

British American Presbyterian

Vol. 4—No. 46.]

TORONTO, CANADA, FRIDAY, DECEMBER 24, 1875.

[Whole No. 202

Contributors and Correspondents.

DIARY IN THE EAST.

NAZARETH, TIBERIAS. (Continued.)

When I was able to look around me over the lake, the scene was most attractive. The boatmen took us well out into the lake, and 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 sirocco 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 Gennesaret so celebrated by Josephus for its wonderful fertility. It is still as fertile as ever, but the inhabitants are awaiting 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 cliffs 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 Mejdol, the ancient Magdala. It lies close to the lake at the south end of the plain of Gennesaret. We passed at some little distance, for it lies at the bottom of a little sort of bay which we were crossing, 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. These 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 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 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 teaching.

The ruins at Tell-Hum come to the very edge of the water. There is no pier or landing place of any kind, but the boat was easily brought up beside some of the old stones which lie in the very water, and thus we stepped ashore. But we just stepped into a wilderness of weeds nearly as tall as ourselves, swarming with mosquitos. As we pressed through this dense mass of rank vegetation, we were like to be suffocated with heat. The day was so far on that the sun was nearly vertical. There was not a single 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 ruin 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 marked 94° in the shade, but that does not give the least idea of the suffocating, exhausting feeling of that sirocco 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 ruins, our only desire had been to make ourselves as small as possible, so as to keep within the foot or two of shade which the old wall afforded. So we went back to the boat, and set out on our slow progress back to Tiberias. We felt rather sorry that we had not gone to Khan Minsieh, which is further south on the plain of Gennesaret, and where we could see these very beautiful trees beside the abundant water that flows down to the lake, but the fine ruins of Tell-Hum tempted us. One certain advantage there was in going so far north, we had a full view of the lake. The boatmen offered to land us at Khan Minsieh, but we did not care merely to land for a few minutes, and that was all they seemed inclined to allow us.

They seemed almost as much oppressed by the heat as ourselves, putting up the sail as a shade 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 Mohammedan 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. Indeed, there are only two or three boats in existence on it. One or two large water fowl lighted down at some distance from us, but that was the only sign of life until we again neared Tiberias. There it seemed as if half the children of the town had betaken themselves to the lake. I rather envied them, they looked so cool and comfortable in the clear fresh water. Our dark vaulted room felt delightful when we got in from the glare and heat. We had a refreshing meal of tea with some excellent fish from the lake, and then felt equal to sailing forth again. This time we got our horses, and rode a little way south along the shore of the lake to the celebrated hot springs of Tiberias. The worst of the heat was now past, and we did enjoy our ride exceedingly. We went in to see the bath room, where people of all kinds go in together to the hot sulphurous water, higgledy, piggledy. 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 just been let 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 so hot that we could not hold our hand in it above a moment. It looked nice 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 refreshing ourselves by wading in the lake. Here, as every where near the lake, the soil seemed 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 just escaped a rather unpleasant scene with my horse.

Ever since 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 me. I had been inclined to think it all nonsense, but this evening found it was quite the reverse. Happily I was off my horse before the fray began, for such a scene of jumping, kicking, biting, and screeching as there was in the narrow lane outside the Jewesses' court. After that I took the man's offer of exchanging with him, and he, on my horse, kept at a respectable distance from every one else all the way back to Nazareth. I was the gainer by the exchange, having a very nice gentle mare which cantered along delightfully, jaw-whining 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 feet.

We intended to make an early start for Nazareth next morning, so wished to have supper and retire early. But this was not so easy as we expected. Mr. V.'s presence in Tiberias had got to be known, and as the Hakim's (doctor's) wife, she was a person of importance whom several people wished to visit. A messenger came to announce some of these visitors, and the people arrived themselves in full dress. Such finery! not only gay-colored dresses and sort of veils of embroidered muslin or 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 hair. One man came alone. He was a Moslem in government employment in Tiberias.

He had been a patient of Dr. V.'s for some serious malady in the throat, and much benefited by his treatment. He still spoke with a very peculiar voice, and was very anxious to know 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 Nazareth, besides hardly having strength for the twelve hour's ride there and back. We were very glad when all our visitors left us. 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 get 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, certainly the abundance and liveliness of the insect tribes was something horrible.

Then it was too hot to shut the wooden shutter of the window, and in the court outside it a native family sat and talked till late in the night, and after they were gone, a horse and mule that were picketed there, munched their provender and stamped their feet continually. On the other side the natives in the Lowan 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 came pouncing down over Mrs. V. and me as 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 say I slept at all.

(To be continued.)

CHRISTMAS.

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 Christmas is a day observed in commemoration of the birth of Christ, which took place on the 25th of December, 1875 years ago. But were another question put, "Are you sure that Christ was born on that day, and in that month, and in that year?" this might not be so easily answered. Permit me, however, to attempt it.

THE YEAR.

While custom 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 Domini," so that from this it would appear that our A.D. 1875 should be A.D. 1879. It appears that the fixing of the date of our present A.D. did not take place till the 6th century, and although generally established in the 8th century, yet it was not until the 15th century that it had become universal throughout Christendom.

If we look at Matthew, we learn that Jesus was born in the reign of Herod the Great, and elsewhere we ascertain that Herod died in the year of Rome, or A.U.C. 760, just before the passover, and about two years after the birth of our Lord. If so, then our Lord would be born about A.U.C. 748. Further, Luke informs us that John Baptist began his ministry in the fifteenth year of Tiberius, and that at that time "Jesus began to be about thirty years of age." Now, seeing that Augustus died A.U.C. 767, the fifteenth year of Tiberius, 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 associated with Augustus in the Empire, the latter died, we have A.U.C. 748, 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.U.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.C. 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 data presented by Matthew, Luke, John, and the Latin Fathers, it would appear that our Lord was born A.U.C. 748, and since our Anno Domini corresponds with the Roman A.U.C. 753, we are forced to the conclusion that our Lord was born, not 1875, but 1879, or it may be rather 1880 years ago.

THE MONTH.

While it is said that not less than 136 different opinions have been given concerning the year of Christ's birth, we are told that it has been placed by learned men 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 erroneous idea that Zecharias was high priest, and that when the angel appeared to him in the temple it was on the day of atonement, and as the day of atonement was in September, John would be born in the following June, and Jesus six months later, and in December; but Zecharias was only an ordinary priest, and was then offering the daily incense in the outer sanctuary. Now, while we have little or anything more substantial than this for placing our Lord's nativity in December, we have not a little against. We know that the Roman taxing was very unpopular among the Jews, and it is far more 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 were over. Besides this, it was contrary to all custom that in December shepherds should be in the fields watching their flocks by night, for while this was the case in the summer months, 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 or all the year in which to fix our Lord's nativity, and that in view of all, September has a claim above every other month, a claim which with the information we at present have, cannot easily 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 early period, spoke with supreme and scornful contempt of any one attempting to fix the day, or even the year. About this time the Western Church fixed the day, and established the festival, but it was not until the end of the fourth century that the festival was observed by the Eastern 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 Righteousness 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 Lord's nativity, there is very much that it was not on the 25th day of December, 1875. Truth thus compels 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." D. Glenmorris.

WESTERN CORRESPONDENCE.

(From our own Correspondent.)

Your correspondent spent a few weeks in the Maritime Provinces lately. It is nearly two years since he spent 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 brethren, 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 time.

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 easterners 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 observation, together with enquiries pushed on the spot. The congregation continues to grow both in numbers and in social position. 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 heard on all sides golden opinions of the high character of that brother's preaching, and of the growth that goes on under his care.

Truro is one of the oldest, if not the very oldest, settlements of Presbyterianism in the seaboard Provinces. The centenary of the establishment of a congregation there was celebrated a few years ago. The melancholy restlessness and love of change so prevalent on this side of the border has not yet been manifested in Truro, for in all that time but three pastors have ministered to the original congregation, and the third one, the Rev. Dr. McCaig, judging from appearances, may be there many years yet. During the disincumbency not less than half a dozen congregations have been set off from 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 than half of the wealth were sent forth 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 closely 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 union 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 Montreal.

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 pastors 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 backslider who was questioned again, now of a caroler who was aroused, now of a sceptic that was thoroughly cured of his doubts, and made to glory in the cross in spite of his shame, now of a drunkard that was made sober because of his having received Jesus into his soul, and now of a scoffer who learned to pray instead of to scorn. In no spot in all Canada perhaps was politics more rampant and bitter; yet politics in the offensive aspect was put into the background by the times of refreshing that came from the presence of the Lord. I cannot now recall the numbers that were added to the communion, 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 forgotten. One could not but feel that it was good to be there. L. RUMAS
Detroit, December 18th, 1875.

RELIGIOUS LIFE IN SWITZERLAND.

The following is an abstract of a letter by the Rev. Gideon Draper, D.D., in the Northern Christian Advocate:

"The National Church of Geneva, consists of fifteen pastors in the city, sixteen in the country, and twenty-five without charges. The churches are but thinly attended, except on festival days, when a popular preacher 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 to which the preacher may happen to belong. For there, as in many other state churches, the utmost diversity of belief obtains from undesignated materialism to the strictest Calvinism. No certain sound accordingly is given. The church has liberty that may be called license. The supreme power is lodged in the consistory, an elective body of thirty-one members. At present the rationalistic party has a majority, and a keen struggle is being waged between it and the evangelical party. Should the rationalistic party prevail and attempt to impose by its authority anything contrary to the conscience of the opposing party, it is believed there would be secession at once. But as every young clergyman in Geneva is evangelical, it is hoped that this action will prevail. The National 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 meetings; an organization for the sanctification of the Sabbath; affording pecuniary assistance in sustaining religious services by their brethren 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 Canton de Vaud there is a Confession of Faith still retained, and accordingly the church is not to the same degree tainted with Rationalism. One of the most hopeful signs is the increased boldness of evangelical men, not only to declare their sentiments, 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 meetings by laymen, the publication of religious reading, lectures, catechetical instruction, and infant Sunday schools. A general meeting of the unions in the various cantons was held lately in the city of Bern. 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 organization 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 PRESBYTERIAN.
SIR,—I read a long letter in your interesting paper of the 26th November, from a "Lay Presbyterian," who undertakes to defend those who are at variance with the Westminster Confession of Faith. I have no desire to enter into controversy—I merely write to correct several mistakes in regard to facts. He says that the Rev. John Campbell, of the Row, was deposed for preaching the doctrine that "Christ had taken away the sins of the world." This was not the case; he preached the doctrine of universal forgiveness—just what is preached by the Unitarians and Universalists of the present day—and not only so, but he countenanced his followers in their wild manifestations—speaking with tongues, prophesying, and declaring that the latter times had arrived when all these gifts, including miracles, should be bestowed upon the church of God. Mr. Campbell's piety was surely no argument for preaching and upholding doctrines unversive 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 Rev. 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. The Rev. 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 doctrine of universal pardon, which was afterwards published, and did much towards arresting the spread of heresy. In those days of plausible infidelity and false views on religious subjects, it becomes Christians to "hold fast the form of sound words," and to see to it that they are not led away by that spurious liberality so often met with, that if a man is "holy" it does not signify what doctrines he holds. It would be well for every one to ponder this text, so needful in the present day. "Thus saith the Lord, stand ye 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,
New York, Dec. 14th, 1875. J. O.

Pastor and People.

The Brooklyn Meetings.

As the meetings conducted by Messrs. Moody and Sankey, in Brooklyn, will close for the present, next Saturday, it will not be out of place to say something of the present condition of religious feeling in that city.

It is admitted by all that the attendance and interest have steadily increased since the beginning. Occasionally the Tabernacle is not filled at the prayer-meeting at eight o'clock in the morning, on account of rain or storm; but more failing to gain admittance to the Tabernacle every evening than at the first.

The conferences which have taken place among 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.

Dr. Holland considers that the labors of Messrs. Moody and Sankey furnish evidences of a Divine presence and interposition which skeptics will find it hard to confute. In the November number of Scribner's he comments as follows: "We suppose there is no question that Mr. Moody has done a marvellous work in Great Britain."

Since the return of Mr. Moody to America, with his companion, Mr. Sankey, the interviewers have ascertained from both of those gentlemen that the work they have seemed to do has not been done by them at all, but by the Spirit of the Almighty. It looks like it, we confess.

It is thought probable that the twin sons of Mr. Spurgeon will gratify the long cherished wish of their fathers near by entering the ministry. Mr. Spurgeon has not sought to influence them to this course, believing it best that they should be left free to choose their own vocation.

It is understood to give promise of becoming a powerful preacher.

The General Expectation.

There is unquestionably, in the waking 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.

1. A state of heart suited to an earnest co-operation with the spirit of God in the work of arousing the stupid and careless to a sense of their own sinfulness and lost condition, and of leading them to Christ for pardon, for regeneration and life.

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.

3. This preaching must be in the spirit of faith. We must expect success. We labour in vain if we do not. When Christ was on earth, His work was hindered by unbelief. It will be so now.

4. This present time demands thorough work. The ban of revivals has been their superficial work. Multitudes have been encouraged to hope for mercy without having felt the plague of their own hearts.

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.

Finally, in order to meet these responsibilities, we must be much in prayer to God. We shall fail without it. He will be enquired of to do these things for us.

Bring your Children.

Parents, teach your children to church with you. Teach them, with the beginning of this year, to attend the house of God, at least once every Sabbath. Do not attempt to excuse them from this religious duty; they will doubtless plead off on the ground that they go to Sunday school.

Mistaken Humility.

There is a great deal of verbal humility, so to speak. It consists in a prevailing habit of men speaking in depreciating terms of themselves. They have so habituated themselves to it that anything else for them would indicate pride.

Kindred to this is self-depreciation. This class of men invariably underrated, in words, their abilities for any work which they may be called to perform. Oftentimes this is nothing else 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.

Another mistaken idea of humility is that we really should have a low estimate of our own abilities. It is true that too high an estimate tends to pride, and especially to a course of action which to others is indicative of pride.

Burdens.

Many a burden we carry beside the food and clothing of the body, and burdens that weigh more heavily upon our spirits. Still no matter what they are, no matter how hopeless seems their removal, God's voice says to you, 'Be careful for nothing.'

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 arrangements had been made for the erection of the necessary kitchen accommodation in connection with the Bloomsbury school, and, if the experiment succeeded, it would be extended in time to other Board schools.

The Rev. 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 Cairns of Edinburgh, have also agreed to deliver lectures in the evening.

Preservation of the Scriptures.

In his excellent commentary on the "Confession of Faith," Dr. A. A. Hodge says, at page 66, "Quotations from the Apocryphal 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."

"The narrative which follows is extracted from the life of Mr. Campbell, the African Missionary traveler. 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 anecdote referring to the late Sir David Dalrymple, better known to literary men abroad by his title of Lord Hailes, a Scotch Judge. I had it from the late Rev. W. Buchanan, one of the ministers of Edinburgh. I took such interest in it that, though it must be about fifty years since he told it, I think I can almost relate it in Mr. Buchanan's words:—I was dining some time ago with a literary party at old Mr. Abercrombie's, and we were spending the evening together.

In this connection it is pertinent to speak of the arrogant claims of the Romish Church, that the world is indebted to her for having preserved the Scriptures. Absurd and false! Just when that corrupt corporation crystallized into organic form cannot, perhaps, be exactly told. It has been a noxious growth, down along the ages to our own time.

The Value of Christianity.

"The value of Christianity has never been fairly estimated by mere philosophers. 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.

Men's wants and manna seek to secure to mankind their rights, but say but very little about their duties. The consequence is, men often do wrong to gain their rights. Christ says very little about our rights, but a great deal about our duties.

At the suggestion of Rev. Dr. John Hall, steps have been taken towards the organization of the "Irish Presbyterian Association of New York city." It proposes to see to the spiritual and temporal interests of that portion of our population, encourage them to attach themselves to some stated place of worship, and find employment and extend assistance to the unfortunate.

Random Readings.

It was a beautiful reply of a venerable man, 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 ever bitterly condemned himself who had spent his younger years soberly; many have that they did not.

Remember that it is not for your God that God bestows largely. It is for His own name's sake that He does it.—Drs. A. C. Thompson.

"Jock," said the old Laird of Dunblodilkes, "when ye hae naething else to do, ye may be aye 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.

Generosity during life is a very different thing from generosity in the hour of death. One proceeds from genuine liberality and benevolence; the other from pride or fear.

Say nothing respecting yourself either good, bad, or indifferent—nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

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 derelict for spiritual food—for prayer, and for reading and pondering God's Word—be alarmed, for your spiritual life is in danger.

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.—Starkie.

Instead of their admiration for Christianity, and admiring in turn those who admire us and our cause, it becomes us to root ourselves more deeply in a self-denying spirit.—Kieger.

Churches sometimes complain because their ministers leave so many things undone. It is not strange, when five hundred people, more or less, set their wits to work, they can think of very much more than any one 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 clerical character, he says, "I'll read you one of my sermons." The ticket is passed over instantly, 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 inveterate 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 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 agonies of death, said, "I'll have none of your glimpses now that I am dying, since I have had a full look at him for forty year." We all expect to have that full look at Christ in dying. Let us have it now.

After the Reformation, Neil Ramsay, Laird of Dalhousie, having been at a preaching with the Regent Moray, was demanded how he liked the sermon. "Passing well," said he. "Purgatory is has altogether done away with; if to-morrow he will do away 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 reason of the frictional bite of the drivers upon the track, they draw 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 tendencies; whose amiability has been built upon the ruins of ill temper, and whose generosity springs from an overmastered and transformed selfishness. Such a character, far up in the presence of enemies, has far more attraction than one which is actively 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 apprehended from so-called civilization and wealth, and it behooves men who have the interest of their country at heart, to find out how it might be guarded against. For our own part, we would sooner see the people of the nation poor, public spirited, and in earnest about something else 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 relies far more than he is aware for comfort and happiness on a woman's tact and management. He is so accustomed to those that he is unconscious of their worth. They are so delicately connected, and yet so ceaselessly exercised, that he enjoys their effect as he enjoys the light and atmosphere. He seldom thinks how it would be with him were they withdrawn. He fails to appreciate what is so freely given. He may be reminded of them now and then; may complain of intrusion and interference; but the frown is swept away by a gentle hand, the murmuring lips stopped with a caress, and the management goes on.

Our Young Folks.

So Kind to Everything.

Softly, softly, little sister,
Touch the gently painted wings;
Butterflies and moths, remember,
Are so very tender things.

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."

Be Thankful.

"I don't want any upper," said Kate.
"Nothing but bread and milk, and some
cake—just the same every night."

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.

threats 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 would-be captives, and at length, so
savage did he become, that it was deemed
expedient to place him in confinement.

MISSIONARY NOTES.

It is estimated that at least a million
and a quarter pounds sterling are expended
yearly by the English Missionary Societies,
outside the regular church agencies, upon
foreign, colonial, and home enterprises.

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 earnest piety are needed to give
one evangelist to each score of villages.

ALTHOUGH 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.

LET it be remembered that the Presby-
terian 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.

JAPANESE PRESS ON CHRISTIANITY.—The
missionary editor of the Northern Chris-
tian 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.

THE making of the marriage obli-
gation more binding than that of the child
to the parent, and Christ pointing to His
disciples and saying, "These are my broth-
er and sister," and mother, are samples
of the passages commented upon on the
one side, while Christ's own filial piety,
through thirty years, his precept, "Hon-
our 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 effectually as
though it emanated from a mission press.

It happened that the rangers were sud-
denly ordered to embark for China, and
there was no accommodation for taking
Joek 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 of kindness for
their old comrade.

Sabbath School Teacher.

We present the Review Sheet in full, used with most satisfactory results in the
Presbyterian schools of Aurora and Newmark. The work of summarizing and con-
solidating the instructions given in the Sabbath school has been sadly neglect-
ed. General impressions and impulses for good are no doubt valuable, but if sys-
tematic 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 intel-
lectual and spiritual culture secured which cannot fail to be of great service to those
who are so taught.

It will be seen that the outline is from the Westminster Lesson Leaf, and includes
the initials of the topics, (International), the golden texts, and questions from the Shorter
Catechism, 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 scholars 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 similar drill for some Sabbaths
previous to the review. Then on the last Sabbath of the quarter the school reviews
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 sung, and passages of Scripture, Psalms, Paraphrases and selections from the
Catechism 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; 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 MERCIES TO ISRAEL.

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

Table with 4 columns: SUBJECT, GOLDEN TEXT, CATECHISM, SUMMARY. Includes rows for J. E., C. J., M. S., P. C., J. T., A. S., E. G., C. I., L. D., C. R., A. W., J. W.

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.

Table with 4 columns: SUBJECT, GOLDEN TEXT, CATECHISM, SUMMARY. Includes rows for I. P., P. B., C. G., G. A., D. S., R. N., P. M., C. S., D. E., S. J., K. D., S. C.

CHRIST REJECTED.

He was despised and rejected of men; a man of sorrows, and acquainted with grief.

Table with 4 columns: SUBJECT, GOLDEN TEXT, CATECHISM, SUMMARY. Includes rows for W. M. F., F. L., J. M., N. B., W. L., J. A. B., B. of L., J. the C., F. by T., L. of W., G. S., R. & the L.

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 His name.

Table with 4 columns: SUBJECT, GOLDEN TEXT, CATECHISM, SUMMARY. Includes rows for J. L. U., W. D. F., M. M., V. B., F. F. J., W. S., J. I., J. K., J. on C., J. & M., J. & T., J. & P.

An Indian missionary writes.—"Strange
but joyful discoveries are occasionally
made in unsuspected places, of people who
have by some means obtained possession
of the Bible, have studied it earnestly, and
shaped their life by its teachings. Such a
community was found not long since in
Eastern Bengal. It appears that a Brah-
min 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-
sionaries 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
Brahmin and his people had been led by
the Holy Spirit in their researches, until
they were ready to confess themselves to be
Christians."

THERE are more men ennobled by study
than by nature.—Cicero.
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 remove difficulties out of the
way that have hitherto prevented the cor-
dial co-operation of some portions of the
Presbyterian Church with this most useful
and energetic society. When this arrange-
ment shall have been completed, the
French Canadian Missionary Society will
restrict itself to the work of colportage,
education and tract distributing, leaving
the churches to establish congregations
and mission stations, and to provide them
with the stated ordinances of religion.

Miscellaneous.

"Boss" TWILED has escaped.
LARK NAVIGATION has closed in Chicago.
The PRINCE of Wales has gone from
Colombo, in Ceylon.

SEVERAL SMALL BAPTS have suspended
in New York.
EMERSON STEAMERS are plying be-
tween New York and Mexico.

The PRINCE of Wales is on his way to
Tatocora, thence to Madrid.
EMIGRATION returns this year at
Liverpool show a decrease of 30,374.

It is rumored that the Marquis of
Bute intends to return to the Church of
England.

The BISHOP of KENTUCKY preached at
the Chapter House, London, Ont., on
the 6th inst.

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 Bismarck is said
to be declining. The Emperor will not al-
low him to retire into private life.

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 New-
foundland from St. John to St. George's
Bay, has been marked out.

Russia, Prussia and Austria are
in perfect accord on the Eastern ques-
tion.

VICE-PRESIDENT Wilson's funeral ser-
vices took place in the Senate chamber
at Washington.

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

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

A BYRON club is talked of as a memor-
ial 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
inst.

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 trans-
lating 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 MAHARANA 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.

The FRENCH MINISTER for Foreign
Affairs states that Lord Derby says
England bought the Khedive's shares in
the Suez Canal solely to prevent a
preponderance 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 un-
pleasantness 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 num-
ber of the Geographical Magazine. Mr.
Stanley had impugned the accuracy
of Speke's observations, and Captain
Burton, as might have been expected,
takes up the cudgels on behalf of his
late companion; and while pointing out
that the carefulness of his work (which
was already notorious) has been strik-
ingly confirmed by Lieut. Cameron,
also shows how Stanley, through want
of experience in observations, has gone
wrong. He points out that the perime-
ter 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 humorous 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 Captain does full jus-
tice to the actual topographical facts
obtained by Mr. Stanley in defining the
limits of the Lake and exploring some
of its feeders, as well as to the energy
and perseverance displayed by him.

British American Presbyterian. FRIDAY, DECEMBER 24, 1875.

TEMPERANCE MOVEMENTS.

It is now on all hands an admitted fact that the liquor traffic is the most fruitful source of vice, crime and misery in every shape. Its abettors are the most stubborn and unprincipled opponents of every humane and philanthropic undertaking for the relief of human misery, and the uplifting and improvement of mankind. It is the very masterpiece of Satan. It is the worst enemy the Gospel has to contend with in civilized and professing Christian countries. It is a standing and crying disgrace upon the civilization of our time, and the most astonishing thing of all perhaps is, that such a traffic, producing such manifold and terrible evils, should be legalized and protected by law in a Christian country.

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

Very gratifying progress is being made, if not so much as could be wished, in lessening the evil, at least in preparing the public mind at once greatly to restrict this business, and finally to destroy it altogether. Women are now taking a vigorous and prominent 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 certain 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 presented to the Legislature from various cities and towns largely signed, and influence brought to bear upon 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 squabbles 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 else. If these things can be secured, a great advance 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 unblushingly 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 already 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 responsible 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 indispensable in any legislation upon the subject, if what is asked now can be secured, if ministers and churches 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 its important duties, we see no reason why a very great reform may not be effected speedily, to be the precursor and pledge of a yet greater reform in time to come.

The true test of a Scotchman—Ask him to repeat the twenty-third Psalm; if he cannot do it, be sure he is no Scotchman.

IS THE BIBLE THE ONLY RULE OF FAITH?

We can fancy some one saying as he reads this question that 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 Christ and his promises? "Poor man," she said, "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. We take our stand upon that. The controversies and discussions into which we poor benighted Presbyterians have lately been led have moved the compassion of a wise Episcopal brother, who has kindly undertaken to do the part of a good Samaritan, and help us out of our difficulties. They have all arisen, it appears, from our perversely or ignorantly holding this most heretical and false 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 simply a "Protestant lecture, a Protestant proof, i.e., against the right of every individual exercising his private judgment upon what he thinks the Bible teaches him; a protest against the right of private judgment 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 confess 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 explain 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 hoped he would understand the notes too by-and-by."

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, nothing 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 solemn impeachment of that Church by one of the leading men of our time, because her spirit and aim have ever been to forbid and deny this very right, and that by late decisions she has bound the chains of intellectual and spiritual slavery 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 Church." Here we should like to ask our compassionate helper to tell us what he means by the church, where it is to be found, and how he discovered it? It

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 show 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 less learned, and the vast bulk of mankind, ever 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 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 tells 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 fondly 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 exercise his private judgment, and, as our friend is not likely to be 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 ye think ye have eternal life, and they are they which testify of Me," who has said, "Blessed 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 whether 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."

THE 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 H. having 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 (February 3rd). It will be an additional recommendation to any of our readers 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 in this city.

Messrs. Ross & Co., lumber merchants, Detroit, have become insolvent, with liabilities \$300,000.

Ministers and Churches.

THE Rev. Mr. Baikie will be inducted as minister at Port Stanley on Tuesday, 29th inst.

THE Rev. Mr. Stewart of Pakenham, has received an unanimous call from Pembroke.

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

At the last meeting of the London Presbytery, Rev. Mr. Cuthbertson tendered his resignation as minister of the Presbyterian Church, St. Thomas, and it was accepted.

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

REV. JAS. M. Grey of Roslin, has received an unanimous 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 Erskine Church in that town. The stipend is \$1,000.

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 Ottawa, 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.

At a Presbyterian Church meeting held at Williamstown, on Wednesday, 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, Montreal, (Rev. Gavin Lang), having determined not to go in with the union, a new congregation has been organized of members of that Church, who are favorable to the union. They intend erecting a magnificent edifice 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 Rev. gentleman's friends, that the Rev. Mr. McColl's health continues to improve rapidly. The climate of "Los Angeles" seemed to have a beneficial effect. Mrs. McColl is also enjoying improved health.

On Monday evening of last week the annual missionary meeting in connection with Knox Church, Guelph, was held. Rev. 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. Ballantyne, 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 Divine Service. Special services befitting the occasion were conducted at 10 a.m. by the Rev. James Stewart of Pakenham; at 3 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 shed has been built for the horses, a glebe 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 erected which when completed will be a comfortable place of worship, an ornament to the place in which it stands, and a credit to the people who are building it.

ON the evening of Tuesday the 9th November last, the Bible class of Rev. D. J. Caswell at Silver Islet, Lake Superior, commenced the series of lessons not in the usual manner, but by a regular and genuine "surprise party." While Mr. Caswell

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 paired in till the house was full. They then took possession of the house, and all seemed to enjoy themselves very much. Mr. Hutchison 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 esteem." The time passed pleasantly till ten o'clock, when a good and substantial tea was served, the furnishings of it coming from numerous baskets which the members of the class brought with them, and shortly after all took their departure, leaving the contents of their baskets. 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 Presbyterian 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 that the Presbytery be petitioned to moderate in a call as early a period as possible. It was then moved by William Moffat, Esq., and seconded by John G. Gormack, Esq., that this congregation having had their attention drawn to a minute of the Ottawa Presbytery, passed at its meeting in July last, on the resignation of the Rev. John McEwen, our late pastor, and as said minute of the Presbytery is not according to the facts of the case, and therefore calculated to give a false impression of the course taken by the articles alluded to in said minute of Presbytery, as "a small element of dissatisfaction," be it therefore resolved that it is the opinion of this meeting that the said minute of Presbytery is both injudicious and unjust, and if not designed, at least well fitted to disturb that harmony and good feeling, which now obtains in no congregation, and which it should be the wish of the Presbytery to foster and promote. Carried unanimously.

The annual missionary meeting of Goul Street Presbyterian Church was held on Monday evening, and was largely attended. Rev. John M. King, M.A., pastor of the congregation, was in the chair. After devotional exercises, the annual report was read by Mr. Wm. Kerr, Secretary-Treasurer of the Society. The total amount reported as raised by the congregation during the year for extra congregational objects, in various forms of educational, evangelistic, and missionary work, was \$3,442. Of this amount \$250 was appropriated to home missions; \$250 to foreign missions; \$60 to evangelistic work among the French Roman Catholics. The amount contributed for College purposes was \$1,570 viz., for the Building Fund of Knox College, \$1,170; for the ordinary fund, \$340; and for the University Scholarship Fund, \$60. The amount contributed 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 Sabbath Schools connected with the congregation. The meeting was addressed in instructive and effective addresses by Rev. Messrs. McLarn, 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 forenoon at eleven o'clock in the Natural History Society's Lecture Hall. It was filled, and a careful estimate showed that nearly 350 were present. 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. Bell, Mrs. Cushing, Mrs. Gantin, etc. Mr. L. M. Lewis officiated as organist. As is typical of the consummation of that Union which the members had all so ardently longed for, Rev. Professor Campbell (connected with the late Canada Presbyterian Church) officiated. He took for his text the words:

"Except the Lord build the house they labour in vain that build it."—Psalm cxxvii. 1.

He delivered an impressive discourse, applying the lesson taught in the text. Among the announcements made were those calling together the Young Women's Association in the rooms of the Young Women's Christian Association in St. Catherine street during the present week, and the Young Men's Association on Friday, in 37 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 a large and interesting infant class was being instructed in the library of the building. A teacher said he expected a large increase to the school when it once got into operation.

Our contemporary further remarks that St. Andrew's Church was also well filled.

French Evangelization.

DEAR SIR.—Next week I hope to give you facts regarding the remarkable progress of this work, equal in interest to those of my last letter.

To those who propose to diminish, or withhold their contributions this year on account of the dullness of business, I commend the study of the Lord's account of the cause and remedy of "hard times," in the third chapter of Malachi.

A few weeks ago, when our Board owed three months 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 prosperous work here to go to the United States to collect.

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 New York, and have been for several years. But these brethren give us their sympathy and prayers, and money may follow."

I feel sure that Mr. Chiniquy could raise money in spite of the "hard times" in New York. But must his work here be interrupted for this purpose?

Here is the letter: "A minister with a medium sized family and with a salary of \$600 per annum, sends you \$25 on behalf of French Evangelization."

Please acknowledge through either the BRITISH AMERICAN PRESBYTERIAN or Tri-weekly Witness.

The enclosed will be my share at any rate. Yours truly, A FRIEND TO THE WORK.

Dec. 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 Montreal, who conceals his name, but who knows by personal observation what is being done here.

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 find a greater amount of sympathy with Mr. Chiniquy than I anticipated. 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 it claim more emphatic in our church, is the fact that the mission is entirely Presbyterian, and all who leave the Church of Rome in Ontario, New Brunswick, and Nova Scotia, unite with the Presbyterian Church."

I could give you similar words of encouragement from many others, Mr. Editor, but I must not prolong my letter. Money is coming in slowly, and we have been obliged to borrow four thousand dollars, but as this is the season when Missionary Societies, Sabbath Schools, and Bible Classes make their appropriations, we hope to be remembered by them in a generous spirit. The two congregations in the city 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 in Quebec to enable them to be so. I suppose that the membership of Knox Church, Toronto, is equal to that of both these churches. We are anxiously waiting to hear from these powerful congregations in Ontario, and to be able to report their large contributions to stimulate others to zeal and liberality in the cause of God.

Yours, truly, D. H. LAVERGNE, Presbyterian College, Montreal, Dec. 13th, 1875.

Confession of Faith.

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 Confession of Faith, but "not for the sake of provoking an address controversy."

But to avoid irritating his own verbosity, I must, with further introduction, notice his three objections to the Confession 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 Westminster Confession on the duties of the civil magistrate, form no part of the Confession of Faith of the Presbyterian Church in Canada.

His first and second objections are but one, though he calls them two; the first you must have printed "reprobated impium." I do not think your correspondent 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."

Further on he says, "the Confession tells us that some were passed by—ordained to dishonour and wrath," and of this he says, "we do regard the dogmas of the 'Confession' on these points as 'conveying dishonouring conceptions of God.'"

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 the doctrine, worship, and 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 commences an agitation for a change.

In saying that the "Confession" refers to "matters 'too 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 "dishonouring to God?"

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

A PRESBYTERIAN.

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

Anti-unionism at Bayfield.

At the last meeting of the Huron Presbytery at Goderich, a deputation, consisting of Mr. J. H. Ritchie and another, appeared and asked that the congregation form a union connected with the Church of Scotland be supplied by this Presbytery during the vacancy, caused by the resignation of Mr. Gibson.

The disgraceful conduct of the anti-unionists in trying to keep their intentions secret, and endeavouring to have the meeting 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.

Church Opening, Coldsprings.

A year ago last August, the Presbyterian Church at Coldsprings, while undergoing extensive repairs, was accidentally 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 thousand dollars for the erection of a new church.

The church is built of red brick, and is surmounted by a belfry. It is 70 x 39 ft., and is seated for 350 people. There is a vestry, also of brick, and seated for 100. But on special occasions 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 gallery 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 representation of a dove with the olive leaf.

pit walnut. The aisle, 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 Hamilton; and in the afternoon by Rev. W. MacWilliam, M.A., of Bomanton. The discourses were able and appropriate, exhibiting evangelical truth, clearly conceived and well expressed.

On the following day there was a social entertainment for the congregation and its friends. Tea was served in the Town Hall, from 4 to 7 p.m., and over 800 sat at the tables and partook of the excellent things provided by the ladies of the congregation.

The multitude then repaired to the Church, and as many as could gain admission spent a most pleasant and profitable evening together. Short, stirring, and congratulatory addresses were delivered by the following clergymen:—J. Little, Hamilton; J. Smith, Grafton; J. Douglas, Cobourg; W. Donald and J. Cleland, Port Hope; W. MacWilliam, Bomanton; J. C. Ash, Baltimore, and Jas. Howell, Coldsprings.

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

Table with financial details: Subscriptions to Building Fund, \$5100 00; In urance on old Church build'g, 1000 00; Collections on Sabbath, 184 65; Proceeds of Soiree, 182 00; Total cost of Buildings, \$6416 65; \$6875 00.

Balance in hands of Treasurer, \$641 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 with frequently repeated bursts of applause. Here, one of the most pleasant incidents of the evening took place. Mr. McKay, addressing Mr. Archibald Ainslie, the Treasurer, 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 erection of the new church.

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 deacons, 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 "God Save the Queen," and the largest meeting ever held in Coldsprings came to a close.

Presbytery of London.

The regular meeting of this Presbytery was held in Dr. Proudfoot's Church, on Monday afternoon—Rev. Mr. Gordon, Moderator, Rev. Mr. Simpson, of Westminster, being appointed Clerk, pro tem. After routine business, the resignation of Rev. Mr. Cuthbertson, of St. Thomas, was taken up. After hearing the deputation appointed by the congregation, on behalf of whom a numerously-signed petition, requesting Mr. Cuthbertson to withdraw his resignation, was presented, that gentleman declined to accede. He had come to the decision after thoughtful consideration.

Moved by Rev. Mr. McDiarmid, seconded by Rev. Mr. Renny, that the resignation of Rev. Mr. Cuthbertson be accepted, to take 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, Sutherland, and Thompson were appointed to prepare a minute of regret at Mr. Cuthbertson's resignation, as also of sympathy with those who had stood by him, and who were anxious to retain his services. Mr. Farquhar MacRae, 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. MacRae was received into the Church. The consideration of the Proof Line and English Settlement congregations, and their union with the Lobo and Luena congregations respectively, was again up. After consideration the Presbytery refused to grant the prayer of the petition: from Luena, continuing the congregations of Proof Line and English Settlement together. It was agreed to sustain Luena 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 of it. 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 Kintyre congregation to Rev. Mr. McGregor, at present labouring in the Ottawa Presbytery, was sustained, and ordered to be transmitted, after which the Presbytery adjourned.

Presbytery of Bruce.

At a pro re nata meeting of the Presbytery of Bruce, held at Ripley on the 30th Nov., the Rev. Adam McKay was inducted into the pastoral oversight of the congregation of Knox's Church, Ripley. Mr. Fraser preached in Gaelic and presided. Mr. Graham preached in English, and gave the charge to the minister, and Messrs. Stewart and Davidson addressed the minister. The congregation was large and the services impressive. The Rev. J. F. Forbes of Leith, N.S., had declined the call to Tara and Alton. The Quarterly meeting of this Presbytery will be held in Knox's Church, Kincardine, on the 2nd Tuesday of January, and not on the 2nd Saturday as stated in the Record.—A. G. FORBES, Pres. Clerk.

Wednesday, Dec. 15.

The Presbytery convened 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, London, in connection with the Union. This was brought up by the reading of the following letter:

Rev. Jas. Gordon, M.A., Moderator of the Presbytery of London, of the Presbyterian Church in Canada.

DEAR SIR,—I stated that the main object for which a pro re nata meeting of Presbytery 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 Church 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 silent until the six months had expired for congregations to vote themselves out of the Union, and then to claim the property on the ground that the vote 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 presbytery that the vote taken on the 31st October last, violated the model 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' congregation 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. MacKerras, 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 Church, and now one of the clerks of the United Church. Yours faithfully, London, Dec. 14. JAMES COWAN.

After the matter had been spoken of for some time in informal sort of way, it was moved by Rev. Mr. Cuthbertson, seconded by Mr. Thompson, of Sarnia, that information 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 declared by this Presbytery illegal, and by this omission thus leaving the congregation of St. James within the Union, this Presbytery recognize the minister 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. Macdonald voting against it. The report of the Home Mission 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, London, on 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 matters transacted. The clerk read extract minutes of the Presbytery of Hamilton agreeing to the translation of the Rev. D. D. McLeod, of Ancaster, to Dufferin Street Church. The following arrangements were accordingly made for his induction on Wednesday, 29th December, at 11 a.m.: The Rev. Dr. Cochran to preside and address the minister. Rev. John Thomson, M.A., of Ayr, to address the people, 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, Ingersoll, and sustained. Mr. McEwan having intimated his acceptance, his induction was fixed for Thursday, 30th December, at 2 p.m. Rev. Mr. McTavish to preside and address the minister, Rev. Mr. Caven to address the congregation, and Rev. Mr. Anderson to preside. A committee, consisting of Messrs. McQuarrie, W. Robertson, Alexander, and J. Barr, elder, were appointed to meet with the two congregations at East Oxford in regard to future arrangements for the supply of these congregations. Mr. Dunbar, Dr. Cochran, 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 clerk was instructed to prepare a petition in terms similar to one published in the BRITISH AMERICAN PRESBYTERIAN of 26th November, and transmit it in the name of the Presbytery, duly signed by the Moderator, to the Dominion Parliament.

Presbytery of Bruce.

At a pro re nata meeting of the Presbytery of Bruce, held at Ripley on the 30th Nov., the Rev. Adam McKay was inducted into the pastoral oversight of the congregation of Knox's Church, Ripley. Mr. Fraser preached in Gaelic and presided. Mr. Graham preached in English, and gave the charge to the minister, and Messrs. Stewart and Davidson addressed the minister. The congregation was large and the services impressive. The Rev. J. F. Forbes of Leith, N.S., had declined the call to Tara and Alton. The Quarterly meeting of this Presbytery will be held in Knox's Church, Kincardine, on the 2nd Tuesday of January, and not on the 2nd Saturday as stated in the Record.—A. G. FORBES, Pres. Clerk.

Choice Literature.

Still and Deep.

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

CHAPTER XVIII.

Spring had come, and the violets; and then came a fair and smiling dawn, flushing the sky with crimson light, and Mary Trevelyan's wistful eyes saw the rising of the blissful day that was to bring her back to the one love of her constant heart. "At last, at last!" she said, as she looked out upon the sunny 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. Lisle's expected arrival.

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

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

"Five!" said Mary; I thought it was at 4.30.

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

"Oh yes!" 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."

"Very well," said Mr. Wyndham, meekly. "But his wife roused herself to say, 'It does not seem to me quite a suitable arrangement, 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 station."

"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, anxiously.

"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 inreverent 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 paces, hardly able to bear the tumult 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 excitement 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, 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 Bertrand, my Bertrand! he will think I did not care to meet him! my own, my only love!"

But Bertrand could never see those tears or hear that cry; he was at that moment looking out from the window of the railway carriage, watching with happy expectation the far off country station of Chiverton to which they were approaching, and feeling perfectly certain that the first sight which would greet him on the platform would be that pure still face, whose dark eyes, true and tender ever, would be so eloquent of a loving welcome. And the train halted on, and two thundering into the little station, and Bertrand, the only passenger to alight, as Mary herself had been, sprang from the carriage, and looked round for her. She was not there; but before he had time almost to retrace the blank feeling of disappointment he experienced, his attention was irresistibly attracted by the most radiant vision he had ever seen, which suddenly emerged from

among the rough country people who had come to meet the train, like a being from another sphere. Lurline seemed to have attired herself as a representation of spring, with white robes flitting lightly around her, caught up here and there by knots of delicate green ribbons, a little hat chiefly composed apparently of snowdrops white lace, with a bunch of snowdrops surrounded with green leaves in the front, and all her fair hair with its burnished tints was gathered up loosely under it, with many a shining curl escaping from the bond and straying down over her pretty shoulders; her eyes were radiant with sparkling animation, her bright face strangely fascinating in the wistfulness of its expression, 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, Bertrand thought that he had never seen a more singularly lovely or attractive being. He was so taken by surprise, that after the first instinct of courtesy had made him raise his hat as she came straight up to him, he simply stood and gazed at her without speaking; then with a soft laugh on her lips, and a movement full 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 Chiverton Rectory, who have sent her to bid you welcome."

"Miss Wyndham," he said, "it is indeed kind if you have taken the trouble to come and meet me; but Mary—Miss Trevelyan—I hope she is not ill?"

"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 afraid you must be content, with me as a charioter all the way home."

"A very charming prospect," he said with a courteous 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 take my place while you give our unique specimen of a porter some instructions as to your luggage."

She was gone before he could answer, and somewhat bewildered as well as dazzled, Bertrand went off to claim his portmanteaux; as he stood watching the porter reengaging them from the heap of boxes 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 sent this brilliant attractive girl to meet him? What could have been her motive? He felt hurt and perplexed; at the same time the Lorelei was much too bowitching 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 pony looking more than usually downcast, and Laura already established in her place, with the wind playing in her hair, and the little ungloved hand holding the reins 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 ignominious little seat behind; jump in, please, Mr. Lisle."

He obeyed, and seated himself at her side, and then, at a word from her familiar voice, the old pony set off at the slow jog-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 had seen many a face of more perfect beauty than the Lorelei's, yet he had never seen one with so singular a power of fascination as that on which his eyes were riveted now; he wanted to hear her musical voice again, so he spoke.

"Are you still determined not to let me drive?"

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

"And why, pray, Miss Wyndham?"

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

It was impossible for Bertrand not to be pleasantly conscious of the subtle flattery contained in these words, and her fearless manner seemed to suit his new acquaintance well; but the thought passed 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 me at the station."

"She did think of it, I believe," said Laura, carelessly; "but she has taken a fancy to improve the singing of the school children in our old-fashioned 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 would 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."

Bertrand was silent for a few minutes, not choosing to betray to this stranger how 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 enthusiastic on any subject; she is usually quiet and unobtrusive."

"Yes, that indeed she is; but simply because 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 hers."

"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 her 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 mistaken. However, Mr. Lisle," and the Lorelei turned round her lovely face, with all its power of fascination vividly 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 brilliant 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 praiseworthy pertinacity, naturally they are all based on her early training, and I dare say to you it will seem 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 alive."

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 pronounces the most dreadful punishment to the disobedient. The numerous mosques with their marble platforms and gilded domes, proclaim the wealth and power of those professing the Islam faith 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 prophet of God, they receive that person as a true believer. They are still making converts to their faith.

As we look over the city we not only see these temples and mosques, but in almost every direction we also see the spires of Christian Churches. They are generally not so grand or costly as the mosques, but many of them are in no way inferior to the churches in our own cities. The cathedral, beautifully located on the fashionable drive called the Chowringhee road, cost \$150,000, and is quite elegant and grand, but somehow this costly church does not look well. Its Gothic arches 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 pulleys are made to move rapidly, creating a most graceful current of air.

We were in the city in January during the week of prayer. The services were held in a different church each day, and were conducted in the same manner as at 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 mahogany pews or sofas; no carpets 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 1793, and with other ministers composed the first Baptist missionary society. The East India Company would not permit him to settle in Calcutta, and he removed to the Dutch settlement at Serampore, where he established schools and mission. He was 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 founded the Asiatic Society, of which he was a member, many valuable papers on the natural history and the botany of India. He was the president of the Agricultural Society of India. He planted a botanical garden at Serampore, which was at the time the most complete in India.

We walked through the extensive grounds, set down under mahogany trees

two feet in diameter, which he planted. They look like our black cherry. These grounds are elevated and stretch along the Hooghly. The location is very beautiful. Barrackpore is on the opposite side of the river, in which is located the country residences of the Governor-General.

We visited the college of Serampore, which was founded by Dr. Carey. It has 300 students, each of whom pays a tuition fee of two rupees (one dollar) a month. It 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 temple where Henry Martyn lived. This temple is on the river bank, and was undermined 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.

The 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 to decay.

From this ancient temple we went to the house of Juggernaut which is located in this village. This Juggernaut is a Hindoo god, and is called by them "The Lord of the world." The temple of this god is at Orissa. 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 ornamental 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 religious 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 tolerated a few years ago.

We visited the Serampore Cemetery where all missionaries and their friends have been buried. It is substantially enclosed, and the grounds are nicely cultivated. 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 those 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 blessed. On his death bed he said, "I have not a single desire 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 not 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." Perhaps 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 him who has been ruined by misfortune or overthrown 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 "deed 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 creditable. But when we come to analyze 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 unswerving rectitude of principle. To outwit their fellows—to buy below value and sell above value—to create artificial values and to set about false impressions—these are the common and daily acts and tricks resorted to by the best and most conscientious of business men. Trade is a great system of "outdoing"—an enormous grab game—a never ending succession of rushing, striving, scheming, conniving to promote one's own advantage at the expense of his neighbor. Honorable merchants will form 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 manufacturers 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 misunderstood. 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 impossible. The man that attempts to 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-worshipping 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 efface 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 Montreuil is as keen and as grasping as the Haligonian. All have their virtues and their standard of honor: but all are eagerly seeking success according to the same inexorable rule—selfishness.

Will it ever be otherwise is the question? Shall this earth witness a business millennium? Will Christian doctrine ever so far prevail as to annihilate selfishness, and make complete success compatible with a generous magnanimity? 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 preconceptions have to be uprooted—a multitude of cherished errors and delusions have got to be dispelled before the most sanguine can hope to see the Christian theory of business fully and triumphantly inaugurated.—E.

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, Serbia) 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 either of the Northern Empires attempt to carry their plans into execution, England would not defend Constantinople, but would probably take an island in the Levant—Cyprus or Mytilene—and occupy the Euphrates Valley, commanding at once Syria, Asia Minor, Egypt, and Persia, and thus securing the route to India.—London Work, Nov. 24th.

SIDNEY HALL of the London Graphic, "the most skillful artist of London illustrated Journalism," went to India with the Prince in the Seraps. He did the sketching in the 1870 campaign in France; and is to draw pictures for the Queen.

JOHN BROWN, the Queen's attendant, father of John Brown, the Queen's attendant, was buried last Thursday week in Catholic Churchyard. Her Majesty and Princess Beatrice attended the funeral, and followed on foot the coffin to the hearse, which, from the nature of the roads, could not get very near the house of the deceased. When the hearse moved off towards the churchyard, the Queen returned to the house of mourning, and stayed for some time with the bereaved widow.

Scientific and Useful.

POVERTY OF BLOOD.

M. Lile strongly recommends the use of bread mixed with sea-water in cases of diseases arising from poverty of blood...

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 biscuit, 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 tallow, 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 acid; 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 the centre.

CUTTING WHEAT.

The proper time to cut wheat is when the grain is in a doughy 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 Horticulture, London, says sawdust is a good thing for earthenware celery, placing it between the rows and around the plants after the leaves and stalks have been brought together, pressing the sawdust about them so as to compact and insure blanching perfectly. It is better, he thinks, than soil, not being so liable to cause the stalks to rot, and is a good protection against frost. The only objection is that some sawdust may impart a taste to the celery.

FINDING THE MERIDIAN.

Mr. George W. Blunt, of New York, who has great experience in natural matters, 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. Opium in any form, even the Liquor opii sedati and chloroxyne, will leave traces of their influence next morning. I therefore prescribe 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, specific 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. Farnaby, 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 that thick glass might be easily and cheaply 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 Medicine and Surgery have just passed ninety-three young women out of 125 candidates who had offered themselves for examination.

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 health 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 virulent 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.

CLAYBROCK, 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, accidentally, 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 afflicted 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 gratitude.

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 never get 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, Looming 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 each. Sent at our risk. Address Craddock & Co., 1032 Race Street, Philadelphia.

Special Notices.

READ THIS TWICE.—Five to thirty drops of THOMAS' ELECTRIC OIL, will cure common Sore Throat. It never fails in Croup. It will cure a Cold or Cough in twenty-four to forty-eight hours. One bottle has cured Bronchitis of eight years standing; recent cases are cured in three to six days. It has restored the voice where the person had not spoken above a whisper in five years. As an outward application in all cases of pain or lameness, nothing like it has ever been known. One bottle will cure any case of Lame Back or Crick in the Back. For diseases of the Spine and Contraction of the Muscles it is unequalled. In Rheumatic or any other pain the first application does you good. It stops Ear Ache and the pain of a Burn in three minutes, and is altogether the best and cheapest medicine 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 suffered. After having used 'Thomas' Electric Oil' for nine days, bathing the forehead, I have been completely cured, and have only used half a bottle. This I can certify under oath if you wish."—Rev. J. Mallory, of Wyoming, N.Y., writes:—"Dr. Thomas' Electric Oil cured me of Bronchitis in ONE WEEK." Dealers all over the country say, "We have never sold a medicine that has given such complete satisfaction as this."

Sold by all medicine dealers. Price 25 cents. S. N. THOMAS, PHELPS, N.Y. AND NORTHROP & LYMAN, Toronto, Ont., Sole Agents for the Dominion. NOTE—Electric—Selected and Electricalized.

MAPLE GROVE, ANCASTER. Messrs. W. G. Chute & Co.

GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful effect of your Indian Rheumatic Cure has had in my case. I suffered from rheumatism for six years, and tried everything said to be beneficial 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 afflicted, I remain, yours truly, Mrs. Wm. Scott.

Sold by all Medicine dealers, Price, pint bottles, \$1.50. Manufactured only by W. G. Chute & Co. Hamilton, Ont. [ADVT.]

DECALCOMANIE. THIRTY-SEVEN PICTURES with book of 34 pp., giving full instructions in this new and beautiful art, sent post-paid for 12 cts. Includes pictures, colors, and brushes. Artists, Stationers, Printers, and Dealers, please apply to the publisher, W. G. CHUTE & CO., 1032 RACE STREET, PHILADELPHIA.

THE \$50,000 BONANZA. Invested in Wall St. often leads to a Fortune. Full particulars sent free. Address PENDLETON & READ, 65 Wall Street, New York

DR. C. McLANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache with humming or throbbing of the ears; an unusual secretion of saliva; slimy & furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pins throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belch swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S 'ERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THEMONEY

in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that Dr. C. McLane's Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

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

P. S. Dealers and Physicians order from others than Fleming Bros., will do well to write their orders distinctly, and to state the name of the Dispensing Doctor, and the name of the Dispensing Store, Pittsburgh, Pa. To those wishing to give their children a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for two or three-cent postage stamps, or one vial of Vermifuge for five-cent postage stamps. All orders from Canada must be accompanied by twenty cents extra. For sale by Druggists and Country Store Keepers generally.

W. ALEXANDER. JOHN STARK. Alexander & Stark, STOCK BROKERS, AND ESTATE AGENTS. 10 KING ST. EAST, (Members of the Stock Exchange.) Buy and sell Stocks, Debentures, &c. Mortgages and Loans negotiated. ORDERS PROMPTLY EXECUTED.

JUST RECEIVED AT WILLIAM CORDON'S, 134 YONGE STREET, A quantity of that new Patent FLOOR CLOTH COVERING CALLED CORTICINE! Suitable for Offices, Dining and Billiard Rooms. It is known to be of great durability. Also a large assortment of BRUSSEL AND TAPESTRY CARPETS.

HOSIERY! CRAWFORD & SMITH. Invite special attention to their New Stock of MERINO AND COTTON HOSIERY.

Children's and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Balbriggan Hose, Children's and Ladies' Lisle's Thread Hose, Ladies' Scotch and English Merino Understock. Cents' Scotch and English Merino Understock. 49 KING STREET EAST.

\$2,500 A YEAR MADE WITH OUR GRAND COMBINATION SPECTACLES. Represents 250 different books. Agents say this is the BEST THING EVER TRIED. The books sell themselves in every family, and good men can make a business for life in one country. Agents Wanted on terms and our magnificent Editions of Family Bibles. Full particulars free on Application. Address JOHN E. POTTER & CO., Publishers, Philadelphia

FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING FITS. BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend or a neighbor who is afflicted, he cannot act by cutting this out and sending it to him.

A MOST REMARKABLE CURE. PHILADELPHIA, June 28th, 1867.

STPH HANCE, Baltimore, Md.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1853. 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; he was cupped and bled several different times. I was generally attacked without any premonitory symptoms. I had from two to five attacks a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be, or whatever he occupied with me. I then tried the treatment of another, but I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced using your Pills, and had my first attack afterwards. The last one was April 6th, 1865, and they were of a less serious character. With the blessing of Providence I have been free from Epilepsy ever since. I have been cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons who are similarly afflicted may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 338 North Third St., Philadelphia, Pa. WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY? THE subjoined will answer. GRENADA, Miss., June 30.—STPH S. HANCE.—Dear Sir: You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. I 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 never had a fit since. I obtained relief by your Pills, and I have since used 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 to use your Pills, and I have sent them to them on 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 truly, STPH S. HANCE, Grenada, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS. BY HANCE'S EPILEPTIC PILLS. MONTGOMERY, TEXAS, June 29th, 1867.

TO STPH 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 or three weeks, and often times 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 he was confined for a day or two after the fits ceased. I tried several remedies prescribed by our resident physicians, but without success. Having seen your advertisement in the Montgomery Advertiser, I obtained two boxes of your Pills, gave them according to 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 using your medicine, ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. He has great confidence in your remedy, and would like every one who has fits to give it a trial. B. L. DEFEWER.

STILL ANOTHER CURE. Read the following testimonial from a respectable citizen of Baltimore, Md.

STPH S. HANCE, Baltimore, Md.—Dear Sir: I take great pleasure in relating a case of Spasms, or Fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with the same. He was a young man, and attacked while quite young. He would have one or two spasms at an interval of first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pills he had them 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 recovered the use of his mind, and 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 them. I remain, respectfully, etc., F. F. LIGON.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address, STPH S. HANCE, 125 So. Second St., Baltimore, Md. Price, one box, \$5; two, \$8; twelve, \$27. Please mention where you saw this advertisement.

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

After two years' of prosperity, unexampled in the annals of juvenile literature, during which ST. NICHOLAS has consolidated with itself all the strongest competitors, the publishers have determined to place themselves in a position to promise that the Third Volume, beginning with the number for November, 1875, shall, in its unusual attractions for Girls and Boys, surpass even the preceding volumes. In addition to contributions from THE FIRST WRITERS OF AMERICA, there will be Stories, Poems, and Sketches by some of the most prominent English Authors. Arrangements have been made for a very interesting series of papers on WINDSOR CASTLE, By Mrs. OLIPHANT, Treating of its History and the Child-Life of Successive Royal Generations. CHRISTINA G. ROSETTI Will contribute to the new volume. LOUISA M. ALCOTT Will write "MARGARET'S BIRTHDAY GIFT," and other short stories. Some articles on ASTRONOMY FOR YOUNG PEOPLE have been promised by the English Astronomer, RICHARD PROCTOR. There will be a continued story of LARA IN ICELAND by HAYARD TAYLOR. In the November number, the opening of the new volume will begin an AMERICAN SERIAL STORY, "THE BOY EMIGRANTS," BY NOAH BROOKS, Giving the adventures of a party of boys in The Children's Golden Himes, in the early days of the Gold Fever. J. T. TROWBRIDGE, Author of the "Jack Hazard" stories, will contribute some highly interesting sketches of adventure at "Bass Cove." "TALKS WITH GIRLS," By leading authors, will be a prominent feature of the new volume. Special attention will also be given TO INCIDENTS IN AMERICAN HISTORY With spirited pictorial illustrations.

The various departments, "JACK-IN-THE-PULPIT," "THE RIDDLE-BOX," and "LETTER-BOX," and the pages for "VERY LITTLE FOLKS" are to be more attractive than ever. The French, Latin and German stories, or translation, which have proved so popular, will be frequent in the new volume. Some of the finest works of the Greatest Painters of the Century have been engraved expressly for ST. NICHOLAS, and the first artists of the day will contribute fresh and original drawings for this Fine Art Magazine for the Young. Definite announcements of many interesting and novel features will be made in the December number. ST. NICHOLAS will continue under the successful editorship of MARY MAPES DODGE, And no efforts will be spared by editor and publishers to maintain and increase the attractions and value of the magazine. Subscription Price, \$3 a year; Single Numbers, 25 cents; Bound Volumes, \$4 each. These volumes begin with November. The two now ready for 1874 and 1875 are elegantly bound in red and gold, and form the HANDSOMEST GIFT BOOKS FOR CHILDREN EVER ISSUED. We will send the Magazine one year, beginning November, 1875, and either of the volumes bound as above, post-paid, for \$7.00; or, a subscription one year and the two volumes, for \$10.00. All new subscribers and bookkeepers will receive subscriptions and supply volumes at the above rates. SCRIBNER & CO., 743 & 745 Broadway N. Y.

And no efforts will be spared by editor and publishers to maintain and increase the attractions and value of the magazine. Subscription Price, \$3 a year; Single Numbers, 25 cents; Bound Volumes, \$4 each. These volumes begin with November. The two now ready for 1874 and 1875 are elegantly bound in red and gold, and form the HANDSOMEST GIFT BOOKS FOR CHILDREN EVER ISSUED. We will send the Magazine one year, beginning November, 1875, and either of the volumes bound as above, post-paid, for \$7.00; or, a subscription one year and the two volumes, for \$10.00. All new subscribers and bookkeepers will receive subscriptions and supply volumes at the above rates. SCRIBNER & CO., 743 & 745 Broadway N. Y.

Subscription Price, \$3 a year; Single Numbers, 25 cents; Bound Volumes, \$4 each. These volumes begin with November. The two now ready for 1874 and 1875 are elegantly bound in red and gold, and form the HANDSOMEST GIFT BOOKS FOR CHILDREN EVER ISSUED. We will send the Magazine one year, beginning November, 1875, and either of the volumes bound as above, post-paid, for \$7.00; or, a subscription one year and the two volumes, for \$10.00. All new subscribers and bookkeepers will receive subscriptions and supply volumes at the above rates. SCRIBNER & CO., 743 & 745 Broadway N. Y.

Subscription Price, \$3 a year; Single Numbers, 25 cents; Bound Volumes, \$4 each. These volumes begin with November. The two now ready for 1874 and 1875 are elegantly bound in red and gold, and form the HANDSOMEST GIFT BOOKS FOR CHILDREN EVER ISSUED. We will send the Magazine one year, beginning November, 1875, and either of the volumes bound as above, post-paid, for \$7.00; or, a subscription one year and the two volumes, for \$10.00. All new subscribers and bookkeepers will receive subscriptions and supply volumes at the above rates. SCRIBNER & CO., 743 & 745 Broadway N. Y.

Subscription Price, \$3 a year; Single Numbers, 25 cents; Bound Volumes, \$4 each. These volumes begin with November. The two now ready for 1874 and 1875 are elegantly bound in red and gold, and form the HANDSOMEST GIFT BOOKS FOR CHILDREN EVER ISSUED. We will send the Magazine one year, beginning November, 1875, and either of the volumes bound as above, post-paid, for \$7.00; or, a subscription one year and the two volumes, for \$10.00. All new subscribers and bookkeepers will receive subscriptions and supply volumes at the above rates. SCRIBNER & CO., 743 & 745 Broadway N. Y.

Subscription Price, \$3 a year; Single Numbers, 25 cents; Bound Volumes, \$4 each. These volumes begin with November. The two now ready for 1874 and 1875 are elegantly bound in red and gold, and form the HANDSOMEST GIFT BOOKS FOR CHILDREN EVER ISSUED. We will send the Magazine one year, beginning November, 1875, and either of the volumes bound as above, post-paid, for \$7.00; or, a subscription one year and the two volumes, for \$10.00. All new subscribers and bookkeepers will receive subscriptions and supply volumes at the above rates. SCRIBNER & CO., 743 & 745 Broadway N. Y.

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

THE British American Presbyterian FOR 1876.

—\$2.00 per Year in advance; postage prepaid by Publisher.

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

TO EVERY SUBSCRIBER, OLD OR NEW!

FRIENDS OF THE "PRESBYTERIAN":—

We aim to DOUBLE our circulation by the beginning of the year and in order to effect this we desire to enlist every Subscriber and Reader of the paper in the good work. To facilitate the cause, the Publisher offers as a Premium to each subscriber who by the 1st day of January next forwards to the office the sum of \$2.00.

INCLIS' MAGNIFICENT PHOTOGRAPH, COMMEMORATIVE OF THE

Union General Assembly, held in Montreal in June last, AND WHICH IS SOLD AT \$2.00.

This is a very appropriate, as well as a valuable, Premium; and we hope to be called upon to send out thousands of copies to all parts of the Dominion.

In order that the canvass may go on simultaneously all over the country, AN AGENT IS WANTED IN EVERY CONGREGATION!

Ministers and office-bearers are respectfully asked to co-operate, by directing attention to our very liberal offer, and seeing that a suitable person takes the agency.

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

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

"OUR OWN CHURCH WEEKLY"

a widely extended circulation. If 1876 next six weeks are properly utilized we shall be placed in possession of a paying subscription list; and improvements, looking to the increased usefulness of the paper to the Church, will speedily follow.

Subscribers in arrears must remit amount due up to the 1st of January, along with \$2.00 for 1876, to entitle them to the Premium. This must not be forgotten. The PRESBYTERIAN will be sent free the balance of this year to all new subscribers.

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

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

The 30 cents are charged in order to cover the outlay for postage, express, and wrapping. The picture will be delivered free.

THE SABBATH SCHOOL PRESBYTERIAN is published monthly. Terms:—Single copies, 25 cents per vol.; 20 copies, 50 cents per vol.; in quantities over 20 copies, 15 cents per copy, postage prepaid by Publisher. The paper is toned, and both printing and illustrations are well executed.—London Advertiser.—"Very much needed by the Presbyterian Schools of our country"—J. E. Lutz, North Pelham.—"It should certainly meet with a wide circulation."—Rev. W. Ross, Kirkhill.—"The children of the Church should have a Sabbath School paper of their own"—H. & F. Record.

THE PRESBYTERIAN YEAR BOOK AND ALMANAC for 1876, edited by Rev. Jas. Cameron, Chateworth, Ont. Price, 25 cents. For table of contents, see advertising columns of the Bazaar for the children of the Year Book for 1875, first issue, was received with much favour. THE MONTEAL PRESBYTERIAN said of it:—"The Year Book for 1875 is marvellously full and correct." THE RECORD of the C. P. Church remarked:—"Should have a place in all our Presbyterian homes." The Edition for the coming year will be still more complete in all its details, and should have a large sale. Mailed by the undersigned, free of postage, on receipt of price. Usual discount to the Trade. Communications having reference to any of the above publications, should be addressed to: C. BLACKETT ROBINSON, P. O. Drawer 2484. Publisher, Toronto, Ont.

"A Repository of Fashion, Pleasure, and Instruction."

Harper's Bazar.

Illustrated: Notices of the Press.

The Bazar is edited with a combination of taste and talent that we seldom find in any journal and the journal itself is one of the great world of fashion.—Boston Traveller. The Bazar commends itself to every member of the household—to the children by droll and pretty pictures, to the young ladies by its fashion-plates in endless variety, to the provident matron by its hints for the children's clothes, to the mother by its tasteful designs for embroidered slippers and luxurious dressing-gowns. But the reading matter of the Bazar is uniformly of great excellence. The paper has acquired a wide popularity for the seaside enjoyment it affords.—N. Y. Evening Post. In its way there is nothing like it. Fresh and trustworthy as a fashion guide, its stories and essays, its poetry and squibs, are all invigorating to the mind.—Chicago Evening Journal.

TERMS.

Postage free to all subscribers in Canada. HARPER'S BAZAR, one year.....\$4 00 \$4.00 includes prepayment of postage by the publishers.

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

An Extra Copy of either the Magazine, Weekly, or Bazar will be supplied gratis for every Club of Five Subscribers at \$4.00 each, on one remittance; or, Six Copies for \$2.00, without extra copy; postage free.

Back numbers can be supplied at any time. The Annual Volumes of Harper's Bazar, in neat cloth binding, will be sent at the rate of \$2.00 per volume, for \$7.00 each. A complete set, comprising Eight Volumes, sent on receipt of cash at the rate of \$2.25 per vol., freight at the expense of purchaser.

Particular attention will be given in Harper's Bazar to such illustrations of the Centennial International Exposition as may be peculiarly appropriate to its columns.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers. Address HARPER & BROTHERS New York

THE TOLEDO BLADE

OF NATIONAL REPUTATION AS A FAMILY PAPER. The Largest and Best Weekly in the Country. Contains every desirable feature of News, Politics, Science, Domestic, Agricultural and Foreign Affairs. PUBLISHED ONE YEAR, \$2.00; 12 MONTHS, \$1.00. Five BLADES, 3 MONTHS, \$1.25. Smith's Bible Dictionary, last edition, price \$3.50, (500 pages, 125 illustrations), and BLADE one year, \$3.25. All papers sent free. Address JOHN A. PUBLISHER, Toledo, O.

