment so that we are forced to fall back in the end upon what Mr. L. denounces. We are reminded of the minister who asked his parishioner how he liked the "Pilgrim's Progress" with his notes? He answered that, "He understood the book itself very well, and by the grace of God he heped he would understand the notes too by-and-bye."

This helper again tells us that, "He denies that the Bible is the only rule of faith; or, in fact, that it is a rule of faith at all." It would be quite wrong, of course, after our helper has uttered his dictum to exercise our judgment, so we shall content ourselves with merely asking him to explain.

In the next sentence he declares that the Bible contains the truth, pothing is to be required of any man, to be received as an article of faith which may not be found therein or proved thereby." Is not truth wherever found, in the very nature of things a rule or guide, and in religious matters a rule of faith? Again we are told, "God has provided two guides for his people, the Bible and the Church. We are rather perplexed by this kind of help. "The church is not the rule of faith, but the teacher of the faith, and the interpreter of the Holy Scriptures." If it is the function of the Church, to interpret the Scriptures, and men are bound, according to Mr. L., not to use their judgment, but believe and act as the Scriptures interpreted by the church say we should, are not the Scriptures then really the rule of faith and not the church? Whatever Mr. L. may think, it clearly appears to us by his own reasoning the Scriptures are the very thing which he says they are not - the rule of faith.

It will be a rather curious piece of information to most to learn that not the Presbyterian sect, but the Romish Church was the first to exercise this banned and proscribed right of private judgment. Presbyterians are not destitute altogether of intelligence, and they have just been reading a most severe and selemn impeachmen' of that Church by one of the leading me a of our time, because her spirit and aim have ever been to forbid and dony this very right, and that by late decisions she has bound the chains of intellectual and spiritual elavery upon every adherent of her doctrines. Will our helper tell us which to believe-William E. Gladstone or himself?

"The Bible," we are told, "was never intended to be the teacher of truth to the world. This is the prerogative of the Charch." Here we should like to ask our compassionate helper to tell as what he means by the church, where it is to be found, and how he discovered it? It with liabilities \$300,000.

could not be by the exercise of private judgment on his part, for he tells us that the object of his whole lecture was to " protest against the right of private judgment in any form." How then did he find the church? It can only have been by the church telling him which is the church. He does indeed say that any one may decide that question for himself by an exhaustive course of reading in church history from its foundation until now, and so determining which of all the bodies that claim to be the Church can shew a continued historical existence from the time of Christ up till the year 1875. It is plain our helpful friend cannot have settled the question for himself by such means, for he tells us that "he has been studying the statements of the creed for the past five and twenty years, and has only yet begun to apprehend the length and breadth and height and depth of the truth it contains." How then shall others loss learned, and the vast bulk of mankind, over be able to discover which is the church? Instead of helping us we are afraid we are to have life saddled with a work to do which would leave us time to do nothing else.

Our friend belongs to the Church of England, and no doubt he believes that to be the Church; however, he has made the discovery, to which all men ought to give up their private judgment. Here then we should be at rest. Yet we confess we are still so much at a loss that we shall have to ask for yet more help. It is no secret, our judgment upon what he thinks the Bible friend well knows, that this church is divided into widely divergent, and even in many cases mutually hostile sections, each claiming for itself to have the true and pure faith. To which must we give up our judgment, to the High or Low, or to those who have hit the golden mean? We dare not exercise our own private judgment; our friend tolls us he has renounced his; life is now too short to trace down the historical existence of this church to the apostles, even if it could be done, and if we ask the Church itself to decide for us, we are driven distracted by the conflicting claims of the several divisions-we might call them almost sects-into which what is fendly termed The Church is divided. We have other difficulties that we could wish to have solved—some questions about responsibility for example-if we may not exercise our judgment; when the General Council of the whole Church in the future is to be held, which is going to settle definitely and forever all knotty questions yet unsettled, and to which the Church of England is going to appeal; also, how Mr. L. knows that this future council will be able to do this, especially as nobody will be allowed to arercise his private judgment, and, as our triend is not likely to he a member of it?

But really we are so much perplexed already by the help offered us, that we are glad to fall back on the Bible itself for relief, upon the Great Teacher who has commanded us to "search the Scriptures, for in them yo think ye have eternal life, and they are they which testify of Me," who has said, "Blossed are they that hear the Word of God and keep it." We prefer Paul to our would be teacher and helper in Toronto. "The Bereans were more noble than those in Thessalonica in that they received the Word of God with all readiness of mind, and searched the Scriptures daily whother these things were so.' Our pitying, sympathizing Angelican, and all who take his ground, which has in it the very spirit of Popery and persecution, conveniently shut their eyes to all such passages. God has promised the illuminating aid of His Holy Spirit to every humble patient decile reader in search of truth, and instead of renouncing our private | judgment to accept blindly the teachings of the Church so-called, instead of making the truth subservient to the Church, and asking what the Church says, we would bring the Church to the test of the inspired word, and say, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

T is attention of our readers is called to an advertisement regarding the school for young ladies at the Morvyn House, Toronto, formerly conducted by the late Miss Skinner, and now by Miss Haight. Miss II. I aving had long experience as a teacher in similar institutions, entered on her work here in September last. It is pleasant to have to state that the school continues to retain its previous high place among the educational institutions of this city. The number of day pupils is fully larger than at any previous period. There are a few vacancies for boarders, who can enter either at the beginning of the year, or at the commencement of the 3rd term (Febuary 3rd). It will be an additional recommendation to any of our roaders who are contemplating sending a daughter away from home for education that Miss Haight is a member of the Presbyterian Church, and unless in cases where the parents desire otherwise, takes the boarders with her to one of the Presbyterian Churches m this city.

Massas. Ross & Co., lumber mer chants, Detro't, have become insolvent, Ministers and Churches.

THE Rev. Mr. Baikie will be inducted as minister at Port Stanley on Tuesday, 28th

Tm: Rov. Mr. Stewart of Pakenham, har received an unanimous call from Pem-

THE Roy. J. A Murray will be inducted as minister of St. Andrew's Church, London, on Wednesday, 29th inst.

Ar the last meeting of the London Pres bytory, Rov. Mr. Cuthbertson tendered his resignation as minister of the Presbyterian Church, St. Thomas, and it was accepted.

THE Rev. Adam McKay, late of Cape Broton, N. S., was inducted into the pastoral charge of Knox Church, Ripley, on the 30th ult.

REV. JAS. M. Grey of Roslin, has receiv ed an ananimous call from Stirling. This is the second call the reverend gentleman has received within a year.

THE Rev. John J. Richards begs to acknowledge publicly, with thanks, the gift of a handsome and valuable set of Buffalo robes from the Newboro section of his congregation.

At a meeting of the Presbytery of Paris, held at Ingersoll on the 15th inst., the Rev. John McEwen, of Pembroke, accepted the call of the congregation of Erekine Church in that town. The stipend is

St. Andrew's Presbyterian Church, London, Ont., for so many years under the pastoral charge of Rev. John Scott, has given a call to the Rev. J. A. Murray, formerly of Lindsay. The stipend is \$1,500 and a free manse.

THE Rev. Charles Innes Cameron, at present serving in a mission field at Otta wa, has received a call to a Presbyterian Church at Carlton Place. Mr. Cameron is a graduate of Queen's University, and for a time was a missionary in India and Australia.

Ar a Prosbyterian Charch meeting held at Williamstown, on Wodnesday, December 8th, called at the instance of the Anti-Unionists, the former decision of the congregation affirming union was reaffirmed by a vote of seventy-two to thirty-eight taken in writing.

ST. Andrew's Church, Montreat, (Rev. Gavin Langs), having determined not to go in with the union, a new congregation has been erganized of members of that Church, who are favorable to the union. They intend erecting a magnificent edifice | tary-Treasurer of the Society. The told to cost no less than \$100,000.

WE are pleased to learn, says the Hamilton Times, from a private letter received by one of the Rov. gentleman's friends, that the Rev. Mr. McColl's health continues to improve rapidly. The climate of "Los Angelos" seemed to have a beneficial effect. Mrs. McColl is also enjoying improved

On Monday evening of last week the annual missionary meeting in connection with Knox Church, Guelph, was held. Rov. Mr. Ball occupied the chair, and after prayer and praise, he made a few remarks. Excellent addresses were given by Rev. Mr. Cameron, of Toronto, and Rev. Mr. Ballautyne, of Jamaica. - Mercury.

The True Banner says :- " The Rev. Mr. Laing's lecture on the "Monks of the Early Ages," in West Flamboro' on Friday evening the 10th inst., was well attended and proved to be highly interesting and instructive. Quite a sum was realized for the benefit of St. Andrew's West Flamboro Sabbath School.

THE Young People's Association of Cooke's Church, in this city, forwarded the sum of \$25 as a donation to the French Evangelization Society at Montreal. A further sum of \$10, part proceeds of a lecture in the above church, has also been sent to this highly useful Society. These examples should be largely imitated all over Ontario.

On Sunday last the basement of the new Presbyterian Church at Merrival, Nepean, was opened for Divino Service. Special services befitting the occasion were conducted at 10; a.m. by the Rev. James Stewart of Pakenham; at 8 p.m., by the Rev. Wm. Moore of Bank St. Church, Ottawa; and 7 p.m. by the Rev. Wm. Armstrong of Daly St. Church, Ottawa. At each service there was a large and attentive audience. During the past three years the congregation has made very pleasing progress, the membership has almost doubled, a shod has been built for the horses, a globe of seven acres of land has been purchased with a dwelling house thereon, which has been repaired and converted into a comfortable manse; and now a new church is being erceted which when completed will be a comfortable place of worship, an ornament to the place in which it stands, and a credit to the poople who are building it.

On the evening of Tuesday the 9th November last, the Bible class of Rev. D. J. Caswell at Silver Islot, Lake Superior, a large increase to the school when it once commenced the across of lessous not in the usual manner, but Ly a regular and gone. Our contemporary further remarks that ine "surprise party." While Mr. Caswell filled.

was waiting the arrival of the class a knock was heard at the door, and on it being opened a large number was there, and poured in till the house was full, They then took possession of the house, and all seemed to enjoy themselves very much. Mr. Hutchiason on behalf of those present expressed the good feeling on the part of the class towards Mr. Caswell, and they presented Mrs. Caswell with a beautiful and valuable dress, as " a small token of osteem.' The time passed pleasantly till ten o'clock, when a good and substantial tea was served, the furnishings of it coming from numerous backets which the members of the class brought with them, and shortly after all took their departure, leaving the contents of their barkets. Such occasions are useful, as they create a good feeling between ministers and the younger members of their flocks, and show the ministers that their labors are not without at least some good results.

A meeting of the Prosbytorian congregation, Pembroke, was held in Calvin Church, on the 3rd day of December, 1875, for the purpose, among other things of taking into consideration the propriety of proceeding to the calling of a minister. It was then unanimously resolved the the Presbytery be petitioned to moderce in a call at as early a period as possible It was then moved by William Moffat, Fq., and seconded by John G. Cormack, :aq., that this congregation having had acir atten. tion drawn to a minute of he Ottawa Presbytery, passed at its in ting in July last, anent the resignatia of the Roy. John McEwen, our late piter, and as said minute of the Presbyter is not according to the facts of the case, and therefore calculated to give a fals impression of the course taken by the arties aluded to in said miunte of Probytery, as "a small olement of disafficion;" be t therefore resolved that it is the opinion of this meeting that the saidminute of Probytery is both injudicion and unjust, and if not dosigned, at lost well fitted to divurb that harmony and good feeling, wich now obtains in no congregation, and which it should be the wish of the Pisbytery to foster and promote. Carried unanimously.

THE annual missionary meeks of Goule Street Presbytories Churd was held on Monday ovening, and was legely attended. Rev. John M. King, M.A., stor of the congregation, was m the dair. After devotional exercises, the annuaroport was read by Mr. Wm. Kerr, Sedo. amount reported as raised by the congre gation during the year for extra engrega. tional objects, in various forms of educational, evangelistic, and minionary work, was \$3,442. Of this amoud \$728 was appropriated to home missions \$250 to foreign missions; \$60 to evanglistic work among the French Roman Cathlies. The amount contributed for College jurposes was \$1,570 viz., for the Building Fund of Knox College, \$1,170; for the crdinary fund, \$840; and for the University Scholarship Fund, \$60. The amount (ontributed to assist College Street Church, was, \$85 for its Building Fund, and \$80 for its ordinary fund, to be increased to \$100, and various other amounts for other objects. The adoption of the report was moved by Mr. Thomas Fotheringham, and seconded by Mr. Donaldson, and carried. The above mentioned sums will be largely increased by the contributions of the Sab-bath Schools connected with the congregation. The meeting was addressed in in-structive and effective addresses by Rev. Messrs. McLaron, of Cheltenham; Laing, Dundas; J. K. Smith, Galt, and others.

St. Andrew's Church. The Unionists.

The Unionists held their first regular service, says the Montreal Witness of the 13 inst., yesterday forencen at eleven o clock in the Natural History Society's Lecture Hall. It was filled, and a careful onlimate showed that nearly 350 were prosent. Among them were Messrs. Kinghorn, J. L. Morris, McMaster, Bisset, Roach and Prof. Murray, elders; Messrs. Kinloch, D. Fraser, Drummond, Robb, Rhynas, Kingar, Grant. Cowan, Dr. Boll, Mrs. Cushing, Mrs. Cantin, etc. Mr. L. M. Lewis officiated as organist. As if typical of the consummation of that Union which the members had all so ardently longed for, Rev. Professor Campbell (con-nected with the lete Canada Presbyterian Church) officiated. He took for his text the words:

"Tracept the Lord huld the house they labour in valu that build in" - Prin exavit t.

He delivered an impressive discourse, applying the le son taught in the text. Among the announcements made were those calling together the Young Women's Association in the rooms of the Young Young Women's Christian Association in St. Catherine street during the present week, and the Young Men's Association on Friday, in 87 Union Avenue. In the afternoon at three, the Sunday-school was organized for the first time in charge of Mr. J. L. Morris, the former Superintendent. About seventy scholars were present, who were stated to be all from the other school. A Bible class is being formed and other school. formed, and a large and interesting infant class was being instructed in the library of the building. A teacher said he expected

#### French Evangelization.

Chief Driviou American Presertraian.

DEAR SIR, -- Nort week I hope to give you fasts regarding the remarkable progress of this work, equal in interest to those of my last letter. The Lord is manifestly working emong Fronch Romanists, opening their eyes and broaking their chains; and I exquat holiove that even the cry about "hard times" will hinder his people conding us the money required to sustain and extend this mission.

To these who propose to diminish, or withhold their contributions this year on secunt of the dullness of business, I comand the study of the Lord's account of the cause and remedy of " hard times," in the thirl chapter of Malachi. But this in pasring My object now is to report some expressions of sympathy and instances of marked liberality towards our mission.

A few weeks ago, when our Board owed three month's salaries to the teachers at St. Anne, and similar funds to other missionaries, and no money was being received, it was resolved to withdraw Mr. Chiniquy from his great and presperous work here to go to the United States to cellest. I accordingly wrote to Rov. Drs. Ormston, Inglia, Duryea and Hall, soliciting their aid. "Hard times" are keenly felt in New York, and have been for several But these brothren give us their sympathy and prayers, and money

Dr. Ormston says: "Should Brother Chiniquy come I will personally give him a welcome, and I think he could get a hearing by my people. I am glad to hear of his success in Montreal. It is where I long wished him to be." Dr. Inglis says: will gladly co-operate with these brethren in furthering the interests of French Canadian work, but fear there is little prospect of collecting money to any amount here at present," Dr. Duryea writes: "I will present the matter to my Session of which you wrote. If we can act in concert with the brothren perhaps we can do something to help." I have not yet heard from Dr. Hall. It appears to us that we have special reasons to expect aid from our American friends. We carry on a large French mission at St. Anne, Kankakee, Ill. And many of our converts are driven by local persecutions, such as mentioned in my last letter, to the United States, where they have become useful citizens.

I feel sure that Mr. Chiniquy could raise in spite of the "hard times" in ork. But must his work here be New York. But must his work here be interrupted for this purpose? He is preaching to crowded assemblies of his countrymen, and the Word of Life is reaching their hearts. To enable him and our other missionaries to go forward with hope and courage let others imitate the example set in the following letter which reached me last Saturday, and which evinces a spirit of self-denial and Christian generosity, which, if shown by all our peo-ple, especially by those worth millious, rould give us hundreds and thousands per

mnum to evangelize this people.

Here is the letter: "A minister with a gedium sized family and with a salary of 1600 per annum, sends you \$25 on behalf f 'French Evangelization.'

Please acknowledge through either the BRITISH AMERICAN PRESBYTERIAN OF Trieckly Witness.

From ministers, I am persuaded, the greater part of the called for \$10,000 must

The enclosed will be my share at any Yours truly,

A FRIEND TO THE WORK. Dog. 10th 1875.

Here is an extract from another letter. which shows the interest felt by one of the people. It is written by a friend in Mont-real, who conceals his name, but who knows by personal observation what is being done here. He says:—"As a poor workingman with my wife, I enclose one dollar, hoping you will receive it as though it were a hundred. I have out Mr. Chinique's letter out of the Wetness, and tit up in my work shop, that all may read it. I have spoken to a few about it, The Rev. Alex. McFaul, Caledon, writes

-"I enclose \$16, handed me for Mr. Chiniquy, and I hope to get more soon."
The Rev. John Leishman, South Gower, Ont., writes:—"There is no branch of our missionary work that receives more of my warmest sympathy than that for the Evangelization of our French Canadians. I have spoken to my congregation, and and a greater amount of sympathy with Mr. Chingey than I enticipated. I believe that our churches need to be roused to see the power which we, as Protestants, and especially our own Presbyterian Church, have to contend. One feature in this work which renders itc claim more emphatic in our church, is the fact that the mission is entirely Presbyteriau, and all who leave he Church of Rome in Ontario, New Punswick, and Nova Scotia, unite with the Presbyterian Church."

I hald give you similar words of oncour agement from many others, Mr. Editor, but I mut not prolong my letter. Money is coming in lowly, and we have been obliged to borrow four thousand dollars, but as this is the second many than Missionners. but as this is the season when Missionary Societies, Sabbath Schools, and Bible Classes make their appropriations, we hope to be romembered by them in a generous thirt The The two congregations in the ty of Quebec sent us over \$500, and this is probably not the half of what they give for the diffusion of the gospel among the French people. These congregations are not large. There is not a Protestant population. lation in Quebec to enable them to be so. suppose that the membership of Knox Cauch, Toronto, is equal to that of both these charches. We are anxiously waiting bear from these powerful congregations to Catario, and to be able to report their lugs contributions to stimulate others to usl and liberality in the cause of God.

Yours, truly,

Presbyterian College Mantrael, Dec.

Presbyterian College, Montreal, Dec. 1875.

Confession of Faith.

Editor British Arreigan Phredyterian.

DEAR SIR, -So your correspondent "A Lay Presbyterian, has come down a little from his lofty eminence of generalities, and states three objections to the Westminster Confossion of Faith, but "not for the sake of provoking ar ordless contraversy." I really do not understand him; it he is so averse to controversy now without any provocation, why did hacommonee it by writing such a l'ng letter, containing sentiments so certain to raise discussion? I doubt not but he would profer to have it all his own way. It is all very well for a thief to deprecate physical force when you eateh him in the east of removing your property, but you searcely heed his entreaties if you can help it. can help it; nor are we disposed to allow your correspondent to rob us of our patri-mony without a struggle, and if he does not like that, he had better let matters

But to avoid imitating his own verbasity, I must, witho tfurther introduction notice his three objections to the Con fession of Faith, and will begin with the last, which refers to the statements concerning the relation of the civil magistrate to the church. It is not necessary that I should quote either the Confession's or your correspondent's words on the subject, because the sections in the Westminister Confession on the duties of the civil magistrate, form no part of the Confession of Faith of the Presbyterian Church in Canada. Has " A Lay Presbytorian" read the second article of the basis of union? If he has, he may see that on the subject he has all the liberty for which he pleads. Surely, with that article in the constitution of the church, we can afford to let the venerable document containing the obnoxious words go down to posterity unimpair You see then, Mr. Editor, that the objection in question is groundless, and not quite fair to introduce it into the discussion

His first and second objections are but one, though he calls them two; the first you must have printed "reprebated im-piorum." I do not think your correspondont wrote the words in that form exactly. Whatever the English Latin phrase means, he thinks "all modern commentators agree" that it "is not found in the Bible." I believe, however, I could name a few 'modern commentators" who distinctly assert that, if the words are not there, the truth meant to be expressed by them is clearly taught in the Scriptures. I suppose that by "reprobated impiorum" he means the reprobation of the wicked, secing that in the next sentence he appears to quote from the Confession, that guch are "forcordained unto everlasting death, dishonour, and wrath." All the words in this short sentence are not in the same place in the Confession. "Forcordained unto everlasting death is in the second section of the third chapter; and the words "dishonour and wrath" are in the seventh section of the same chapter. I do not object, however, to their being thus joined together, but every honest man will condomn garbling. V hy did "A Lay Presbyterian" omit to add to "dishenour and wrath" the little words "for their sins," 50 necessary to complete the sense of the passage? Is he above noticing such little words? I do not, however, accuse him of

omitting them intentionally.

Further on he says, "the Confession tells us that some were passed by-ordained to dishonour and wrath," and of this he says, "wo do regard the dogmas of the 'Confession' on these points as 'conveying dishonouring conceptions of God." I ballionouring conceptions of God." I ballion to the says, "we have been say the says of t lieve he means the above quotation from the "Confession" as his second objection, but it is clearly the same as his first, and in reply I ask him if he believes that some sinners will finally perish in their sins, and that they will be subject to everlasting punishment? If so, God will pass them by. If he will, he resolves to do so. When does he form this resolution? A correct answer to this question settles the whole difficulty. God is infinite and un-changeable, and cannot, therefore, form now purposes in time, because he cannot increase or diminish his own attributes.

Your correspondent thinks it ungenerous to tell men, who do not believe her doctrines, to leave the church. I certainly hold if a man is clearly convinced that discipline of a church is not unscriptural, it is not his duty to leave its communion unless forced to do so, but to endeavour by all proper means to reform it; but the case is entirely different when one, knowing its defects, voluntarily enters its communion, and then commonces an agite on for a change. Such a man may have zeal, and make high professions of picty, but dishonesty is stamped upon his actions. Such conduct may be tolerated in the church, but it would not be endured by honourable men forming an association for any worldly enterprise. I have no right to charge your correspondent with this Jesuitism, for he may have received new light since last We must charitably take it for

June. We must charitably take it for granted that this is the case.

In saying that the "Confession" refers to "matters 'toe high' for any human mind to sound," he is right; but how happens it that he "sounds" the highest of them so far as to take upon himself to call them "dishonoring to God." Our Saviour eurely never spoke anything "dishonouring to God," and yet he says that he taught in parables "lest at any time" cering to God," and yet he says that he taught in parables " lost at any time" certain men " should be converted, and their sins be forgiven them," and an apostle says, "There are certain men crept in unawares, who were before of old ordained to this condemnation." These are two out of many very plain statements on the awful subject of "reprobation." Your corres-respondent would do well to imitate the reverence and extreme care with which the Westminster Confession speaks of the

deep things of God.

Though I have done my best to condense my thoughts, I must apologize for occupying so much of your space.

A PRESENTERIAN.

THE MAN Thompson, who planned the explosion at Bremen, was a native of Brooklyn. He died from wounds inflicted on hiraself.

Ant nionism at Bayfield.

At the last meeting of the Huron Pres bytery at Goderich, a deputation, consisting of Mr. J. H. Litchie and another, appeared and a-ked that the congression form orly connected with the Church of Scot land be supplied by this Presbytory during the vacancy, caused by the resignation of Mr. Gibson. On Friday last a meeting of the members was held, to ask the Presby tory to continuo the supply. In the meantime, Mr. Mottet had been sont by the anti union party to preach, and hold a meeting to decide whether or not they would remain in the muted church. Along with one or two of his friends, the congrugation was canvasced during the latter half of hat week, when they succeeded in obtaining a few to pledge themselves to vote "anti-union." The friends of the union seeing this, lost no time in preparing thouselves for the coming struggle. Mr. Moffet preached on Sabbatl and intimeted a meeting on Monday, at 2 p.ra. On Monday morning a message was received in Goderich stating the case, and a king assistance from either of the minseking assistance from either of the ministers, or of those who were there preaching. It so happened that Sabbath last was the day appointed by the Presbytery to an exchange of pulpits, for the purpose of preaching missionary services. Mosses. Ure and Sieveright exchanged with Messes. Goldsmith of Seaforth, and Scott of Egmondville. The latter consulted with some friends, and decided to have a consequence agreeight of the arrival of the term. voyance awaiting the arrival of the train, that Messrs. Ure and Soiveright should post off at once to Bayfield, and in case of its being late, that Mr. Goldamith should go. At the same time Mr. Sieveright received a telegram whilst at Seaforth sta-tion, from Bayfield Mr. Ure and he went off at once, and telegraphed to Goderich to that effect. When they arrived, the anti-union party, to stead a further march, had resolved to hold the meeting at half past one, but their designs were frustrated. Mr. kitchie took the chair, but would not allow any clerk to be appointed, he himself acting as clerk. A protest was lodged against the logality of the meeting, because it was not called through the session, in accordance with the constitution of the church. Some time after when the vote was taken, the chairman would not allow any but male members to vote. One female to the table to tender her vote, but he declined, upon which another protest lodged. As the chairman would not take her vote, Mr. Ure called upon the female members who were for union to stand, when all stood. The adherents were then asked to vote; to this also the chairman objected. One came forward and offered is vote, which was not taken. During the three hours wangling, a message was sent to Dr. Cooke, Quebec, asking who were entitled to vote, who, in his an-awer, referred them to Mr. Croil, Montreal. was asked, and in the same terms replied, "All the members and adherents." A third protest was lodged because the adherents' votes were not recorded. These protests and accompanying appeals will come up before the Presbytery at its next

meeting.
The disgraceful conduct of the antiunionists in trying to keep their intentions secret, and endeavouring to have the mosting over before the advertised time of meeting, is unpardonable. Much more so is it after having come to Goderich asking supply from the Presbytery. The scene in the church, it is hoped, will never be

witnessed in any of our congregations.
Sometimes a dozen were speaking at one time, at other times nearly the whole assembly were standing on the seats. The anti-unionists were even hissed. The sympathies of the inhabitants are with the unionists, and although the male votes stood nine for union and one against it, vet the fourteen female votes give a majority of thirteen for union. Of the nine, no fewer than five were brought from Varna station, so that only four votes, after all the canvassing, were obtained from Bayfield. Each party has a key to the church. Mr. Moffat remains to preach, but a rangements are being made to have the unionists supplied with sermon till the meeting of Presbytery. The six mouths. within which congregations were allowed to decide whether they would remain in the union or not, expired on the 15th, and this appears to be the final struggle of autiproporty from the united church.

#### Church Opening, Coldsprings.

A year ago last August, the Prosbyterian Church at Coldsprings, while undergoing extensive repairs, was accidently burned to the ground. The congregation, no way disheartened, went with characteristic energy at once to work, and in a few days had a subscription list of over five thou, and dollars for the crection of a new Church. This, together with one thousand dollars meurance on the old building, was found sufficient. A plan was selected, specificatender of Mr. Ralph Robertson, Builder and Architect, of Coldsprings, was accepted, and the event shows the wisdom of the choice. Mr. Robertson has performed his part in a manner most creditable to huself, and satisfactory to the congrega

The Church is built of red brick, and is surmounted by a belfry. It is 70 x 89 ft., and is seated for 850 people. There is a vestry, also of brick, and seated for 100. But on special recisions the Church and vestry can be made to accommodate 550; and last Sabbath there was as many as 600 crowded into it.

The windows are Gothic in style, and of such length as to admit of a galiery being built at any future time, if found necessary. Encircling the top and sides of each window is a light ornamented moulding work, in the centre of which is exhibited a represontation of a dove with the olive leaf.

There are also massive corner mouldings The walls are painted and pencilled; and there are two centre pieces, from each of which is suspended a large and elegant chandeller. The pulpit consists simply of a small stand for the Rible, with a neat railing on each sile, and all creeted on a platform 6 ft. x 8 ft. The doors and pews are grained a light oak color, and the pul. The walls are painted and pencilled; and

pit walnut. The aisles, the enclosure for the choir, and the platform on which stands the pulpit, are carpeted. The whole inside of the Church is finished in a manner highly creditable to the liberality and good taste of the congregation.

The opening services last Sabbath were conducted in the morning and evening by the Rev. James Little, of Humilton; and the Rev. James Little, of Hamilton; and in the afternoon by Rev. W. MacWilliam, M.A., of Bomanton. The discourses were able and appropriate, exhibiting ovan golical truth, clearly conceived and well expressed. The congregation, although meonveniently crowded, was solemn and effectively and read of their actualities, and read of their attentive; and no doubt the day of their Church opening will be a day long remem

bered by many of them.
On the following day there was a social intertainment for the congregation and its friends. Tea was served in the Town Hall, from 4 to 7 p.m., and over 800 out at the fables and partook of the excellent things provided by the ladies of the congregation. The proceeds of the coirce were \$182.

The multitude then repaired to the Church, and as many as could gain ad mi sion spont a most pleasant and profit able evening together. Short, stirring, and congratulatory addresses were delivered by the following elergymen: -J. Little, Humilton: J. Smith, Grafton: J. Doughe, Cobourg: W. Donald and J. Cleland, Port Hope: W. Mac William, Bomanton: J. C. Ash, Baltimore, and Jas. Howell, Cold-springs. The large and well-trained choir of the congregation, under the leadership of Mr. P. Sidey, did excellent service on the occasion. Mr. Hogg, of Baltimore, assisted by his daughter, Miss Aggio Hogg, sang several selections from Sankey's Hymn Bock, to the great satisfaction of the congregation.

The Rev. W. A. McKay, B.A., pastor of the congregation, then read the following financial statement: -

Subscriptions to Building Fund, \$5100 00 In urance on old Church build'g, 1000 60 Collections on Sabbath,..... 184 65 Proceeds of Soiree,..... 182 00

\$6416 65 Total cost of Buildings,.....

Balanco in hands of Treasurer,... \$541 65 From this it appears that not only is all the debt provided for, but what is rarely the case, a very large surplus in the Treasurer's hands. The statement was received urer's hands. with frequently repeated bursts of applause. Hero, one of the most pleasant meidents of the evening took place. Mr. McKay, ad-drossing Mr. Archibald Ainslie, the Treas-urer, expressed to him in the name of the congregation their deep sense of gratitude to him, not only for his long continued faithful services as Treasurer, but specially for the time spent and the trouble taken during the past year, overseeing the erecduring the pass year, overseeing the erection of the new Church. As a slight expression of this gratitude, the congregation presented to Mr and Mrs. Ainstie an elegant Silver Tea Service, valued at \$50, and hoped they might both long be spared to enjoy from them " the cup that cheers but not inebriates."

Mr. McKay then, on behalf of the congregation, thanked the ministers for their presence and kind expressions. He also spoke gratefully of the choir, the ladies of the congregation, the committees, the deacone, and others, and asked the congregation to unite in a song of thanksgiving.

The large assembly then rose to their

feet, and gave expression to the grateful feelings of their hearts in the words of the 105th Psalm.

After a few remarks from the Rev. Mr Smith, of Grafton, who occupied the chair during the evening, the choir sang " Save the Queen," and the largest meeting ever held in Coldsprings came to a close.

#### Presbytery of London.

The regular meeting of this Presbytery vas held in Dr. Proudfoot's Church, on Monday afternoon-Rev. Mr. Gordon, Moderator, Rov. Mr. Simpson, of Westmineter, being appointed Clerk, pro tem. After routine business, the resignation of Rev. Mr. Cuthbortson, of St. Thomas, was taken up. After hearing the deputahalf of whom a numerously-signed petition, requesting Mr. Cuthbertson to withdraw his resignation, was presented, that gentle-man declined to accede. He had come to he decision after thoughtful consideration Moved by Rev. Mr. McDiarmid, seconded by Rev. Mr. Renny, that the resignation of Rev. Mr. Cuthbortson be accepted, to take effect on the 31st inst. Carried. Messrs. effect on the 31st inst. Carried. Messrs. Thompson and Williamson, on behalf of the deputation, expressed their regret at the action taken by Mr. Cuthbertson, and the necessity for it. On motion, Messrs. Simpson, Suther, and Thomp son were appointed to prepare a minute of regret at Mr. Cuthbortson's resignation, as also of sympathy with those who had stood by him, and who were anxious to retain his services. Mr. Farquhar McRae, a licentiate of the Free Church, who has been appointed to the mission field by the committee, who was present, was welcomed, and a committee appointed to examine his credentials. After consideration, Mr. McRae was received into the Church. The consideration of the Proof Line and English Settlement congregations, and their union with the Lobo and Lucan congregations respectively, was again up. After consideration the Presbytery refused to grant the prayer of the petition from Lucan, continuing the congregations of Proof Line and English Settlement together. It was agreed to sustain Lucan as a separate charge, and to render whatever assistance was desirable. The call from St. Andrew's congregation, London, to Rev. J. Allister Murray, late of Lindsay, signed by 215 members and 122 adherents, was presented; and Messrs. A. Thompson and Dr. Fraser, the deputation appointed at the congregational meeting, heard in support The call was received, and handed to Mr. Murray, who signified his acceptance of it. A call from Port Stanley to Rev. Mr. Baikie was sustained. The call from Kintyro congregation to Rev. Mr. Mo Gregor, at present labouring in the Ottawa Presbytery, was sustained, and ordered to be transmitted, after which the Presby

Wednesday, Dec. 15. The Presbytery consened at ten o'clock, the Moderator in the chair. The first business taken up was the question of the recent vote in St. James' Church, Loudon, in connection with the Union. This was in connection with the Union. This was brought up by the reading of the following

Rev. Jas. Gordon, M.A., Moderator of the Presbytery of London, of the Presby. tervan Charch in Canada.

Duan Sin, -I stated that the icain object for which a pro ra nata meeting of Prosby-tery had been called at a time so inconvenient for members to attend was to give those opposed to remaining within the Union in St. James' congregation an opportunity of taking a constitutional vote. So far as those in favour of remaining in the United Ohurch were concerned, if we had wanted to take any undue advantage of the non-union party, we had the best legal advice for believing that we had only to remain eilent until the six months had expired for congregations to voto them-celves out of the Union, and then to claim the property on the ground that the voto was unconstitutional. Those opposed to Union, not having availed themselves of this privilege, notwithstanding that they were duly notified by the resolution passed by this preshytery that the vote taken on the 31st October last, violated the molel constitution of the Church; first, in regard to time for notice being given; second, as to a large number of persons voting under the legal age; and third, that persons who were neither members nor adherents were permitted to vote. That the minute passed by your Presbytery on the 27th ult., was read from the pulpit on the following Sunday. That the session, as instructed, were ready to offer every facility for taking a constitutional vote, but up to this time the anti-Union party has not taken advantage of it. I claim that St. James gregation was still in the Union, and therefore praying the Presbytery to discern accordingly. In support of my claim I give you the written opinion of Prof. Mackerna, for twelve years Clerk of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and now one of the clerks of the United Church. Also, the opinion of Rev. Mr. Reid, late clerk of the General Assembly of the Canada Presbyterian Charch, and now one of the clarks of the United Church. Yours faithfully,

London, Dec. 14. James Cowan.
After the matter had been speken of for some time in informal sort of way, it was London, Dec. 14. moved by Rev. Mr. Cuthbertson, seconded by Mr. Thompson, of Sarnia, that informa-tion having been laid on the Presbytery table, showing that the opportunity afforded St. James' congregation of rectifying the result of a vote in reference to Union, which was declarded by this Presbytery illegal, and by this omission thus leaving the congregation of St. James within the Union, this Presbytery recognize the ministor and congregation of St. James as within the jurisdiction of the Presbyterian Church in Canada, and under the oversight of this Presbytery. The motion was carried, only Rev. Mr. Macdonold voting against it. The report of the Home Mis-sion Fund was read by Rev. Mr. McDiarmid and adopted. The report also included a scheme of missionary meetings to be held. On motion of Mr. Cuthbertson, it was resolved to hold the next regular session in St. Andrew's Church, L. the second Tuesday in March, 1876, at 1 o'clock. After some further routine business, the Presbytery adjourned.

#### Presbytery of Paris.

This Presbytery met on Tuesday, 14th December, in Knox Church Ingersoll. The Rev. J. M. Aull, Moderator. The following are among the more important mat-ters transacted. The clerk read extract minutes of the Presbytery of Hamilton agreeing to the translation of the Rev. D. D. McLood, of Aucaster, to Dunfries Street Church. The following arcange-ments were accordingly made for his in-duction on Wednesday, 29th December, at 11 a.m.: The Rev. Dr. Cochrane to preside and address the minister. Rev. John Thomson, MA, of Ayr, to address the neople, and Rev. H. Thomson, of East Oxford, to preach. A unanimous call to the Rev. John McEwan, late of Pembroke, was laid on the table from Erskine Church, Inversall, and sustained. Mr. McEwan having intimated his acceptance, his induction was fixed for Thursday, December, at 2 p.m. Rev. Mr. McTavish to preside and address the minister, Rov. Mr. Caven to address the congregation, and Rev. Mr. Auderson to preach. A committee, consisting of Messrs. McQuarrie, W. Robertson, Alexander, and J. Barr, elder, were appointed to meet with the two c ngregations at East Oxford in regard to future arrangements for the supply of these congregations. Mr. Dunbar. Dr. Cochrane, and Mr. Barr, elder, were appointed to take legal advice in reference to the property formerly belonging to the Church of Scotland in Woodstock, and report at an early meeting. The Rev. Dr. Kemp, Principal of the Young Ladies' College, was on Presbyterial certificate, received as a minister of the church. The clork was instructed to prepare a petition in terms similar to one published in the BRITISH AMERICAN PRESENTERIAN of 26:h November, and transmit it in the name of the Preshytesv, duly signed by the Modertor, to the Duninion Parliament.

#### Presbytery of Bruce.

At a pro-re-na'a mosting of the Prosby-cey of B nee, h-11 at Ripley on the 80th Nov., the R v. Alam McKay was inducted into the partial oversight of the congregation of King's Church, Ripley. Mr. Fraser preached in Gaslio and prosided, Mr. Gomen preached in English, and gave the courge to the minister, and Mosses, Stewart and Dividson addressed the miuistor. The contregation was large and the corvious impressive. The Rev. J.F. Fixbes of Lichaber, N.S., has declined the call to Turn and Alianfied. The Quarterly mosting of this Presbytery will be held in Knoz's Conrol. Koncardine, or the 2nd Tasaday of I January, and not on the 2nd Saturday as street in the Record .- A. G. FORDES, Pres.

#### Choice Literature.

Still and Doop.

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

#### CHAPTER XVIII.

Spring had come, and the violets; and then came a fair and smiling dawn, flushing the sky with orimson light, and Mary Trovelyan's wakeful eyes saw the nising of the blissful day that was to bring her back the one love of her constant heart. that one torset her constant heart. At last, at last!" she said, as she looked out upon the summy world, her face transfigured to a wondrous beauty by the light of joy; but when she took her place at the breakfast-table a few hours later, the mere fact that human eyes were on her had driven the unwonted radiance from her quiet countenance, and made her seem once more what Laura often called her, a statue of snow. Almost the first words spoken referred to Mr. Lielo's expected arrival.

"Does not your friend Bertraud come to day?" said Mr. Wyndham to Mary. "At what hour do you expect hem? I must take the pony-carriage to meet

"There is only one afternoon train he san come by," broke in Laura; "at five o'clock."

"Five!" said Mary; I thought it was at

"Perhaps; I will look into Bradshaw," aid Laura, hastily. "Mary, you would said Laura, hastily. "Many, you would like to go to the station to meet him, would you not?"

"Oh yos!" she exclaimed, "Laura is really kind," she added in her own mind; while Charlie's mental reflection was,

"Lurline is at work already, what does

she mean?"
"Of course you ought to go," continued Laura, "and I shall drive you there myself. You need not trouble to leave your books," she added to her father; "I want a breath of fresh air, so I shall take Mary to meet the train.

"Vory well," said Mr. Wyndhau, meek-ly. But his wife roused herself to say, "It does not seem to me quite a suitable ar-

rangement, Laura."
"Why not?" said Lurline, turning round and looking full at her step-mother with her clear bright eyes. Mrs. Wyndham subsided at once, and said not another word; the idea of seeing Bertrand again so completely filled Mary's whole soul, that she was hardly able to care who went with her, but she was conscious of a slight regret that it was to be Laura rather than Mr. Wyndham. She said nothing, however; and later in the day when she and Laura were in the room alone, the latter said to her, "Mary, is this not your school or choir day, or something of that sort?"

"It is the day I generally practice with the choir in the afternoon, but I shall go to the school and ask them to change it to another time, as I am going to the sta-

"But you need not; and it would be a pity, as the girls sing so much better when they are kept steadily to their practice, you will be in plenty of time if you are here by four o'clock; I will have the pony carriage ready for you."

"But surely that would be too late if the train comes in at half-past four!" said Mary, anxiousiy.

"But it is at five I tell you; we shall have a whole hour; however, you can come back even earlier than four o'clock,

and still have time for the choir.' "Yes, that is true," said Mary, they need not have a very long lesson to day. So at the usual time she went to perform her self-appointed duty, in trying to make the services in the House of God less

irreverent and discordant. She gave the children all her attention. though her own voice was tremulous, and her heart was beating fast, and when at length the task was over-a little earlier than usual-with a promise to the girls that they should have an extra long lesson next day, she left the school and sped through the village at her swiftest pace, hardly able to bear the tumuit of happiness that agitated her quiet spirit, till she

reached the rectory gate, and ran on to the door. Then she felt disappointed not to see the pony carriage waiting. "Oh, I hope they will not make us late in starting," she thought; and she hurried on to the sitting-room, and went in. Mrs. Wyndham alone was there, half asleep as usual. "Where is Laura?" said Mary—and even in that moment of exetement her voice was soft and low-"it is quite

time for us to set out."
"Laura?" said Mrs. Wyndham, yawning; "oh, she is gone to the station."
"Gone!" said Mary in a faint tone.

"Yes; she told me to tell you she found out just at the last moment that she had made a mistake in the time of the train, and that unless she went off that instant it would be too late, so she could not wait for you; she was very sorry. I suppose she took her father instead, but I really do not know;" and Mrs. Wyndham turned round, and closed her eyes. Not a word did Mary utter; softly she left the room, Not a word and stole up-stairs to her own, then she sunk down on a chair and buried her face

in her hands. "How can I bear it? Oh, my Bert rand, my Bertrand! he will thuk I did not care to meet him! my own, my only

But Bertrand could never the those tears or hear that cry; he was at that moment looking out from the winder of the railway carriage, watching with happy expectation the far off country station of Chiverley to which they were approaching, and feeling perfectly certain that the fire sight which would greet him on the plat form would be that pure still face, whose dark eyes, true and tender ever, would be so el quent of a loving welcome. And the train suched on, and two thundering inte the little station, and Bertrand, the only passenger to alight, as Mary herse's had been, sprang from the carriage, and looked round for her. She was not there; but before he had time almost to reader the black feeling of disappointment he experionced, his attention was irresistibly at

among the rough country people who had come to meet the train, like a being from another sphere. Lurhne seemed to have attired herself as a representation of spring, with white robes fluttering lightly around her, caught up here and there by knots or defleate green ribbon, a httle hat chefly composed apparently of gossanaer white lace, with a bunch of snowdrops surrounded with green toaves in the front, and all her fair hair with its burnished tints was gathered up loosely under it, with many a shining carl escaping from the bond and straying down over her protty shoulders, her eyes were radient with sparkling animation, her bright face strangely facinating in the witchery of its oxpression, and when she came swiftly forward, light and graceful as a bird, her little feet scarcely touching the ground, and her dainty hands filled with flowers, Bortraud thought that he had nover seen a more singularly lovely or attractive being. He was so taken by surprise, that atter the first instinct of courtesy had made him raise his hat as she came straight up to him, he simply swod and gazed at her without speaking; then with a soit laugh on her lips, and a movement tull of grace, she made him a little coquettish courtesy, and said, "Let me introduce Laura Wyndham to you Mr. Lisle, representative of the inhabitants of Chiverley Rectory, who have sent her to bid you welcome.

" Miss Wyndham," he said, "it is indeed kind it you have taken the trouble to come and meet me; but Mary-Miss Trevelyau

"Oh, dear no; Mary is in excellent health and spirits. My father meant to have met you but he was engaged, so I volunteered my services. I am sorry you should have no better escort; but I am airaid you must be content with me as a charioteer all the way home."

"A very charming prospect," he said with a conteous smile; "if I can relieve

you at least of the fatigue of driving."
She shook her pretty head. "Oh no, that would never do, but I will tale my place while you give our unique specimen of a porter some instructions as to your

luggago. Sno was gone before he could answer, and somewhat bewildered as well as dazzlod, Bertrand went off to claim his portman eaux; as he stood watching the porter seengaging them from the heap of box; that had been left by the retreating train, his mind reverted to the fact that Mary had not come to meet him with a very wounded feeling; He could not understand it; surely it was a very marked proceeding; and could it really be possible that his quiet Mary, his loving steadfast Mary, had sont this brilliant attractive girl to meet him? What could have been her motive? He felt hurt and perplexed; her motive? He felt hurt and perplexed; at the same time the Lordei was much too bewitching for him to dislike the prospect of a drive with her, though he was not prepared to find that they were to be absolutely alone together. When he made his way out through the little gate, however, he found the shabby basket carriage, with the subdued pany looking more than with the subdued pony looking more than usually downcast, and Laura already ostablished in her place, with the wind playing in her hair, and the little ungloved hand holding the roins with an easy

grace. "Am I to sit beside you," he said dubiously, as he saw the narrow space in which the occupants of the front seat were expected to settle themselves.

She turned her bright laughing face towards him. "There is no alternative; your weight, not to say your dignity, would be quite too much for that ignominous little

sent behind; jump in, please, Mr. Lislo." Ho obeyed, and seated bimself at hor side, and then, at a word from her familiar voice, the old pony set off at the slow jug-trot from which it could never be induced to vary.

It seemed to Bertrand rather odd that he should be travelling across country alone with a young lady whom he had never seen five minutes before; but he was a man of the world, and since it had been so arranged by no effort of his own, he accepted the situation and prepared to enjoy it. He leant back with folded arms, looking at the strangely winning face of Laura Wyndham, and thinking that although among the ladies of the foreign court he nany a face of more perfect beauty than the Lorelei's, yet he had never seen one with so singular a power of fusci-nation as that on which his eyes were riveted now; he wanted to hear her musical voice again, so he snoke.

"Are you still determined not to let me drive?

Sue nodded, setting her red lips together with a smile, and glancing at him with hor flashing eyes.

"And why, pray, Miss Wyndham?"

"Because I have an accurate sense of the fitness of things; you and this wrotch-ed old pony ought not to be associated together as driver and driven. You ought to drive a spleudid bay standing higher than my head, with magnificent action, that arches its neck and paws the ground, and is altogether a giorious animal.

It was impossible for Bertraud not to be pleasantly conscious of the subtle flattery contained in these words, and her fearless meaner seemed to suit his new acquaintance well; but the thought pessed across his mind how unlike Mary it would have been to have made such a speech.

"You said Miss Trevelyan was well, I think, but I rather expected she would have met he at the station.

"She did think of it, I bolieve," said Liura, carelessiy, "but she has taken a lancy to improve the singing of the school children in our old tashround church, where we have managed to say our prayers hitherto very well without the shrill voices of the village girls being trained to assist, so I do not take much interest in Mary's innovations, however, this happened to be the practising day, and she sould not give it up even to come to the station to meet you. I told her I would wait for her as long as I could, if she would try to be back in time, but she never appeared.

Butraud was silent for a feer minutes, tracted by the most radiant vision he had not choosing to betray to this stranger how ever seen, which suddenly emerged from much he felt wounded; it seemed very

mysterious, and he thought he would try

to probe the matter a little further.

"It is unlike Mary to be so very enthusiatio on any subject; she is usually quiet and undemonstrative."

"Yes, that indeed she is; but simply be-

cause she has nothing to demonstrate; till I know Mary Trevelyan I never could have believed there could exist a nature so hard and cold and passionless as here,"
"That is not my impression of her,"

said Bertrand, with a frown, which Lurline saw without turning her head.

"I can well understand that," said Laura; "from what I have heard of you I should imagine you were the last person to understand a character without power of affection; and any one looking at Mary's calm face and deep dark eyes would fancy there must be a world of thought and sentiment hidden beneath, but I have learnt to understand her thoroughly, and I have discovered what an utter mistake

it is."
"You forget that I have known her from infancy, Miss Wyndham.'

"That is, you, a man many years older than herself, have lived more or less in the same house with her for the short period of hor life's duration, but if you think that constitutes anything like the knowledge two girls acquire of each other when they are shut up together for nearly a year in a dull country rectory, you are greatly me-taken. However, Mr. Lisle," and the Lorelei turned round her lovely face, with all its power of fascination vividity at work, "I cannot think how it happens that within half an hour of our first acquaintance I find myself seeming to describe unfavorably my very dear friend Mary. I have not the smallest desire to detract from her merits."

"Are you friends with her, Miss Wyndham?" said Bertrand, bending down and looking into her winning face.

"The best of friends" she answered, with her hrilliant smile; "there has never been a word of disagreement between us; she is an excellent girl, far better than I am, with nice little formal ideas of duty to which she rigidly adheres with praiseswor-thy pertinacity, naturally they are all based on her early training, and I dare say to you it will soom very beautiful to note the especial reverence she has for the slightest wish your poor father may ever have expressed; be it what it may that he ever has asked of her, she makes his will her law now, just as much as when he was

The subtle Lorelei ! that poisoned arrow went straight to its mark, as the dark cloud that passed over Bertrand's fine face told her; but she had others of yet more deadly power in her quiver, and these she now prepared to use.

(To be continued.)

#### Calcutta.

The following account of this great city of the East will be read with especial interest just now in connection with the Prince of Wales visit to India:

Calcutta is a city of churches, mosques, and temples. Christianity has made a greater advance in this city than in any other place in India; but even here Buddhism is not dead nor is it sleeping. The temples are thronged with worshippers, and they seem to be serious and intensely in earnest. Their faith demands a pure life, and promises that with great self-denial they may attain to an absorption with the Deity, but it prononness the most dreadful punishment to the disobedient. The numerous mosques with their marble platforms and gi'ded domes, proclaim the wealth and power of those professing the in this great metropolis of India. They have inscribed over many of their archways, in gilded letters, "There is no God but God." That is the first truth they teach, and when a "heathen," as they call the Hindoo, comes to say that inscription, and that Mahomed is the prophot of God, they receive that person as a true believer. They are still making con-verts to their faith.

As we look over the city we not only see these temples and mosques, but in almost every directian we also see the spires of Christian Churches. They are generally not so grand or costly as the mo-ques, but many of thom are in no way interior to the churches in our own cities. The cathedral, beautifully located on the fashionable drive colled the Chrowringhee road, cost \$150,000, and is quite elegant and grand, but somehow this costly church does not look well. Its Gothic archee do not seem in harmony with palm trees upon the outside, and great long punkhas inside. These punkhas are in all the churches as well as public buildings. They are hung from the ceilings and by means of cords over pullies are made to move rapidly, creating a most grace ul current

We were in the city in January during ne week of prayer. The services were the week of prayer. The services were held in a different church each day, and were conducted in the same manner as a home. The natives took part daily in all the services, and performed their part as well as any one. I think every church that we entered had a marble floor and elegant maliogany pews or sofas; no car-pets are used. These churches are all pets are used. These churches are all self-sustaining. They are not the mission churches. There are tablets in most of these churches to Dr. William Carey, the celebrated missionary.

He came here in 1798, and with other ministers composed the first Baptist missionary sociaty. The East India Company would not permit him to settle in Calcutta, and he removed to the Duten settlement at Serampore, where he estab lished schools and mission. He was there joined by Ward and Marshman, the toil, labor, and success of whom are known to all who take any interest in missionary enterprises. Dr. Carey became a distinguished Oriental scholar, and funished to the Asiatic Society, of which he was a member, many valuable papers on the natural history and the betany of Iudia. He was the president of the Agricultural Sucrety of India. He planted a botanical garden at Berampore, which was at the time the most complete in India.

We walked through the extensive grounds, sat down under maliogany trees

two feet in diameter, which he planted. They look like our black cherry. These crounds are clevated and stretch along the Hoeghly. The location is very beautiful. Barrackpore is on the opposite side of the river, in which is located the country resi-

donce of the Governor-General. We visited the college of Scrampore, which was founded by Dr. Carey. It has 800 students, each of whom pays a tuition fee of two rupees (one dollar) a month lt has a library of four thousand volumes. The college buildings are large, substantial, and are in excellent order. I sat down in the chair so long used by Dr. Carey, but caught no inspiration; we were invited and took tiffin with the Rev. Mr. Trafford, the learned and devoted president of the college. He went with us to the old tem ple where Henry Martyn hved. This temple is on the river cank, and was under-mined by the water, and a small part of it fell. The natives deserted it, and there being no dwelling vacant, the good missionary made it his home for a season.

'Ino walls of the temple are four feet thick. We tried to knock out a brick with a large stone, but failed; the brick seemed to be harder than the stone. This temple is on the high bank overlooking the sacred river, and it seems a pity that it should go

From this ancient temple we went to the house of Juggernauth which is located in this village. This Juggernauth is a Hindoo god, and is called by thom "The Lord of the world." The templo of this god is at Oriesa. The society has two cars, and they are both very large and heavy and are mounted on twenty-four rude wooden wheels. These cars are about thirty feet square, and high enough for a small church steeple. A strong force is required to move them, each one weighing several tons. They are covered all over with enign atical characters of all kinds of gods—of which the monkey god seems to be the favourite.

These cars are taken out on festival days, and seem to be drawn more for the amusement of the people than as a reli gious ceremony, but in many other places it is different. These cars are fast going to decay, and no one cares to repair them. I see that quite recently the local magistrate has prohibited any further use of them on account of their dangerous condition; such an interference would not have been tolorated a few years ago.

We visited the Serampore Cemetery where all missionaries and their friends have been buried. It is substantially en-closed, and the grounds are nicely cultiveted. There is a monument at Dr. Carey's grave that is about eight feet high, and it bears the following inscription: "William Carey: Born 17th Aug.; 1761; died 9th June, 1834. A wretched, poor, and helpless worm, on thy kind arms I fall."

It is said that this devoted man understood forty Oriental languages, and that he became the master of these languages that he might speak of Christ in all of them. His motto was, "Attempt great things and expect great things." His labors were greatly blossed. On his death bed he said, "I have not a single desire most infed." N. Character. bed he said, "I have not a si unsatisfied." - N. Y. Observer.

#### Honesty in Business.

From time immemorial we have heard the old song about "Honesty being the best policy," and it is now a trite aphorism having more or less meaning with different kinds of individuals. We are almost inclined to fear from our general impressions that this is a phrase that must be applied in a relative sense. Would it in any case now-a-days be correct to affirm that absolute honesty in the highest and fullest sense of the word would be the best policy in business? It might be better policy uot to represent notoriously bad goods as of good quality. It might be wiser and safer to pay one's debts when they become due; it might prove more advantageous not to run a heavily insured ship on to rocks or set fire to well insured buildings. This is a form of honesty to which nearly all business men will subscribe. But the question now occurs, would it be safer to represent goods precisely in accordance with their real quality in all cases? Would it be advantageous to refuse to take a higher rate of interest for the loan of money than it was really worth when such high rate could be obtained? Would it be wise from a business point of view to retail all goods at precisely their value when more could be obtained for them? Would it be profitable to pay the amount of an accommodation note given to a man who has since become bankrupt, if its payment could be avoided by any smart legal quibble?

These are the questions which "try men's souls," and the answer which any ordinary observer must give will tend to lower somewhat the force of this old adage about the " best policy," Pehaps there is no class of men in the world who pride themselves so much on matters of honor and integrity as merchants. These men meet from day to day on 'Change to talk over the short comings of their unfortunate brethren, and ill fares it with the good fame of imm who has been runed by misforture or overturned by extravagance or indiscretion. They keep large balances at their bankers and pride themselves on their ability to come up to time. They are members of some extremely orthodox Church and, believe that they shall be judged hereafter by the "deeds done here in the body," and great solace do they derive from the consciousness that they are invariably able to meet their legal obligations.

All this is well in fact highly credit able. But when we come to analyse closely the various modes of business by which they have accumulated and are accumulating gains, we shall find that

their general system would scarcely bear the test of strict and undeviating rectified of principle. To outwit their follows-to buy below value and sell above value—to create artificial values and to set affoat false impressions these are the common and daily acts and tricks resorted to by the best and mast conscientious of business men. Trade is a great system of "outdoing" -an enormous grab game-a nover coding succession of rushing, striving, schem. ing, conniving to promote one's own advantage at the expense of his neighbour. Honorable merchants will tom a ring for gaining a monopoly of the grain trade, and the keeping of bread. stuffs at an artificially high price. The ship owner would see all the manutae. turors ruined if he could increase his gains thereby. The manufacturer would annihilate the commerce of a nation if he could thereby make his fortune.

The fact is the outlook cannot be mi, understood. Man is supremely selfish, and in his business transactions in life this moral quality has loose reins, and works itself to the extreme verge of common honesty. It is thought idle to talk of absolute, unbending integrity in business affairs. In the present condition of the business world the thing is im-The man that attempts to possible. transact business, even in this Christian community, upon strictly New Testament principles, would be a laughing stock for the community, and would quickly be wiped out of the business world. In the busy, bustling, hurrying, selfish, grasping money-wor. shippers who practically constitute the business community of all countries and climes, the unsophisticated apostle of literal honesty would be trampled to the earth.

We are not prepared to say that we are pleased with these facts, but this does not office their reality. He would be a poor kind of a man who would not rejoice to see possible a system where unswerving honor could easily triumph over sordid selfishness, but we fear the day is far distant. We refer to no particular class or community of business men. The same principle and policy is in vogue in all quarters. The Liverpool merchant is as sharp and as sordid as the New Yorker: the Montrealer is as keen and as grasping as the Haligonian. All have their virtues and their standard of honor: but all are engerly seeking success according to the same inexorable rule—selfishness.

Will it ever be otherwise is the question? Shall this earth witness a bueiness millenium? Will Christian doctrine ever so far prevall as to annihilate selfishness, and make complete success compatible with a generous magnan-These are nice questions for speculation, but it seems to be almost too early in the day to begin to broach them. A thousand prejudices have to be overcome—a myriad well-grounded principles have to be uprooted-a multitude of cherished errors and delusions have got to be dispelled before the most sauguine can hope to see the Christian theory of businessfully and triumphantly inaugurated.—Ex.

THE PARTITION OF TURKEY .- We have trustworthy information that, with a view to the solution of the Eastern question, the three Northern Powers are separately courting the alliance of England; and that the following distinct proposals have been made to our Foreign office. By Germany: 1.
That Wallachia and Moldavia/,
(now constituting the Roumanian Principalities) and all the territory north of the Danube should federate to the German Empire. 2. That Bosnia, Herzegovina, Bulgaria, and all the territory along the south bank of the Danube (except, we presume, Servia) should be annexed to Austria. 3. That Constantinople and the Roumelian Province should be incorporated with Montenegro into one State.—By Russia: That England should obtain Egypt on condition that Russia should take Constantinople.-None, however, of these proposals will be accepted by Her Majesty's present Government. Should cither of the Northern Empires attempt to carry their plans into execution, England would not defend Constantinople, but would probably take an island in the Levaut—Cyprus or Mytilene and occupy the Euphrat s Valley, commanding at once Syria, Asia Mnor, Egypt, and Persia, and thus securing the route to India .- London World, Nov.

Sidney Hall of the London Graphic, the most skilful artist of London Illustrated Journalism," went to India with the Prince in the Serapis. He did the sketching in the 1870 campaign in France; and is to draw pictures for the Queen.

John Brown, Wester Micras, father of John Brown, the Queen's attendant, was buried last Thursday week in Crathic Churches and Churches Churchyard. Her Majesty and Princess Beatrice at ended the funeral, and followed on foot the coffin to the hearse, which, from the neture of the roads, could not be got very near the house of the deceased. When the hears moved off towards the courteby at the Courteby the the courteby at the cour courceby rd, the Queen returned to the house of mourning, and stayed for some time with the bereaved widow.

#### Scientific and Aseful.

POVERTY OF BLOOD.

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

HEADACHE.

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

ASPARAGUS AND RHEUMATISM.

A writer says: "We know of several cases of relief and cure of severe rheumatism by the free use of asparagus, making it a constant diet, three times a day, using only soda biscut, a cracker, and tea. No meats, no other food."

#### MARKING TOOLS.

Much trouble can often be saved by marking tools with their owners' names, which can easily be done in the following manner: Coat over the tools with a thin layer of wax or hard tallew, by first warming the steel and running on the wax warm until it flows, and let it cool. When hard, mark the name through the wax with a graver, and apply nitric soid; after a few moments, wash off the acid, and wipe it with a soft rag, when the letters will be etched into the steel.

CHEAP AND GOOD SOUP WITHOUT MEAT.

Peel the following vegetables, and cut them into small pieces:—Six potatoes, four turnips, two carrots, two onions, if obtainable, two large mushrooms, one head of celery; toast a large slice of bread rather brown, put these ingredients into a saucepan, with four quarts of water, seasoning, and two table-spoonfuls of sauce; simmer gently until it is all reduced to a pulp, then pass it through a Sieve.

#### COLD BEEF PIE.

Cut some cold underdone beef into small pieces, add pepper and salt, line a deep pie-dish with paste, put in a layer of meat, over this strew some finely-minced onions, dredge flour over it, then add another layer of meat, onions and flour until the dish is full. Pour in a little water, and on the top layer put some lumps of butter. Cover the top with paste, leaving a hole in

CUTTING WHEAT.

The proper time to [cut wheat is when the grain is in a doughey state, capable of being mashed between the finger and thumb, and when the straw is a bright yellow, before the heads turn down much. Stack up and cap well; should the weather be showery put in large shocks. In eight or ten days, if the weather is favourable, put in barn or stack. Top off stacks well. Let the grain remain stacked at least two to four weeks, to sweat before threshing. Save the straw by stacking.

CELERY.

The editor of the Journal of Horticul-The editor of the Journal of Horticul-ture, London, says sawdust is a good thing for earthening celery, planing, it between the rows and around the fights after the leaves and stalks have been brought to-gether, pressing the sawdust about them so as to compact and insure blanching per-fectly. It is better, he thinks, than soil, not being so liable to cause the stalks to rot, and is a good potection against frost. The only objection is that some sawdust may impart a task to the celery.

FINDING THE MERIDIAN.

Mr. George W. Blunt, of New York, Who has great orience in natural ma ters, gives the following simple mode for running a meridian line: Take a piece of board, or any similar material, and describe on it a number of concentric circles. Place this in the sun; over the centre hang a plummet. Observe the shortest shadow from the plummet; the sun will then be on the meridian; draw a line to the centre of the circle, and that will be the true meridian line. This will do to mark the apparent time, or to correct the compass for Variation.

ONIONS FOR SLEEPLESSNESS.

I now venture to suggest a new but simple remedy for want of sleep. Opiates in any form, even the Liquor opii sedat and chloroyne, will leave traces of their influence next morning. I therefore pre-scribe for myself, and have frequently done so for others, onions—simply common onions raw; but Spanish onions stewed will do. Everybody knows the taste of onions; this is due to a particular essential oil contained in this most valuable and healthy root. This oil has, I am sure, sporific powers. In my own case they never fail. If I am pressed with work, and feel I shall not sleep, I eat two or three small onions and the effect is magical. Onions are also excellent things to eat when exposed to intense cold. Mr. Parnaby, Troutdale Fishery, Keswick, informs me that when collecting salmon and trout eggs in the winter, he finds that common raw onions enable him and his men to bear the ice and cold of the semi-frozen water much better than beer, etc.

A HOSPITAL HINT.

A writer in the London Builder suggests hat thick glass might be easily and cheap-ly cemented to the walls of hospitals, etc. It would be non-absorbent, imperishable. easily cleaned, readily repaired if damaged by accident, and, unlike paper and paint, would always be as good as at first. Glass can be cut or bent to conform to any required shape. If desired the plates may be coloured any cheerful tint. The non-absorbent quality is the most important for hospital and prisons, and, we should think, is worthy the consideration of architects.

THE St. Petersburg Academy of Medieine and Surgery have just passed ninety-three young women out of 125 candidates who had offered themselves for examina-

PIMPLES, ERUPTIONS, ROUGH'SKIN. The system being put under the influence of Dr. Pierce's Golden Medical Discovery for a few weeks, the skin becomes smooth, clear, soft, and velvety, and being illuminated with the glow of perfect healtn from within, true beauty stands forth in all its glory. The effects of all medicines which operate on the system through the medium of the blood are necessarily somewhat slow, no matter how good the remedy employed. While one to three bottles clear the skin of pimples, blotches, eruptions, yellow spots, comedones, or "grubs," a dozen may possibly be required to cure some cases where the system is rotten with scrofulous or virluent blood poisons. The cure of all these diseases, however, from the worst scrofula is, with the use of this most potent agent, only a matter of time. Sold by dealers in medicines.

COVERED WITH ERUPTIONS. CURED. CLAVERACK, Columbia Co., N. Y. DR. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir— I am sixty years of age, and have been afflicted with Salt Rheum in the worst form for a great many years, until, accidently, I saw one of your books. which described my case exactly. I bought your Golden Medical Discovery and took two bottles and a half, and was entirely cured. From my shoulders to my hands I was entirely covered with eruptions, also on face and body. I was likewise afficted with Rheumatism, so that I walked with great difficulty, and that is entirely cured. May God spare you a long life to remain a blessing to mankind. With untold gra-

MRS. A. W. WILLIAMS.

#### A DOCTOR'S OPINION.

Messrs. Craddock & Co., 1032 Race Street, Philadelphia,

You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into Consumption, especially as my physician told me I could newarget well. After taking your medicine I found myself cured. Lately I have not been feeling well, and, having good faith in the Cannabis Indica from what it did ten years ago, I again order three bottles.

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

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 esch. Sent at our risk. Address Craddock & Co., 1032 Race Street, Philadelphia.

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READ THIS TWICE.—Five to thirty drops of THOMAS' ECLECTRIC 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 minutes, and is altogether the best and cheapest medicine ever offered to the people—the cheapest, 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 suf-fered. After having used 'Thomas' Eclectric 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' Eclectric Oil cured me of Bronchitis in ONE WERK." Dealers all over the country say, "We have never 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 fellowbeings, 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 every one afficieted, I remain, yours turly, Mrs. Wm. Scott.

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THE countenance is sale and leaden-1 colored, with occapnal flushes, or a circumscribed spot on on or both cheeks: the eyes become dull; he pupils dilate; an azure semicircle runtalong the lower eye-lid; the nose is irrited, swells, and sometimes bleeds a a swaing of the upper lip; occasional headach with humming or throbbing of the ears an unusual secretion of saliva; slimy e furred tongue; breath very foul, particulty in the morning; appetite variable, smetimes voracious, with a gnawing sention of the stomach, at others, entirel gone; fleeting pains in the stomach; ccasional nausea and vomiting; violent pins throughout the abdomen; bowels iregular, at times costive; stools slimy; nt unfrequently tinged with blood; belr swollen and hard; urine turbid; respection occasionally difficult, and accomanied by hiccough; cough sometimes by and convulsive; uneasy and disturbd sleep, with grinding of the teeth; tmper variable, but generally irritable, &c

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# FITS!

#### FITS! FITS! FITS!

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Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Pils.

The following certificates should be read by all the smileted; they are in every respect true, and should they be read by any one who is not afficted 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 CURE.

PHILADELPHIA, June 28th, 1867.

SETH HANCE, Baltimore, Md.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever i would be, or whatever be occupied with, and was severely injured several times from the falls. I was affected so much that I lost all confience in my self. I also was affected in my business, and I conside. hat your Epileptic Pilis cured me. In February, 1865, L. mmenced to use your Pills, and only had two attacks afterwards. The last one was April 6th, 1863, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made knewn everywhere, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 536 North Third St., Philadelphia, Pa.

#### IS THERE A CURE FOR EPILEPSY:

IS THERE A CURE FOR EPILEPSY?

The subjoined will answer.

GRENADA. Miss., June 30.—SETH S. HANGE.—Dear Sir:
You will find enclosed five dollars, which I send you for
two boxes of your Epileptic Pills. I was the first person
was badly afflicted with fits for two years. I wrote for
and received two boxes of your Pills, which he took according to directions. He has never had a fit since. I
was by my persuasion that Mr. Lyon tried your Pills.
His case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alabama and
Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Yours, etc.,

Grenada, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS,

BY HANCE'S EPILEPTIC PILLS.

BY HANCE'S EPILEPTIC FILLS.

MONTGOMERY, Texas, June 20th, 1867.

To Seth S. Hance:—A person 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 oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they lasted until his mind appeared totally deranged, in which state would continue for a day or two affer the fits ceased. I tried several remedies prescribed by our resident physicians, but without success. Having seen your advertisement I concluded to try your remedy. I obtained two boxes of your Fills, gave them seconding te directions, and they effected a permanent cure. The person is now a stout, healthy man, about 30 years of age, and has not had a fit since he commenced taking your medicine, ten years since. He was my principal wagener, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. Deferense.

STILL ANOTHER CURE.

Read the fellowing testimonial from a respectable citizen of Grenade. Mississippi.

SETH S. HANCE, Baltimore, Md.—Dear Sir: I take great pleasure in relating a case of Spasms, or Fits, cured by your invaluable Fills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He wend have one or two spasms at one attack at first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has 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 remedy that will cure beauty.

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Notices of the Press.

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Evening Post.

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#### Births, Marriages and Deaths.

MARRIAGES.

In Kingston, on the 14th inst., by the Rev. Patrica Gray, D. G. McFariane to Mrs. Cornelia Savage, widow of the late Capt sin John Savage. On the 6th instant, at the Manse, Picton, by the Rev. J. MacMechan, Mr. Jonn Gimbur to Miss Mary Jane Field, both of Hallowell.

At Brantford, on the 14th, by the Rev. Dr. Cochrane, Mr. Samuel Gray, to Marion, eldest daugner of James Grierson, Esq., all of Brantfart

At the residence of the bride's father, on the 8th inst., by the Rev. John K. Hislop, Mr. James C. Browne, of san Francisco, California, to Cileus, fits daughter of Mr. William Stewart, of Full ar-

At the residence of the bride's father, on the inst., by the Rev. John K. Hislop, Mr. ehemiah Mills, to Margaret, third daughter of Mr. eyrge Clarke, all of Downie.

In Hibbert, on the 8 h inst., by the Rev J. W. Mischell, M.A., Mr. Thomas Green of Logan, to Janet, daughter of Mr. John Malcolm.

In Hibbert, on the 8th inst., by the Ray. J. W. Mitchell, M.A., Mr. Geo. Murite, of McKillop, to Agnes, youngest daughter of Mr. John Malcolm.

At the residence of the bride's father, Brussells, on Dec. 8, by Rev. S. Jones, air. William Airley, to ulss Samantha Laird, both of Brussells, At Brussels, on Dec. 4, by Rev. Samuel Jones, Mr. John McNeil, to Miss Mary McNeil, both of Gray township.

At the residence of the bride's father, by the Bev G. G. McKubbie, Mandamun, Mr. Wm. Henry Harrison, to Labelia, dughter of Mr. George McIntosh, Esq., all or Plympton.

At the residence of the vide's fither, by the Rev. G. G. McRobbie, Mandaumin, Mr. Ben. Parks Morgan, to Isabelia Euphemia, only daughter of Alex. McGregor, Esq., all of Sarnia T. whiship.

#### THE PRODUCE MARKETS.

TORONTO, Dec. 22nd, 1875.

We are only able to report still no particular change in the Liverpool quotations. Wheat is dull in New York, and is reported nominally lower. In the West, markets are slightly higher. TORONTO. Wheet fall ner hughel

Wheat, fall, pe	r busi	3 <b>01</b>				ψv	93	Œ	\$1	. 02	ı
Wheat, spring,	do					0	95	٠	С		
Barley.	do					U	60	**	(	64	ŀ
Oate,	do						33			37	
Peas.	do	<b></b>		, . ,		U	70			00	)
Bye.	do					0			€		
Dressed Hogs r	er lu	lbs)				7			7		
Bouf, hind quar	ters					6	Oυ		6	50	)
Beef, tore quar	ters				• • • •	3		**		00	
Muttou, by car	C#88		• • • • •			6		"	0		
Chickens, per p	61 <b>r</b>				••••	Ü		**	θ		
Ducks, per bras	ce				· · · · •	0		61		60	
Geese, such			• • • • • •			0	55	44		75	
Turkeys				•••••	• • • • •		70	**	1		
Butter, lb rolls.		•••••	••••	• • • • • • • •	• • • • •	0	20			23	
Butter, large ro	lls	• • • • • • •	• • • • • •	•••••	••••	0	17	"	0		
Butter, tub dai	ry	• • • • • •	• • • • •	• • • • • • • •	• • • •	0	17	**		19	
Eggs, tresh, per	doz				• • • •	0	21	"	-	. 22	
Eggs, packed			•••••	•••••		0	17	"	0		
Apples, per brl.			• • • • • •			1	50	**		25	
Potatoes, per bt	ushel				• • • •	Ų	45	**		50	
Hay, new								"		00	
Btraw					• • • •	7	₩	"	10	00	
	1.	ONI	OON	۲.							
White Wheat D	-{h  90	100	lhe		۰	. 1	en.	<b>a</b>		70	
" Tresdwe	ii	**	IV.				5á	ر بي		60	
Red Winter		**		•••••••		î	50	"		60	
Spring Wheat		**		• · · · · · · · · · · · · · · · · · · ·			60	**		6.	
Minna		**					(0)			55	
Flour		"		•••••			90	"			
Date		"		• • • • • • • • • • • • • • • • • • • •		0				0υ	
Pous		u		•••••			12			17	
Dorn		"		• • • • • • • •			2) 15	"		25 37	
Review						1	10			37	

Apples, per brl	•••••	•••••	. 0	17	"		18
Apples, per brl	•••••		. 1	50	**		25
Potatoes, per bushe	l	<b></b>	. 0	45	**		50
Hay, new	• • • • • • • • • •	<b></b>	.14	w	"	18	00
Btraw	• • • • • • • • • •		. 7	₩	"	10	00
	LONI						
White Wheat Deihl	30 100	lhe	21	en.	<b>a</b>		70
* Trestwell	A 700			55	چ		60
" Treadwell Bed Winter Spring Wheat	**	***********		50	"		60
Spring Wheat	**		_		**	-	
Philips Among	**	•		60 00	"		6ა
Flour	"	************			"		
Date				90 12	"		ου
Peus	"			2)	**	-	17
Corn	"	• • • • • • • • • • • • • • • • • • • •	i	15	"		25 37
Barley	66	**********	i	70	"		
Bye.	**	**********	ō	90	"		U5 U0
Bucl wheat	4					_	-
Beans			1	00	4		25
Eggs, Store lots, * d	0 <b>Z</b>	••••••	ŏ	20	"		20
Tating	<b></b>	<b></b>	•	22	4		25
Butter, crock				18			20
" rolls				20 18	"		23
" nrkin				98	**		20 10
Cheese, dairy * lb	•••••			10	44		11
Tand With	• • • • • • • • • • • • • • • • • • • •			12	**		14
Lard, P 1b			0	50	"		ōō
Oalf Skins green 20	lb		0	6.0	"		10
Call Skins, green, & dry,			ŏ	15	"		18
Hides green 39 lb			ō	04	"		05
Hides, green, # lb dry, "			Ŏ	10	"		10
Wool			ō	30	"		3ĭ
Mutton, # lb			Ö	07	"		ŭ8
Beef, # 1b				05	**	ō	07
Live Hogs, # cwt			6	00	**	6	ÓÓ
Dressed Hogs			6	75	"	7	00
Chickens, & pair		• • • • • • • • • • • • • • • • • • •	•	40	"	Ò	50
Ducks, & pair	<b></b> .		0	50	"	0	60
Geese, each	. <b>.</b>		. 0	45	••		55
Turkevs, each			υ	50	"		25
Apples, green, P bu	8b	······	.0	50	"		00
Hay, W ton	• • • • • • • • • • • • • • • • • • • •	•••••	12	00	"	14	
BELLEM, & TONG	• • • • • • • • • • • • • • • • • • • •	• • • • • • • • • • • • • • • • • • • •	. §	00			00
Potatoes, Prusi Cordwood, No. 1 dry			٠ ٧	519	"		30
			. 1	50	•••	5	<b>0</b> 0
	ATTC	WA.					

OTTAWA.				
Wheat, fall\$1			\$1	15
Wheat, spring 1	05	**	1	10
Peas 0			0	60
Oats 0	27	"	0	30
Corn 0	55	"	Ô	Во
Buckwheat 0	45	"	ŏ	20
	22	"		25
	ιO	"		Sΰ
Fowls, per pair 0	55	"	0	ΰŌ
Turkeys, each 0		"	ĭ	υÖ
Apples, per barrel 2	50	"	3	25
Butt r, tub, per ib 0	17	**	ō	20
Butter, in lb. rolls 0	24	٠.	Ó	25
Eggs, per doz 0	00	"	Ō	30
Hay14	w	"	16	00
Bbra.w 0		"	8	00
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ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS

LINDSAY - Next regular meeting in Woodville, on the last Tuesday of Feb., 1876, at 11 a.m. CHATHAM-In Wellington street Church, Chatham, on Iuesday, 28th Dec., at II a.m.

Kineston.—Next meeting to be held in St indrew's Hail, Kingston, on the second Tuesday Andrew's Hail, Kingston, on the sec of January, 1876, at turee o'clock p.m.

PETERBORO.—The next meeting of the Presbytery of Peterboro will be here. In St. Paul's Church, Peterboro, on the third Tuesday of January, 1876,

at li a m. OTTAWA.—The nextregular meeting of Presby er, as appointed to be hell within St. Andrew's Church, Carleton Pace, on the Tu. sday after the first Suboath of Feb., at 20'clocs.

Hamutron.—The next ordinary meeting will be held to St Paul's Church, Hamilton, on the second Tuesday of January, 1876, at 11 o'clock.

BARROF. - `ext meeting of Presh tery of Barrie at Barrie, 1st Tuesday in March, 1876, at 11 a.m. \*

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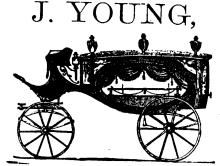
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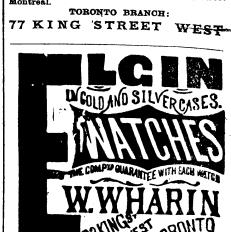
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