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Bethelie a very common camping place

for travellers, though there are no remains

of antiquity there beyond an ancient tauk-

Still it is something to stand on the place where Jacob saw his wondrous vision, so

typical of Him through whom all sweet

messages of love descended to his people.

and in whom their prayers ever ascend up

with acceptance to the God of Abiaham

Isaac, and Jacob. Suon after leaving Bethel I passed a long train of mules

laden with tents and baggage. The most

prominent thing on the top of one pile of

evening, when he might only be too thank.

travellors themselves. There was a long train of gentlemen, and ladies too, ali

is a kind of rude palanquin, hung by long

stoop paths of Palestine, but I never heard

of any accident happening to one. As

It was near Birch that I mot the travellers,

inst about where I suspected Mustapha

would want to turn off to Ram-Allali for

(in spite of Mr. F. having given him orders to take me through to Jerusalem in one

day) he had been going so slowly that I came

his own mind that I should stay at Ram-

Allah. So I got the travelless' dragoman

idea, being very sure that if I could ride it

ed when we passed the turning off to the

cell, even if the next day was to be good. It proved a violent day of wind, and hail,

so I felt thankful I had kept resolute as

to not staying at Ram-Allali. But in the

meantime the way from there to Jerusalem

had to be get over as quickly as possible,

for it was 4 p.m., and the sun would set in a couple of hours, and the young moon

could do me but little good, even if not obscured by rain clouds. When Mustapha

found he had to go on he at once began to

set off at a very different pace from the

fear being out in the dark. He took every

short out he could manage. Une of those

was over a hill, so avoiding the swampy

path of a valley. But though he got easily over the rocks, my horse found them rather

hard on it. In one place there was a

sort of rock to be got down; it was smooth

slippery lime-stone, which gave little hold

to the hoof, and we got down it in a manner more rapid than agreeable. I

had hardly time to feel that the creatures

legs had all gone from under it before I

found myself lying on the ground. It had

come completely down, and over on its side.

Happily in fulling head foremost it shot me

right ahead of it, so that I was clear of it-

self up, very thankful to find that neither the horse or I were the worse of the

tumble, but after that I made Mustiplia

lead the horse to the foot of the hill. One

fal was enough. I had great cause for

gratitude that amid so many rocks I had fallen on soft ground. From this hill I

could see the conteal peak of Nob. which I know was in sight of Jerusalem. How I

did watch that hill, and long to be there.

It seemed sometimes as if it were going away from me as I travelled on as fast

as the horrible road would permit. The sun became lower and lower in the

heavens, as I knew by the lowering light, for the sun itself was hidden in the clouds,

which sent frequent showers down on me. At last it had sunk altogether before I

reached Nob. The last thing I saw by the

fading daylight was the remains of a dead

mule, half devoured by jackals. It was not a cheerful object. The way was rough to the last dagree, and my confidence in

my horse's sure footedness had been much

shaken by my tamble. The little light of the beeleuded moon could hardly show the

worst holes in the road, still it gave me

We passed near one little village, and had

more light than I had expected, and very

I been in Scotland I sliculd at once have

turned aside there to get the aid of a lantern. But in Palestine such a thing was

not to be thought of, even if I coul? have

Altogether that last hour and a half of

my journey was about one of the most auxious I ever spent. Still I felt I was

not alone in the darkness, and every time

some obstacle to be avoided. I could lift

my heart in thankfuiness to Him who was

oaring for me, and bringing me safely along

My good horse seemed to feel that we

It walked more priskly.

were out too late, and I had not the least

a cloud passed from the moon, and slowed

welcome it was.

this rough way.

nord to hurry it.

explained what I wanted.

He began to

crawl he had been going at.

and my little baggago too.

he could walk it, and so gave him the necessary order. Very doleful the lad look-

poles between two miles, one in front the

It made me

Vol. 4—No. 39.]

TORONTO, CANADA, FRIDAY, NOVEMBER 5, 1875.

Myhole No. 195

Contributors and Correspondents.

DIARY IN THE LAST.

MABLOUS (ANGIERT BREGHRY) - SANARIA -ETC.

At last the 25th March was rather a flue day, and I determined that unless the next day was decidedly bad I would make an attempt to get to Jerusalem. Greatly to my satisfaction a violent wind from the east rose in the night. This was the very thing possible for me, as it was a "dry wind from the high places in the wilder ness," and would do more to make the road passable for me than anything else. Towards morning it abated, and rising before day light I prepared for starting.

. My kind hostess was very auxious about my journey, and after providing abundant- trunks was a guitar-case. It made may for my dinner on the way, only let me laugh to think how little likely any travelmy journey, and after providing abundantaway with the parting charge that if rain | ler would be to enjoy guitar-playing this came on I was to turn back at once. Mr. full if he could only have a dry bed to he F. escorted me as far as the shoulder of on. I should not have liked camping out the hill, a little boyond Jacob's well. I in such weather. Presently I met had got him to tell my guide that he was to take me back by Bethel, and also, that I buttened up like myself in Macintosh capes wished to take the whole journey to Jeru- and hoods. One lady had declined the fatigue salem in one day. The weather was too of riding, and was in a Taliteratiwan. uncertain for me to be willing to stop at Ram-Allah with the possibility of being im Ram-Allah with the possibility of being im other behind the Tahterahwan. I do prisoned in the Couvent there as I had not think the motion in them can be been at Nablous. Besides, the next day | pleasant in going up and down the very was post day, and I was anxious both to despatch and receive letters. The day was they have but very small windows their just beginning to break as we rallied forth inhabitants can see but little of the secuery. from the gate of Nabloug. It was a dull gray/morning, and as we rode along below the rocks of Gerizing a pack of jackals broke forth in their wailing howl, answering each other in tones sometimes almost human in their mournfulness, at other times with to the conclusion that he had settled it in foarful abrupt shricks. It was too dark to see them, but they were evidently not far to speak to hum in Arabic. I wanted him off. After parting with kind Mr. F., Mustapha and I went on our way, retracing the plan and I went on our way, retracing the december of the dragoman laughed at the plan and I went on our way. same path we had come, all its difficulties much increased by the bad weather. In more than one place the bodies of dead donkeye, or mules, lying beside the track, Convent, and I kept straight on for Jorushowed how severe the labour of bearing salem. I felt it the wisest thing to do in bardens over such paths is to the poor time soaked with wet, and heavy with snimals. The foreneon was on the whole mud, and I quite dreaded the cold Convent pleasant, with occasional gleams of sun-

Shortly before reaching my second resting-place at Ain Haramijeh I meta large party of travellers, all gentleman. We exchanged greetings and made mutual enquiries as to the state of the road. With them was the funny donkey-man who had been with us at Jordan. I could not speak to him as he knew no English, but he shouted out to me with many node and smiles. They all seemed to look with some surprised at the selitary female wending her way pilgrim-like to the holy city. When I got near Ain Yabrud I was on the look-out to see that Mustapha took me by the path I wished to go by Bethel, but when we turned into the Bethel road it was nearly knee keep in sticky mud. Mustapha looked beseechingly at me, and I felt very hard-hearted in resisting on going that way. But it was only my desire to see Bethel that made me porsist. Mr. F. had old me that the road by Bothel was not so rugged as the other, and I wished to avoid a place of which I had a vivid remembrance, where Mustapha had come to hold my horse's head in coming down a torribly steep rough place where a fall would have been serious. I feared that this part of the path would now be still worse, so was glad to escape it. Mustapha was evidently quite sulky at my meisting on going by Bethel, and crawle lso slowly along hat I began to wonder if we should ever hick rain began to fall as we crossed the pare black hills to the north of Bethel. At last we reached the little cluster of stone huts called Beitiu. Mustapha led me straight into the village. I fancy he must have thought I had some particular not knowing anything of the Scripture imagine that perhaps there was a Convent here where I would stay the night. At all events he led me through the desolate freets where not a creature was to be seen. suppose the rain had driven all indoors. At last he discovered a boy and began alking to him. I thought I understood that he was asking for a Convent. The convent with the peculiar upward ohuck of the chin, and shuck of in upwar I chuck of the chin, and ounce of the congue which is such an expressive against among the natives. Then poor Mustapha seemed at his wits end, he are looked despairly at me as uch as to say, " Now here you are in Belief, what do you want here; what am I to make of you?" He did not seem to hink of going further, but I was in hasto get on. Happily I knew the Arabic and for "wnik," "get on." That was "y restul then. In a very decided, not way dictatorial tone I extered, "Jerusa." in, linkli." "Jorusalem, walk, and ding my horse in motion Mustapha saw his was nothing for it but to get on. I Milal, and then not appearing to want

the shoulder of Icopus, I saw lights gleaming anything there would add to the common idea that all the tolks from Great Britain | below me, and heard vesper bells from some are perfectly incomprehensible, and apt to of the Jerusalem Churches. And what a

hours in .Lo saddle. Wat and weary as was, I ready was not so weary as and expowed, and the sight of a budget of home letters made me almost forget my

(To be Continued).

Juvenile Indian Mission.

The following letter has been received by the Secretary from Miss Pigot, who has been obliged to loave her work at Cal outta for a time, and to come to Eugland to recruit her failing health. The letter is a very interesting one, and will show both the nature of the week and how much it is needed. The perusal of it may, per haps, stir up some of our schools which have never yet taken an active interest in the mission, to come forward to aid it. There are many of our Sabbath Schools which, as schools, do not do anything for any foreign mission, but ispend the whole amount of their weekly collections in prizes, picnics, etc. Now would not the need if such achieves be of a sulting the true welfare and happiness of the children by encouraging them to contribute of their own to an object in which it is well that their exampathies should be early colisted and trained. There are at present four or five girls at Madras, whose names were sent home by our Canadian missionary, Miss Johns, to be effered to any school which might be willing to undertake their support. Any therefore again and the support. Any, therefore, previously dis o support, can now have one assigned to hom Our readers will, however, hear with deep regret that Miss Johns has been already obliged, by broken health, to return to her home at Halifax.

Miss Pigor's LETTER.

To the Secretary of the Juvenile Mission : DEAR MADAM,—I regret much so long a lelay in thanking you for your kind favor dated Fob. 5. I trust there may be letters shor'ly from your two agents, which I shall be glad to translate and forward to you. Waiting for these, I delayed my own letters. However, you may be assured that your own special work is being well cared for. I left the same tea hers that we have hitherto had sollo solved with Leah, of our Orphanage; and the Kidder pore Zenauas with Done Monie. Mrs. Colquhotin Grant, a 'ady resident at K. derpore, who supports two orphans with us, and otherwise is quite exceptional in the extent of direct work she does, very readily met my auxioties for Kidderpore. first agreed to take an interest in our schools there, and when she knew we taught in Zenanas as well, she was herself anxious to help us with these. The Dhoba Parah school is also being ably helped by the Pandit of the orphanage. Ho is a high casts Brahmin, and has the privilege of access to his class. And his familiarity with Christian work, I have reason to hope, has wrought conviction upon himself. He gives the secular assist ance that was my share in the school Things more important are in as good and safe keeping with our two orphans, Leah and Helen, under Miss Macnamara's supervision. I left the school prospering and working most satisfactorily. This is the sowing time only, and so the good lessons were all being taught. It behaves us to work with a special and always sustained energy, for, in teaching such schools, we have often reason to fear that some little ear, hearing that day, may never again hear the word spoken. Every few weeks bringe us some fresh faces, and takes others away from us. It is not like the old nuttued ground, with time to sow, and see it settle down, and watch for the growth and result. But we may hope that the old lessons may be recalled, and bring forth fruit after the children liave gone far away from us. Will our friends and sup porters pray for such fruit from these and that the teachers may be greatly strengthened in body and spirit?

The school worked in the most perfect order at my last visit. First, on entering by the passage into the garden square, I turned into the house. The old woman called the hurkarn, was seated in front, watchful that no hurt or harm happened, and ready to do the errands of all. It will be remembered that she brings the children from their homes, and sees them safely back again. A vory essential person is our hurkaru, and very helpful too. This pour woman gets only six shillings per mouth, and we have to be assured also of her thorough reliable ness, for oldidren often come laden with jewels to amounts that she could never earn in her whole life time. And her in fluences with the mothers helps in many instances to fill the school. Minds are so much on a level, that these poor women can go into the wealthrost houses and suggest and advise the children's being sent to school, with a liberty of speuch and freedom of manner not to be understood in this country between two such different spheres in life.

To revert to our school, Helen was teaching the more elementary classes. They were engaged in a Scripture lesson from "The Peep of Day." I was then asked to hear their catechism, pages of which they know most perfectly. Next she took them simultaneously in a geography lesson, using a misorable old map, well worn, which we had to put saide as past using and almost misguiding in the than at any other time of the journey, well worn, which we had to put saide as itsed with keener intensity in the contrast than at any other time of the journey, past using and almost misguiding in the with English life. Many of the poor What a delight it was when, on reaching cripianage. These are wants in which our cottages have a wealth of comfort and

friends may help at distant interval-After this came the reading leave . The different divisions had their writing set sre perfectly incomprehonsible, and apt to of the Jerusalem Chin. cles. And what a be half may be half from the utter lack of order in their orgin deeper fervency, to pray unto the homes, the lingering, lettering waste of sine, Lord of the Harvest, that He will good and the noise and confusion when north forth laborers into His Harvest. And we have to be less fig.d.t. of tale investigation, of this prayer—answerseems almost too much for these baby creatures hardly tall enough to be out of their mother's arms, but their marked ications by the last Indian mail. The tures and decaly expressive eyes, together writer often visits in Calentta, and hassume with their natural proceduratess, leads as times given addresses to our orphans. He

date, and hurriedly close them with what they at last can get. It does not take long to conclude marriage negotiations. One girchal been promised to a desirable lad. and all the preliminary ceremonies had been performed, of the turmeric waterbath, and keeping the girl dyed a bright yellow for three days. At the last, as the brid groom was being brought to the marriage, a dispute occurred about the dowry. The lad's father stood obdurate, and the bride's parents became equally resolute. The lad might get many another Lade, but a bridegroom was more urgently needed for the girl. The father remembered an elderly man who had offered on easier terms. Mossages were sent with the atmost speed to him, and the friends who were bringing the young bridegroom, turn el towards the house of the old bridegroom and rousing him from his deep sleep, for it was past midnight, he was hurried out, and brought in due time. Poor children

it is not to be wondered at that they should be so devoid of childhood, considering the continuat bargain and barter there is from their earliest infancy, until the all-im-portant marriage is effected, and tuen, alas! the Zenana walls close upon them. The Zenanas at Kolderpore, taught by

Dens Monie, agiving increasing encouragement for greater efforts. There is always so much more to do than it is possible to vertake, and so many more wish to learn than we have time to teach. In this work, too, there are the usual changes, some houses closing and new ones open ig. We often feel grieved at this—that there is not the time to establish the word with many. It is evidently the plan of the Lord that we should not con-centrate upon a few families, but constantly meet with fresh ones, and scatter: the message more widely. I left Dens Monie teaching cleven families daily, and working with a strain which made ac fear for her. In consequence of certain changes on account of my absence. I was able to make room for Dons Monie's daughter to teach in our Kidderpore school, which gives house accommodation now to mother and daughter, and she can thus be on the spot to visit her Zenanas. Zenana possesses very varied featuros Taking thom in their caste-classification, we visit the comparatively poer as we do the rich. Dens Monie was again teaching in the Rajan's house when I left. The Rance bad all along been a pupil, but with such constant breaks that we hardly look ed upon her as such. She was anxions for her little daughter to be taught, so I trust from this that the house will be regularly visited. Notwithstanding all the wealth and rank here, there is such poverty of mind, and such surroundings as call for help as muon as anywhere. When I visit ed the Rance on the previous occasion, I was not expected, but with the liberty allowed to us, I entered her rooms upan nounced, and looking in where she was, I found her in an empty 100m, seated on the bare floor, and dressed in a gauze-like, transparent dress, playing cards with her maids. On the day when I am expected, she is usually at the window, watching, at the hour she knows I am likely to come, but or an anexpect ed visit, I have other found for asleep or at this one amusement of cards. I looked in to say that I would bring a lady who would visit her during my absonce, and after this I found it difficult to tear myself away. On the last day, when I accomunusually. Poor dear women! I had told her that she was to show all possible attention to her visitor, and make herself look tue brightest on my last visit for some time to come. And so she had laden lierself with her jowels, and when she came in rustling in her rich silk, she looked one always the prized beauties of the country, and this one is no exception. The Word has been faithfully told to her, though with much opposition. And may some of these Rances become blessed jewels themselves some day! It is work of the mos absorbing interest. Such sorrowful lives are the lot of Indian women! It is real-

fixed with keener intensity in the contrast with English life. Many of the poor

nagues that would take our indian The painces adject places by compain in west enough for the mon, but all the

to act as with other children.

The children of the upper school that age. Such deep true faith as he exhibits

Leah teaches, are all about the age of the most refreshing things to me, seven or eight, and in exceptional cases so and has been most helpfut to our orphans. much as nine. These are in three sets, the mentions in his letters a nette who is class by class occupied in the same strict order, all busy, and each class knowing the hand-writing of one of the faithwhat to do and when to do it. This is guite out model school, and few have been mate six years ago. Her husband had run so encouesful anywhers. I missed several awas from home, and came and studied for faces on that last week of my visit. It a barrister in England. He was put out of was the great marrying month, for this caste, and when he returned to India, and may be done only at the propitious seasons, his wife joined him, she had to share his and always after nightfall, when the stars fate. Education has given him most shine out to give accuracy to their astrolo superior attainments, but his heart still gical calculations. Several were thus remains nutoucied. Since his wife had away for the marriage of relatives, and sustained the loss of family ties, he wished others getting married theruselves. Par- to give her as fair a chance to improve herouther getting married theuseives. I are to give her as int a chance to improve hunents are in a state of proparedness from a soil as possible, and accordingly, last year,
very early date, watching the chance of a she came to England, and has been living
good marriage. And they only delay, with an excellent Christian family. Her
when not successful, until the latest soil
religious well-are had been carnestly sought religious well are had been carnestly sought for by the lady who had instructed her, as well as by the writer of the appended letter, who is her uncle. And many a day have we spont together, searching for the Word to give her light. I have accompanied her to services in Bengal, and she has been to our Kirk with me. It was not uasil two days before she left Calcutta that the truth came in a flood of irresistable light upon her. We have another aunt of hers, who boldly confessed her Saviour, but the unveiled of her husband and children makes timpossible for her to declare it farther. Her faith is well known, and is better tos; timony than it might be in any other cir. oumstances. I had told her that this niece was soon leaving for England. Owing to the deference due to their relationship, the two had never spoken to each other in their Zoanaa intercourse. She wished to see the nicce, and the niece had not confidence to go unless I took her with me. She called for me in her splendid carriage, and when we went, and the first shyness had worn off, I excused myself from them, to speak to some of the children, and took the opportunity to ask the aunt to speak for herself. We did not meet until it became time to go home, and so we hurriedly said "good-byo;" and as we sat in the carriage, I noticed she was always altogether overcome by her feelings. She could only say "My aunt is, indeed, a Christian." She saw this uncle at her house the same night, and in the presence of her husband, she said, "If I had not to be on board tomorrow night, I feel I must at once be bantized. I cannot delay this longer. It must be done as soon as I land in England." Her faith deepened on the voyage, and she is now rejoicing with a strongth of conviction given only to a few.

M. Pigor. fow.

APPENDED LETTER BROM A NATIVE CHRISTIAN.

To Miss Pigot: My DRAR MADAN, -I do hope and trust that by the good hand of God Almighty, our Heavenly Father, you are improving in your health, which was so completely shattered in consequence of your mission-ary labors here. You will enjoy quiet communion in the the blessed Jesus Mrs. T. O. Bonanzee, who is an earnest Christian, and is rejoicing in the forgiveness of her sins, in the precious blood of our beloved Emmanuel.

We are now having united meetings as we had last year—the first three days, only for prayer and praise, took place in the Free Church; the next three for evangelistic addresses, in the Union Chapel; and the last three in St. Andrew's Church. He, (the Blossed Jesus) His own Self, bare our sins in His own hody on the tree." Let us keep close to the blessed Saviour, and all our asking cares shall vanish away, and we shall enjoy the peace of God, which passeth all understanding.

Mrs. Bonanzso sends her love; she is not keeping good health, I am sorry to say. Pray for us; what a confort it is that we can bespeak the prayers of God's pouple on our own behalf. The Lord bless you.

Yours, very respectfully, T. O. BONANZEE.

THERE are, it is to be feared, too many like "Mr. Talkative" of Bunyan's "Pharims Progress," a saint abroad, but a devil at home," or all an old painting, which at a little distance seemed to represent a holy friar at prayer, with clasped hands and an open book before him, but, in closer inspection, revealed a lemon in his hands, and a prough bowl in place of that which seemed a book.

THE TOTAL LIABILITIES of insolvents in the United States during the last nine mouths is stated at \$131,000,000. One third was in New York city.

A VERY ANCIENT manuscript of Strabo has just been discovered near Frascati, which fills up many hiatuses. It is a palimpsest, in unoial characters, and is continuous.

The Richard powerful Rajan of Gwalion is on his way to England to marry the daughter of Col. Deaker, his former minister. The children are to be reared in the Brahmin religion.

Ansior and Beople.

Moody as a Preacher.

Two years ago Moody and Sankey set sail for England. Little did they or their friends imagine the career which was opening before them. Their journey, like the journey of Saul of Tarsus, was a memorable one, and marks, we honestly think, the dawn of a now period in the history of the Christian Church. Certain it is, that a flood of light has been thrown upon that most perplexing of religious problems—how to reach effectually with the Go-pel the unsaved masses of the large

The Evangelists began their labors in the town of York. Their progress at first was slow, for they had to win their way to the confidence of the people. At New they more with great success. Then they were invited to Edinburgh, and had the rashness, as it seemed then, to accept the invitation. How could a man like Moody, whose culture was small, voice and manner blunt, get a hearing among the in tolligent Scotchmen of that University city? Yet, judged by the results, the rashness of the Evangelists proved to be a mighty faith in God. The city was taken by storm. Free Assembly Hall was crowdod again and again to its utmost capacity. Prejudico against "inquiry rooms," and singing religious songs with the accom paniment of an "American organ," incled like frost before the san. The clergy of all denominations crowded the platform. and were glad to work as directed. The heart of Scotland was stirred more than it has been for many a year before, and from multitudes of pious lips fell the exclama-tion, "What hath God wrought!"

We cannot trace in detail the marvellous work of these Evangelists. Nor, indeed, is it necessary, for it is familiar to our readers. Best of all, the record of it is on high. The work is enduring, and the good done is not to be estimated morely in the number of conversions, but in the impelus to Christian activity given to the members of the churches.

In London the number of people reached by the Evangelists has no parallel in an cient or modern times. The largest halls and theatres were too small for the over whelming crowds. The record of four months' labor in that great city is briefly as follows: In Camberwell Hall, 60 met. ings, attended by 480,000 people; in Vic toria Theatre, 45 meetings, attended by 400,000; in the Opera House, 60 meetings. attended by 880,000; iu Bow Hall, 60 meetings, attended by 600,000; and in Accionlural Hall, 60 meetings, attended

ъу 720,000. That the hand of God is in this great religious awakening we gratefully acknow ledge. There is, however, a human as well as a divine aspect. Mr Moody has certain gifts which, when used in the service of truth, will always give him a hearing and make him a centre of influence. In speech and in executive ability he shows a wisdom

which is the result of walking with God.

1. He preaches the great truths of the Gospel. As his stay in a place is limited he has no time, nor indeed inclination to speak on any subjects which do not bear directly on the theme of personal salvation. Christ, repentance, heaven and hell, divine grace, salvation for all, these are the subjects which he brings into prominence. His boart is full of them, he has felt their power, and believes that it is his work to make all he can reach by his voice or influence feel them also.

2. He preaches these truths with a faith that is marvellous. He has confidence in God, and he has confidence under God in himself. He expects that the multitude will hear him tell the "Story of the Cross, and that they will receive it. The work "doubt" seems to be banished from his vocabulary. He intends to be heard, and he is heard. He trusts God, and then goes ahead. Sometimes his faith is ridi-culed. The mammoth building erected at his suggestion in Liverpool was " Moody's nutil to the surprise of all it was crowded to excess through a month of meetings. Then the laughters ceased to laugh. "Let us praise God for what he at his first meeting in that city. Such a sentence, the utterance of a mighty faith,

sentence, the ulterance of a mighty faith, expeced him to the short-lived ridicule of the hour. Now it is seen that he was wiser than his critics.

3. He uses plain Saxon language. He talks so that plain people can understand him without a dictionary. He could not talk in any other way unless he had spent talk in any other way unless he had spent four years in a college and three years in a theological seminary. How often it has been said, "It takes a good deal of education to talk plainly." We dissent from that proposition and call for the proof. Cholmers and Robert Hall were more of the most thorough education, and the most propolers of their day. They eloquent preachers of their day. They were of course far superior to Moody or Spurgeon in the higher qualities of pulpit oratory, save in this: they were not such masters of plain Saxon. Hall would speak of the "luminaries of the firmament' when he meant the sun, more and stars; and of sublunary existence" when he meant "life on earth." Chalmers is open to the same criticism. An educated prescher has too many words for his preaching voca-

bulary.
4. Mr. Moody abounds in illustrations which he tells in a way that moves the feelings. His pathos is an element of power. His plan of sermonizing seems to be to study parallel passages with the aid of a Concordance, and to wing each arrow of truth with an anecdote. He has with great industry collected materials from books, experience and observation; and practice enables him to use them with telling effect.

5. What impresses us most is his executive ability. No man can excel him in gotting up a monster mass convention. At Glasgow, Dublin, Manchester and London, he was not only the presiding officer, but he was what sometimes the presiding officer is not, the life and soul of "two

a white heat of enthusiasm with a stirring proglamation. His energy is contagions, "To every man his work" is his constant That Got nay continue to blees motto. That Got nay continue to blees him and raise up many like him should be the prayer of the Church and Christ.—J. I. Boswell, in New York Methodist.

The Invalid at Betheada.

He is called, in our version, "the impotont man," and is spoken of as having "had an infirmity." These terms intimate want of strongth, rather than positive suf fering. In this, they correctly represent the original. Our word invalid is of the same import. An invalid may be also a sufferer, but that which the word directly expresses is rather inability of some kind -inability to walk, to work, to do the things which healthy and strong persons

This man had been so disabled, a long t me-th rty-eight years — several years more than Jesus's whole life. When Jesus was born in Lethlohom, when the angel torefold his birth to Mary, this man had been five or six years disabled from active movement. Surely a tedious time he must have had. How much pain he suffered we do not know. It is plausibly conjectured that he was disabled by paralysis. There may be paralysis disabling from labour and motion, but not affecting the nerves of sen ation. These may ache with neuralgic torture, while the sufferer cannot move. Or the nerves of sensation may be also Then there will be no sharp paralyzed. pain, but neither will there be any sharp pleasure. Loss of power to suffer, and loss of power to enjoy, are gone together. It is hard to tell which condition is the worse. Our ability to feel, is a wonderful gift of God, connected though it ir, like all God's gits, with a fearful hability. We cannot be too careful not to abuse such a curious, such an exquisite frame. We cannot be too careful to obey the rules for using it, which its maker has given us - both those which appear in its very structure, and those which he has written in his Book.

Had this impotent man made himself so, by some sinful imprudence or sinful indulgence? Some have inferred this from the Lord's saying to him, "Sin no more, lest a worse thing come upon thee." That does sound as if this thing had come from his sinning. Yet possibly our Lord only recognizes the general connection between human sintulness and human suffering, and exhorts this man not to rest satisfied with bodily healing, but, by getting cured of sin, to save himself from the worse evil to which sin, unrepented and unforgiven, is sure to lead.

We are not told that this man had been waiting at Bethesda all the thirty-eight years, but only that he had been disabled o long. Yet it sooms probable that he had lain right there a dicouragingly long while. He had seen the water troubled and had heard it bubble many times. He had seen a number of poor cripples hebble down and stop in, and then walk away with recovered strength, or with such brightened faces and more vigorous motion as testified of their conscioueness that healing was happily begun. But he was too feeble to go down unaided, and he had no one to help him. Poor man! No wonder that our Jesus pitied

But what a strange way does the Lord take to heal him! He does not lift him into the pool. He does not lay his hands on him, as he sometimes did, as if to impart strength and healing by contact of his wonderful person. He does not say that he will heal him. He percuptorily orders him to do what is impossible until he is healed. The man at once does it. does not wait to be made sure that he has strength, before he will obey. He at once obeys, and in obeying finds that he is 'made whole.'

There are some who will read these words who have been more than thirtyeight year near to the Gospel Bethesda; have listened, many hundreds of Subbaths to the Gospel; have seen the waters troubled a good many times, and seen numbers of their neighbors made whole, at least made convalescent; and still they remain impotent. The have no violent symptoms, no frightful convulsions, no torturing pains-but a miserable numbress and inaction.

My friend, are you waiting still, hoping that by and bye the waters will bubble and foam with a mightier agitation than ver. and that then some more numble attendant than you have yet seen will come and put you into the poul? Are you waiting thus for some Moody, or Varley, or Whittle, or Hammond, or Earle?

A greater than either of those stands near you now, and gently speaks to you. It you will obey inm you shall be made whole, and shall know that you are by finding that you can and do obey. "Take up thy bed and walk" he said to the para lytic at Bethesda, and in his prompt obedient effort to do it. came the strengtl in which he did it.
What is the duty to Christ, which you

consciously owe? Whatever you feel it to be, it is that which he bids you do now. Obry-obey-obey. He who bids you do it, will give you strength to do it. Believe. Rise up and walk. The Lord

Pastoral Support.

The last speech made by Dr. Guthrie in an ecolesystical meeting, if we remember correctly, was upon the subject of ministerial support. He plead with the people of the Scottish Free Church to take the matter into the most serious consideration, telling them that the prosperity of the cause of the Master depended on it. What he said then is still true, not only in Scotland, but in this country and everywhere. If we expect young men of talent to go into the ministry we must make provision for their support, and if we expect those stready at work to succeed and to keep up the credit of the Church through their own growth and their singleness

buy libraries and surround them; elves with all that is necessary in the prosecution of their calling.
The late Assembly of the Presbyterian

Church passed an act requiring every minister to preach on the subject of minis tarist a apport, that "laying aside all falso delicacy, they onlighten the people on this or on any other branch of Christian duty, pleading not for themselves, but for the Muster." This is right, and we trust every pastor will see to it that he obey his in structions. There is a delicacy on the part of pastors in adverting to a subject that has so near a relation to their tem poral interests, and we do not wonder they feelit; yet it is a false delicacy after all. The people need instruction on this subject as on any other, and they have no way of getting it except from the pastors who are over them for that purpose. The pastors, ino, as they are required to preach the whole Gospel, have no right to abate any part of it through the fear that people may misconstrue their meaning and in toution. It is for them to preach the entire truth and leave the result with God. Berides, contributing to a Church fund is not simply paying a minister. A congregation wishes to exist, and it can only do so through the services of one who shall have the oversight of it and act as leader and teacher. It stands also as part of the Church at large, representing a certain set of principles which it wishes to maintain because it thinks them necessary, or at least useful, and it is bound to contribute to these. It is the cause and Church it is to support and not the man. He as a pastor is only a part of the machinery which God has appointed and made essen tial in building up and conserving his in-terests, and they who as Christians give money are not to think they are giving it to any person, but to the kingdom to be ex pended in its advancement. We would wish that in our Church, without the passage of a act, the pastors would, each and ull, preach on this susject, doing it fully, strongly, sincerely and in a kindly way, and that they would feel, and the people feel with them, that it is all done as a duty demanded of God.

"He left a Large Property."

This is the closing sentence of a re-cent obituary, and it suggests some reflections.

Mections.

What a pity he was obliged to leave it! He had taken gros' lefight in accumulating it. As he adoed field to field, and farm to farm, he he ked with pride upon his extended domain, conscious that he was the largest landholder in his district. His cattle, if not wandering upon a thousand hills, ranged over more than that number of acres of riel pasturage. Stocks. notes, bonds, mortgages, crowded his safe, and it was all the fruit of his own industry, onergy, and good judgment. The rust of usury and the canker of exhortation had not scarred any of his gold. It was well and fairly carned, and he loved it all the more because it was so. It grieved him to leave this large property, to depart from this world as poor as he came into it, and to enter the other world utterly destitute of his wealth he so much loved in this. But he had to leave it, every farthing of it.

He might have taken it with him. Rather let me say, he might have sent it forward in advance of him. As the capitalist, who contemplates removing to foreign country, converts his property into drafts, and remits from time to time to the land of his future residence, he might have made remittances to that undiscovered country, so that on his arrival there he would find abundant treasures laid up in heaven for him. Every pound which he had given (consecrating it with true prayer) to assist in carrying the glad tidings of salvation to the onds of the earth every contribution in aid of the many Christian enterprises for the glory of God and the good of man; every cup of cold water given to a disciple in the name of a disciple; every tear of pious sympathy for the suffering; every gift of kindly charity to the needy, would have added to the store of his durable riches." He might have been rich towards God, and a joint heir with Jesus Christ, to an inheritance heir with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away. If it was sad for him to leave that large property, how much sadder that he sont none of it before him!

It is much more pleasant to go than to leave a large property. The man who, poor in this world's goods, but rich in faith, closed his eyes on this life, goes to take, possession of a large property. He owned not a foot of land on earth, but for him "sweet fields beyond the swelling flood stand dressed in living green." His food here was coars, perhaps scanty; but there he will cat freely from the Tree of Life, which yields twelve mouner of fruits. His garments here was plain and poor; but there he shall be clothed in white robes. washed and made white in the blood of the Lamb. He associated here with those who Lanu. He associated here with those who are despised and rejected of men; but there his companions will be an innumerable company of an als, and the general assembly and Church of the first-born. Who would not rather go to a large property than to leave it?—Southern Cross.

New Every Morning.

Here is an utterance that has the sun-beam in it: "The Lord's mercies are new every morning." What an assurance this is to carry with us in all our wayfarings through this world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is belied the veil, what is edvancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is occurs for all that is coming. "The Lord's mercies are new every morning." The morning yet to break upon us may be heavy with storms. No matter: the new mercies will not fail. Come, live a comfortable, happy, and thankful life. Don't becare down with care or work. Take up each day as it comes, certain of this, that whatever it lay officer is not, the first which there were days' conventions" at which there were bindreds of this leading clergy and thousands of cliurch memb rs. He is a captain in the Church militant, and can alike organize a spiritual army and inflame it to

Morning Land.

So near the goal, so near! The portals open with a sound like song; The path is lost in brightness that so long Wandered 'mid shadows! O, my soul, be strong, And do not fear.

Do you too, feel the woo; The mist that blinds my eyes, all cold and gray, The fog that settles round my troubled way-The clouds that settle? But they cannot stay-Rise up and watch them go!

Sonear the goal I stand; O, weary heart, thy task 'tis wellnigh done! I see far off the golden, setting sun . The work west wrought that was so sad begun; Welcome, O, Morning Land.

Preaching to Others.

POREIGN MISSIONS A DUTY.

Christians must send the Gospel to those

who have it not:
1. Because of the command of Christ "Go ye into all the world, and preach the Gospel to every creature." This command was founded upon infinite wisdom and truth. It was designed for our own highest good. As the laws of nature cannot be violated without detriment, so neither can the command of Christ be disobeyed with out injury. In proportion as the church has obeyed the precepts of Christ, has she prospered. The apostolic age was one of great missionary enterprise. The Gospel was preached from city to city. Intense devotion and zeal characterised the followers of Christ. Christianity in less than three conturies after its establishment became the religion of the Roman Empire. It was only when the church ceased her activity that she ceased to prosper. The dark ages, as they are called, are a melan-choly testimony to the fact that the church caunot violate the command of Christ with impunity. The reformation may seem to be against the truth that the church cannot prosper without missionary enterprize, but it is only a seeming contradiction. For while the Gospel was preached mostly at home, it was preached to those who had it not. Rome had taken away the Gospel, and left in its stead a mass of silly abominations. Whenever and whorever a revival of religion has taken place, and not been followed by activity and zeal in sending the Gospel to those who have it not, whether they be at home or abroad, spiritual light has fallen upon the church.

2. Because we are to have the same

spirit and the same object Christ had. His groat object in leaving heaven was to bless men. During his eventful life He never once lost sight of the object for which He came into the world. He pray ed and labored and longed for the salva tion of souls. Sometimes He preached from the deck of the vessel, sometimes from the sea shore, sometimes from the readside. He wept, He bled; He died upon the accuracil cross to save man. object for which C'irist lived and died is to be our object. We are not our own. We are to do his will. If we refuse we are none of His. "Whosoover doth not bear His cross and come after Me, cannot be my disciple." What is the duty of the in dividual Christian, is also the duty of the whole church.

8. Because the heathen are not safe. They will be judged by the light of nature. They will not be punished for rejecting Christ, but for disobeying conscionce. "Bad as their creed is, their character is worse." But while they will not be pun-ished for rejecting Christ, yet they cannot be saved without the Gospel. To be saved they must have a change of heart. These can only be changed by the presentation of the gospel and acceptation of Jesus There is none other name under Christ. heaven given among men, whereby we must be saved.

If men can be saved without the Gospel there is no need of Christ's leaving his throne of glory to redeem them. bloody scenes of Gothsemane and Calvary need not have been inaugurated as far as they were concerned. The Apostles need not to have gone forth to reclaim a world lying in wickedness.—Ohristian Observer.

Pray More-Worry Less.

A lady correspondent inquires if this is not a good text for an article:—"Pray more—worry less." Yes, manifestly; and the text "preaches itself;" scarcely needs an extended homily for its illustration and enforcement. Worry is the bane of the times. It is everywhere. It comes in a thousand forms, and from ten thousand sources, and its inlets are wide open in the hearts of the multitude. People fret, and fume, and chafe themselves into disease and wretchedness, and finally to inauition and an untimely grave. And our correspondent is right in the suggestion that the true antidoto to excessive worry is more

There is a passage in the Divine Word (Phil. iv. 6) of which a burnt-out Chicago friend gave an impromptu and almost in spired analysis, as with his family he sat down in his bired residence on the evening after the great fire :- "Be careful for no thing: but in everything, by prayer and supplication, with chanksgiving, let your requests be made known unto God."
"There," said he, "that means just this—
that we must be care-burdened with nothing; that we must be thankful for anything. Let us pray." And he knolt down and poured out his heart in the spirit of that excesses, and went forth to his rest that exegesis, and went forth to his rost calm and tranquil as a lake unstirred by a ripple. We commend the prescription to everybody; for these times and for all times:

"O, to live exempt from care, By the energy of prayer, Strong in faith, with mind subdued, Yot el to with gratitudo." -Rels Jus Herald

"One should think," said a friend to the celebrated Dr. Julinson, " that sickness and the view of death would make men more religious." "Sir," replied Johnson, "they do not know how to go about it.
They have not the first notion. A man
who has never had religion before, no more grows religious when he is sick than a man who has never learned figures can count when he has need of calculation:"

Nandom Beudings.

THAT is the most absolute falth which trusts God in the dark. No one but God can give the sentence of

death in a mun's soul. NATURE gives us volumes of fruit, which she always prefaces with flowers.

Happy are they who are very jealous of any healing but by the blood of Christ, ALL His have no more to do with the navment of the debt than if the debt had never been incurred.

God never acts below Himselft man always does, regenerate and unregenerate -God nover does.

FAITH is the neggar's hand which comes, not to give, but to get Ohrist, and all with Him, for nothing.

THOMAS CARLYLE once said, "Great is bankruptoy; it brings to an end all the shains under the sun.

"Wnar's whiskey bringing?" inquired a large dealer in that article. "Bringing men to crime and death, and women and children to want," was the reply. THE only hope of escape is through temporate restraint. The soul can never find satisfaction on earth. The Gospel alone

meets the case and supplies the need. Without this, all is misery and defusion. THE Advance describes Plymouth Church, Brooklyn, as "the inner centre of lax preaching and easy practice"—a descrip-

tion which has the sharpness of truth in it, and the severity of a just judgment. "WHAT a man eats, that ho is," says an npostle of materialism. Whereupon a German theologian, Luthardt, observes that under such a philosophy, "morality ceases to exist, and ethics is converted into

a bill of fare." God's ways seem very slow sometimes. What we would see done waits long for the done z, and we grow impatient. But if we believe in God we should possess our souls in patience. In His own good time every thing will come right.

A THOUGHTLESS youth? Be thou thoughtless in after years, rather than now-though, indeed, there is only one place where a man may be nobly thoughtlesshis deathbed. Nothing should ever be left to be done there.—Ruskin.

The true life begins only when self is lost sight of—when we devote ourselves to others. This is the most difficult of reforms; yet is it also the greatest, as it re-moves the most formidable obstacle to the spread of Christianity.

Goodness and truth are of more weight than brilliant talents, and good temper goes farther than a great gift. We cannot goes farther than a great gift. We cannot expect people to believe either in our principles or our sincerity, when they see them failing to amend our faults and strongthon our virtues.

Many of us have to lament not so much a want of opportunities in life as our un-readiness for them as they come; and "it might have been" is oftener the language of our hearts than complaining words. God sends us "flax," but our "spindle and distaff' are out of repair.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life .- Gladstone.

Is Cicero, and Plato, and other such writers, I most with many things acutely said, and things that excite a certain warmth of emotion, but in none of them do I find those words, "Come on the all ye that labor and are heavy laden, and I will give you rest."—St. Augustine.

When all is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our acre-and that none of it is fit for our Master's eye, were it not for the softening shadows of the cross.

DANIEL O'CONNELL said, on the death of Wilborforco:—"He has gone up to heaven bearing a million broken fetters in his hand." He referred to the fetters of the shave. We are all fettered by sin and slavish habits, and happy is the man who, by the grace of God, delivers himself from these shackles.

REV. DR. BETHUNE WAS holding divine service in a log school house in Maine, while on a summer fishing excursion. In speaking of it afterwards he said: "Just as I pronounced the benediction, a man arose and eaid 'that he had lost a first-rate jack-knife; that if any member of that congregation had found it, he wished they would sing out."

Many people do not seem to have heard, or if they have heard, to appreciate the shrowdness and wit of the late Dr. John Ritchie's reply to one who disapproved of his going up and down the country and resorting to agitation. "Agitation." said John, "what good in the world was ever done without agitation? We cannot make butter even writtent it." make butter even without it."

THE most agreeable of all companions is a simple, frank man, without any high pretentions to an oppressive greatness; one who loves life and understands the use of it; obliging, slike at all hours; above all, of a golden temper, and steadfast as an anchor. Here are the standard are archer. anchor. For such a one we gladly ex-change the greatest genius, the most bril-hant wit, the profoundest thinker.

"He broathes." A laborer foll from the top of a building on which he was working, top of a building on which he was working, and was taken up insensible. For a time it was supposed he was dead. At length one whose powers of observation zero particularly nice, remarked, "He breathes." It was true that the lungs had begun to perform, in a very feeble manner indeed, their office. His friends were thus encouraged to make renewed officials for his couraged to make renewed efforts for his full respectation. There are Christians who fall from their sendfastness, and seem to be dead to all spiritual life. In such these with restant to the distribution of the such these with restant and the such as th such, those who watch for the slightest in dication of spiritual life may see something to encourage offert. They follow the example of him who never enemoles the smoking flax. Instead of leaving them to perish, they strive to bring them back to life. COMMIT TO MEMORY, VS. 20, 21,

Our Houng Jolks.

"Only a Penny."

(Concluded.)

"I don't know how it is Anthony," said Mr. Hacket, one day, when they were talking about future plans, "I don't want to put off your marriage; but, somehow, I have not much money to spare, and ba-yond your hundred pounds, you, of course,

Anthony did not speak, and Hacket went

"I never had so much difficulty in keep ing my accounts straight and well-paid up and the fact is, I don't think I can spare snything out of my business to set you and Kate up with.

"I would not want much, sir, to begin in a small way," the young man ventured

But Mr. Hacket would not listen to this. "You young tellows," said he good humoredly," think you are going to drive every thing before you. If you can but get married, that's all you want; you can live upon love afterwards. But it won't do you can't go into business without capital : and, where that is to come from is the question now. I can't think how it is, he continued, rubbing his head, like a man perplexed; 'I used to think I should have five hundred pounds to give the girl when she married, if 'twas according to my liking; but I can't do it, Authony; and without something like that, you can't begin business."

Anthony knew where to put his hand upon two or three hundred pounds, at once; but to have tried to say so would have choked him.

We'll see about it, Anthony. We'll take stock, my boy, and then see what's to be done. I ought to be pretty well off," he continued, speaking more to himself than to young Arober; "but somehow, business doesn't seem to be so profitable as it ought to be. I can't make it out."

Anthony was glad to get away after that. Hardened as he was, he could not stand it; and on the evening of that same day, as it afterwards proved, he paid his mother and

"Here, Annie," he said to his sister, as they were by themselves, "I wish you would take care of this for me;" and he put into her hand a small packer, closely

"What is it, Anthony?" "Nothing but a book. I—I don't wan't it opened till the day I am married. I'll

ask you for it then."

And Annie, thinking it to be, perhaps, a wedding gift intended for Kate, or it might be for Anthony's mother or herself, put the book or the packet in one of her drawers locked it up, and thought no more about it until—until her brother was forever lost to her, and she and her mother were broken-hearted and desolate.

I have said that Mr. Hacket was a slovenly tradesman. He rarely took stock; it was such a disagreeable job, that he was in the habit of putting it off from time to

sime. But now he set about it.
"I can't make it out," he said again, when all was over, and his books were balanced; "I am poorer than I thought I was;" and he looked the picture of perplexity, as he sat smoking his pipe by the fire, with Authony and Kate as his com-

"Perhaps, sir," faltered out Authony "there may be a mistake in the books."
"Go over them yourself, then, Anthony."

The young man preterded to do so; but while his eyes were wandering over volumes of figures, his thoughts were turned inward. "What a fool I have been! What a labyrinth I brought myself into for nothing t" We may well imagine that these were his reflections.

"I tell you what, Anthony," said Mr. Hacket, at last, as though an idea had ontered his head; "you see, the business is no great thing—not so profitable as it ought to be; but it may be made better, I think; and it you and Kato like to marry out of hand, and on the strength of it, I'll together for awhile."

w rds to conclude the bargain; and that evening all proliminaries were settled—time and everything.

But while everything seemed bright and promising to the infatuated singer; while poor Kate was thinking of bridal dresses and wedding favors; while Annie Archer was rej icing at the thought of her brother's prosp ets; and while their mother, now that her long day dream seemed ready to be accomplished, was flattering herself with other bright visions of the future—a storm was gathering and ready to burst upon them all.

As not material, lutherto, to our story, nothing has been said of old Ambroso, a poor half witted man, who had, more than a quarter of a century, filled the position of porter, show-cleanor, gardoner, and general jobber, in Mr. Hacket's small establishment. He must come forward now. A little, hump-backed, monkey-faced, clubfooted, and sadly distorted piece of humanity was old Ambroso. Ignorant, in many things, as an infant he was, too; and, like an infant, he could not speak plainly. Ho loved his master, however, who had, in kindness and charity, first employed him; and though his wages were small, his wants were as limited as his knowledge.

cumming up of the stock-taking accounts, young Archor wont out for the day, on business, and Kate "minded the shop," while her father was superintending old Ambroso whom he had sent to knock up one old sugar hogsheads, and with the slaves to construct a new pigsty. For a while the work went on in silence. At last the old porter looked up in his master's face; "Lisay Kato 1311't-a be Missy Kate much longer. Her a-be Mrs. Archer? he? Old Ambrose know all about it."

Mr. Hacket nodded and emiled.

"Mis-y Rate lucky; marry rich man, sentleman. Old Ambrose know."

"Not so very rich, Ambrose," returned.

Mr. Hallet with their an abilition, on f

Mr. Hacket, who had no objection, on f score of dignity, to chat with the old por

ter; "not too much money, Ambrose; but a good clever lad."

Very clover, he, Mr. Archer; very good natured, too. Rich, too; plenty of money, a great bag. Missy Kato lucky. Old Ambroso know."

"Nonsouse, Ambroso ! you know nothing

"What you say, master?" said the old man, suddenly standing as unright as he could, which was not very, and looking provokingly knowing. "Old Ambroso know," he added, as usual.

"I don't lay wagers, Anbress, you know; but I'll lay a farthing cake, and have the first bite, that you know nothing of what you are talking about."

"Done, master!" shouted the poor idiot,

with sudden alacrity. "Come along with me. Old Ambrose know." He threw down his hammer, and led the way to the corner of the warehouse in which the conversation had been carried on. It was a witted being, with the prying faculty of a magpie. or a police officer, would ever have discovered it. Shillings, half-crowns, crowns, half-sovereigns, and sovereigns,

there they were.
The idiot chuckled out, "There! Old Ambrose know! Mr. Archer rich man. Miss Kate lucky. Old Ambrose know!"

But it was lost upon the bewildered grocer. Muttering a prayer that his wits might be preserved, he turned to old Am-brose: "What do you know about this, old man ?"

Terrified by this unexpected change in his master s tone and a peet, old Ambrose explained, as well as he was able, how that he had a month or two before, found out this heard, ingeniously as it had been hidden; that he had watched, and more than once had seen Mr. Archer resorting to it.

"But don't tell of me, master," said the old man; "Mr. Aroher, he-a-bo mad with me, mayhap. Rich man, he master. Missy Kate lucky. Old Ambrose know" A blank look then came over his countenauce. "Another nest some-a-where, mas-ter. Old Ambrose don't know."

"Another!" gasped the poor grocer, holding in his troubling hand the recovered "Where? and what do you treasure.

There was, more than a month ago.

old Ambrese said, "another bag."
I need not describe, I could not if I were to try, the distress of mind which fell upon Mr. Hacket, on making these discoveries.
"Say nothing about it, Ambrose," he

gasped; and hastoning to his chamber, he shut himself in. He tried to count the money, but he couldn't, and he threw himself nn his knees; in an agony of grief. An hour or two later, and no was in

close conference with his daughter. "Kate," he said kindly, but peremptor-

"Anthony shall have tair play; but if it is as I fear it must be, there must be no marrying. A few hours later and Archer returned.

It was early in the evening, but the shop was closed. He went ound to the back door and entered the parlor that way. Mr. Hacket was there alone. "My dear sir, is anything the matter?" asked Anthony. He might well ask, such a change had a few hours' agitation of

mind wrought in the usually calm and undisturbed old man. "D. you know anything of this, Av-thony?" honreely waispored the grocer:

and he uncovered a heap of money on the table, and held up a thick canvass bag. No need for another accuser. Pale as a corper, the unhappy young man staggered to the door, and assayed to speak, but his

bloodless lips refused their office, and his tongue seemed to cling to the roof of his mouth, He opened the door.
"Stop, stop!" exclaimed his employer,

not unwilling, even then, to be deceived, if he could be. "Sop, Anthony, stop !" But Anthony was gone.

He never came back again; but a week or two afterwards came a letter from him written apparently in an agony of remorse and daspair, which put the question of his delinquency beyond a doubt. The first act of dishenesty, he declared, was when he take you in as partner, and we'll rub oa pocketed a penny which he found behind a Ogether for awhite."

What a relief was this to the guilty oung man i It did not received a penny which he found behind a tub of rice, under the counter. There was a packet, he said, 'n his sister's keeping, containing some half and the counter. leaves of a book what was in it. That, and the heard which Mr. Hacket had found, was the bulk of what he had ever taken; and, if not quite all, there was the hundred pounds, his grandfathers legacy, which was in his mother's hands, that would more than cover it. There was a scrap of writing, almost illegible, enclosed for Kate. That was all.—Day of Days.

"Scriptural Small-Pox."

A contemporary says: "There is nothing more postiferous in household than a religious paper unsound on the great cardinal doctrines of the Gospel. It some one should come into you house and throw over your chair a coat that was tainted with some disease, how quickly you would fling it out of the window puterity you would fing it out of the window; but it is more dangerous to have a newspaper in your household that has been in contact with some spiritual small-pox. Seek, above all, a thoroughly evangelical newspaper. It is no hard thing to find; there are scarce of them." there are scores of them."

We commend the above to the attention of those who may have been thinking that it matters little what sort ot a paper they admit into the family, so it be entertaining One day, it might be a week after the and claim to be religious. We are pur amming up of the stock-taking accounts, sunded that in thousands of evangelical households, faith has been unsattled, perverted views nave been imparted, and a loose morality i culcated, by such sheets as Bowen's Independent, and Beecher's Christian Union. It is a hop-ful sign that, doubtless owing to the developments of the Beecher-Tilton trial, the circulation of these two papers have greatly diminished. Decent, orthodox people have had the conviction forced upon them that spiritual good and religious culture are not to be looked for from such sources .- St. Louis Presbyteri n.

Your conversion was not the result of your education, though it might have been through the medium of your education.

Sabbath School Jencher

LESSON XLV.

JESUS INTERCEDING

PARALLEL PASSAGES.-1 John il. 1; 1 Peter i. 2; I om. xii. 5. SCRITTURE READINGS -- With v. 15, compare Ps. iv. 6; with v. 16, read 1 John iii. 1; with v. 17, read John xv. 3; with v. 18,

compare Matt. xxvm. 18-20; with v. 19, read Heb. ii. 14; with v. 20, compare Rom. x. 18, 14; with v. 21, read Gai. iii.

GOLDEN TEXT .-- He ever hveth to make intercession to them.—Hab. vii. 20.
Oentral Truth.—Jesus is our great

This chapter is literally matchless in Scripture. It is a prayer, after a soumon, and a communion, in view of shame and death. It is a high priestly prayer for "the people." It is the prayer of the sec ond person of the Godhead "made man," to his Father, for his disciples, uttered aloud that they might know the manner of his intercession. It allows us to see within the Holy of Holies (Heb. ix. 7,. can here "consider the High Priest of our profession" (Hob. ii. 1).

We need not try to fathom this prayer, nor to make logical division of it. Prayer is not tried by method. It is a model for us. Only Jesus could thus pray (v. 24). Let us sudy our lesson from it humbly, earnestly, thankfully, and may the Holy Ghost lead us into its meaning !

(V. 15.) It would have been natural for the twelve to desire, as Christ left the world, that they mucht go also. The petition of y, 15 regards the stace of mind. It is not Chirist's will that they should be "taken out of the world." There are three ways in which this can occur.

(a) By voluntarily going out of it as into a convent, or the wilderness, as good but mist don men early did. Such seclusion is not his will. He does not put their candles under a bushel (Matt. v.

(b) By translation, as with Enoch and Elijah; both taken away in a time of unbelief, to show men (in the absence of the Bible) that there is another world, and how God regards his servants.

(c) By death—the usual way. So we should think of it. The cause may be fover, pneumonia, old age; the end is to "take out of the world." It is the Father who does it with his children. Therefore they

need not fear (Ps. xxii. 4).

Christ would have his disciples remain in the world. (1) To gain victo ies in his cause and service; to do good in his name; (2) To gain experience of his faithfulness and power, the memory of which will be a perpetual joy in heaven. Would the three "Hebrew children" now wish they had never been in the furnace? or Paul that he had never been a prisoner? So with the tirod and afflicted saints; (3) That they may reprove and benefit the world, which as Christians are, is yet the better for their

presonce (Matt. v. 14).

But the Master p ays that his disciples may be kept from the evil. This implies that the character of the world is bad (1) John ii. 16); that it is dangerous, infectious (Matt. xui. 23); that disciples cannot stand alone, but need to be "kept" (1 Peter i. 5). How does God keep them?

(1) By keeping them under the influence of his Word.

(2) By surrounding them with defences. Parents guard children. Poverty guards many a young man. Hard work defends many. Kind Christian friends whom we

would not grieve defend many.

(3) By strengthening them by his grace, that is his Holy Spirit, when they are

How does it appear that they are kept? When they do duries faithfully, bear trials patiently, bring forth fruit abundancy patiently, brit (Rom. vi. 22).

(V. 16) One reason for this petition is that they are "not of the world," if they were, the world would love them, and the good of it, would let them alone. But like in conflict with it. They are separate from it, not for separation's sake, but be specified in above it and remain silent. I am not a professor of religion; I never knew anything above it and the separation's the separation's sake, but be specified in above it and the separation's sake.

(V. 17.) Mere local separation from the world is not an end or an object by itself. for the skies. Two years ago my precious Christ asks for his disciples positive hole mother died, and the rengion ske level are to be made by a continuous process, nover ending till they enter neaven, holy unto the Lord. The will is to be made to choose good, the affections to love it, the conscience to distinguish and approve it. The whole man is to be brought under the truth and spirit of G id. See 1 Thes. v. 23. This is not union with Jesus, or absolute surronder to him by a momentary act of the mind. It is a process in which God works according to the laws of our mind, but not so as to shut out our working to gether with him as a toacher instructs and

The agent is the Holy Ghost; the instrument is the word, "thy truth," pictures of realities, God, man, heaven, hell, life, The devi and man's natural heart deat in lies, dree us, phantoms, and are deceived. God makes men holy by showing them and keeping them under the truth, his truth (as in last lesson John the truth, his truth (as in tas' resson John xvi. 13). Historical, moral, scientific truth is not meant, out "thy truth," which God has revealed for sauctifying ends. "Thy word is truth." The disciples know what the "word" meant. So do we. Hence the need of teaching Scripture, or the believers learning is more and more, and of keeping their minds in contact with it (Ps. . 2: cx x. 9, 83).

(V 18.) The plea for this petition is that as Josus came to make men holy, the disciples had in their place, a corresponding mission; and it was fit that they shor'd

that "sanctify" applied to Jesus has a different meaning from that which it has when applied to men. An imperfect being to be consecrated to God wholly, must be set free from corruption. A perfect being is free, and can at once take up God's work and do it. This is the meaning of Jesus, "I consecrate myself." Among other reasons "for their sakes" to give them (1) a motive; (2) a power; and (8) an example. See the practical result in Phil. it. 5-8. He "died to make men holv.

(V. 20.) The prayer teaches much indirectly, as audible true prayer must need do. We, through the inspired record, are put as nearly as possible in the place of the company who heard it. W. now come to the part which shows our interest

"Neither pray I for these" disciples "A'one"—though they, first and most, re quired grace, for they travelled a way in which they had none to g; before them as we have. They made the road, in a souse, on which we walk securely. Hence their honour (Eph. ii, 20).

"But for all believers;" of whom there

"But for all believers;" of whom there are not two kinds, namely, believers without the word, and by it. They are all "through the word," witten or spoken. All saints are here, high and low, in the first ages and in this.

(V. 21) And this is the basis of their oneses, they are believers in common of

God's Word. They are of the same nature born unto God of the word (1 Peter i. 22 born unto God of the word it rever 1. 20. 28). They feed in the same pastures (P. xxui. 1). They are gathered into the same flock and fold (John x. 16), by the same good shepherd (John x. 14). They same good shepherd (John x. 14). They have the same ensmies (1 Peter v. 8), and the same defences (Rom. viii. 38, 39; Ps. xivi. 1). The model and ideal of this union is that between the Father and the Son, two distinct persons, but one nature, one mind and purpose, one character, one controlling disposition.

The effect of this on the world will be to

break down prejudice, to conciliate, to impress it with regard for that religion of Christ which can heal divisions, conquer self, and make all oue in aim and in

LESSONS: (1) How much we owe to Christ's mesicession! (2) How well he knews our wants; how truly he states our experienced Many, in moments of anguish, have wished to die. See his wish concorning us. (8) He would have us kept from the evil. Let us aim at this. (4) He would have us sanctified. Let us "watch unto prayer" and "through the truth" Let us know, study, medicate on it. (6) He would have us one with all his saids, "set brotherly love continue." Let us work together in united Christian effort, as Uniform Lessons, Evangelical Alliance, etc. (which teachers might explain to pupils with auvantage, (6) Let us also intorcede for alt saints.

SUGGESTIVE TOPICS.

The features of this prayer—oy whom offered-when -in whose presence — for whom—state of disciples' mind—referred to-how-how men go out of the worldthe will of Caris -why he would have them them remain-why they need to be kent-their relation to the world-how determined-their need of sanct ficationmeans of it -nature of Christ's "sar ... fication' —for whose sake—unity of believers
—how produced—how to be exhibited the moral effect of it-examples.

" My Mother's God."

At a fashionable party, a young physician present spoke of one of his patients whose case he considered a very critical one. He said he was "very sorry to lese him, for he was a noble young man, but very unnecessarily concerned about his soul, and the Christians increased his agitation by talking with him and praying for him. He wished Christians would let his patients aione. Death was but au end less sleep, the religion of Christ a delusion, and its followers were not persons of the highest cultu. e and intelligenco.'

cause they are lifted up above it, and (Col.) about it experimentally, but my mother iii. 1, 2) dead to it. Let Christians be hely | was a Christian. Times without number iii. 1, 2) dead to it. Lot Christians be holy she has taken me to her room, and, with and the world will soon leave them her hand upon my head, she has prayed that God would give her grace to train me ness. They were his in faith and love, during life, sustained her in her dying They were pardoned and accepted. They, hour. She called us to the bedside, and, with her face shading with glory, asked us to meet her in heaven, and I promised to do so. And now," said the young ladv, displaying deep emotion, "can I believe that this is all a delusion? that my mother sleeps an eternal sleep? that she will never waken again in the morning of the resurrection, and that I shall see her no more?
No. I cannot, I will not believe it." Her brother tried to quiet ber, for by this trans she had the attention of all preser ... "No," she had the attention of all preser. "No," said she, "brother, let me alone, I must defend my mother's God, my mother's religion.'

The physician made no reply, and soon left the room. He was found shortly afterwards pacing the floor of an adjoining room, in agitation and distress of spirits.
What is the matter?" a friend inquired "Oh," said ho, " that young lady is righ: Her words have pierced my soul." the result of the convictions thus awakened was, that both the young lady and the physician were conserted to Christ, and are u eful and influential members of the church t God.

Young friends, stand up for Josus at all times and in all places, wherever you has His name revited, or his counsels set at nought. Rather let the 'inguage of your heart be, "God forbul that I should glory save in the cross of our Lord and Saviour Jesus Christ."—Oheering Words.

Down the dark future, through long generations, The so and of war grows funter, and then coase mission; and it was fit that they shor'd be examples. "Iving opisties, like Christ, like God (1 Peter 1. 16). See the dignity of the ministry, and of the Scripture theories. See also their obligation to be sancified or holy.

(V. 19.) The nature of the case proves Lucar once more the voice of Christ say " l'eace The blast of war's groat organ shakes the skies:

Miscellancong.

Snow rive inches deep has fallen in Pennsylvania.

THE PAST DAY in Scotland is to be abolished.

A family of seven persons have been issassinated on St. Pierro Island. Ms. Beiour says that girls have the

same mental power that boys possess. THE STATUE Of Lord Byron is to he erected in a conspicuous part of London.

A violent gale did much damage on the coast of Nova Scoula on the 19th mst.

Twenty Thousand people have been rendered homeless by floods in Guzerat, Active steps are being taken to stock French we ters with Californian

salmon. Heavy gales are reported on the British coast on the 14th inst. A number of lives were lost.

THE EMPEROR of Germany in company with Von Moltke, has been visiting Victor Emmanuel at Milan.

THE TORONTO ABORTIONISTS, Davis and his wife, have been sentenced to be hung on the 8th of December.

A HEAVY fall of snow occurred in Toronto and other parts of Ontario on Sunday the 17th.

THE ARCTIC exploring steamer Pandora arrived in Portsmouth from Bellot's Straits, on the 16th inst.

A PETITION for the commutation of the death sentence passed on Mrs. Davis is being circulated in Hamilton.

THE PLOODS IN England are so great that the River Don forms a lake half a mile wide and fifteen miles long. As exumerion of the works of David Cox, in all periods of his practice, will be opened early in November, in Liverpool.

THE DEATH OF J. G. P. Fischer. miniature painter, at the age of ninety years, is announced. He was court painter to George the Fourth.

The skeleton of a Mastodon has been discovered in Binghampton, N.Y. The humerus is said to be thirty fet

In all Armea more than a million of persons are supposed to be carried away. killed, or made broken-hearted by the THE BOADICEA was Inanched at Ports-

mouth on the 16th inst. She is a sixteen gun scrow corvette, constructed of iron, but cased with wood. THE EMPRESS Eugenie has been de-

med the privilege of spending twenty-four hours in Paris in the strictest ipcognito. AN APPRAL is expected to be made to

the Government for aid to obviate distress among the miners in Cape Breton. A MEETING was held at the Synod Office, Toronto, on the 15th inst., of

those interested in the Diocese of Algoma. The Archdeacon of York presided. THE Marquis of Lorne has declined to be nominated for the Lord Rectorship of Aberdeen University, and recommends

Mr. Carlyle. THE NEW Roman Catholic Cathedral in London will cost, according to Cardinal Manning, one million pounds sterling, and will require one hundred

years for building.

A LADY on St. John River, Queen's Cou. N.B., died on 16th inst., from the effects of poison received from a dead body through a cut in her fluger a fortnight before

THE PARTY engaged in surveying Palesting Pave been assailed near Carmer by a Mohammedan mob of 200 persons, who used clubs and stones, as is done elsewhere. Special services were held in the

Churches in London, Ont., on the 24th inst., being the day of thanks; iving appointed by the Pishop. These hurches will also observe the 28th inst. INTELLIGENCE has been received of

the death of the Rev. W. E. Jelf of Oxford, author of the Greek Grammar and an edition of Aristotle's "Ethics;" also of the leath of the Bev. Dr. Hook, Dean of Chichester. A FEARFUL HURRIGANE WAS experienced

by the steamship Lake Yepigon just arrived at Quebec. The captain was lashed to the most fourteen hours directing the vesse, during the gale.

Mr. Callyth has refused the honorary degree offered him by the Harvard University. He scerns to hold company with the ! line of pompous little fellows hobbling down to posterity on the cintches of two or three letters of the alphabet." It is replied that if Mr. Carlyle never hobbles into worse company than Guizot, John Stuart Mill, Washington Irving, Sir C. Lyoll, Honry Hallam, etc., he will be fortunate.

大江のころにおい

Turns is nothing that interes a you that is too little to confide to your God in the solite de of closet-prayer. You may enter into your chamber, and stut your door, and, secure of a kindly hearing, you may tell your Father, which is in secret, of attle things that worry and vex you, and retard you in your spiritual life, which are you a little that you would be assumed to confess to your nearest friend how great a space they filled up in your hear. Fix it in your mind that there is no duty, however little, which we can do without God's grace, and no temptation, however small, which we can resist without God's frees -d. A. H. Boyd.

British Zmerican Bresbyterian.

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the Subscriptions may commence at any time, and are payable so felly in advance.

and are payable by the transport of March and April are now before us, and wear a neat and attractive experience, exectably the April issue. A comparison of that two shows decided progress, the articles in the latter being shorter, jithier, and more readable for chidren than in the former. The paper is toned, and both printing and illustrations are well executed.—2 he Liberal, 6th April.

The paper is good, and supplies a great decideration smoog the roung. It doubt certainly meet with a wide circulation.—Rev. Win. Ross, Kirkhill.

Specimen copies will be sent to any address O. BLACKETT ROBINSON. P.O. Drawer 2484; Torouto, Ont.

British American Presbyterian. FRIDAY, NOVEMBER 5, 1875.

UNIVERSAL SALVATION.

IS GOD'S ULTIMATUM TO MEN OBSCURBLY WORDED?

"God, who at sundry times and in diverse manuers, spake in time past unto the fathers by the prophets, bath in these last days spoken unto us by His Son . . .

therefore we ought to give the more carnest heed to the things which we have heard . . . for if the word spoken by angels wassteadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we noglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" In the opinion of the writer of these words (see Ep. Heb. i. ii.), the Chris tian dispensation in God's last inspired message to Jews and Gentiles-his ultimatum to the children of men. "The law made nothing perfect; but the bringing in of a botter hope did," which clearly means that in the Christian dispensation—the last of the dispensations-perfection is at last reached, and there is no room for any further dispensations here or hereafter. If a dispensation of grace, at the head of which stands God's own Son in the likeness of sinful flesh, is neglected, despised, and rejected by men, then, in the eyes of Paul, nothing higher or better could be set on foot, either here or hereafter, to win these rebels to faith and repentance. In viewing the failure in any one case of a dispensation that was in every respect so fitted to draw men from sin to God, the thought to which God gives expression in Isaiah is in the Apostlo's heart, and these words, in sub stance, on his lips. "What could have been done more to my vineyard that I have not done in it?" In the spirit and tone, therefore, of a last appeal, of a sorrowful, but awful ultimatum to this rebel and rumed world, the sacred volume closes its last chapter: "His servants shall serve Him . . . and they shall roign for ever and ever . . . for the time is at hand; he that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is hely, let him be holy still . . . and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the hely city, and from the things that are written in this book."

If that is not the style of a last appeal, of a royal ultimatum, then we do not know where to find such a thing. It is truly God's ultimatum. Some will reply (and this seems to be the position taken by the Rev. Mr. MacDonnell in his sermon that has started th's discussion), but the wordme of the message is so dark and obscure that there may be found in it some hope of a final restoration, even for those whose part is taken away out of the book of life, and out of the holy city. With Tennyson, the preacher says, after reading God's ulti-

"Behold, we know not anything I can but trust that good shall fall At last—far off—at last, to all."

The theologian, casting aside exegesis and logic, is carried by his fancy and his feelings to the region of poetry and sentiment, where (in the spirit of another of Tennyson's pootic figures) he questions about the final doom of the lost, and from the spirit land he hears a voice answerin bim, but in a language that no man can understand. So sings Tennyson, and so preaches Mr. McDonnell. We would be very corry, indeed, to include the Montreal Witness in the same category, although it has rendered itself hable to blame for starting in the public press this controversy, while it, a

proper person, to say a word in desense of a very fundamental truth of religion. It raises the ghost, and then stands aside, waiting for others to come and lay it. This is not worthy of a paper that is distinctively a religious paper, and which, as such, has rendered good service to the cause of evangelical truth in times past, of which system of truth the doctrine in question is a very esecutial part, as the Witness seems to acknowledge in a half-hearted kind of way. For is not this kind of way of speaking leze, semowhat, even than half-hearted :-

"Every dogma must in turn be put to this test of public examination. Nothing can rest on the declarations of past ages alone, no matter how unanimous the fethers may have been. We have the law and the testimony, and unless we can find the truth there, the Church of te-day will not accept it.

But are vagueness, indefiniteness, and obscurity attributes of God's messages to men on this question of momentous and critical importance? In a royal despatch, and especially in the last despatch, on which hangs peace or war, it is a bad fault to fall into obscurity of intentions, or shillyshally, as this was is commonly called. It was this feature in Lord Aberdeen's despatches to Russia that brought on Britain the Crimean war; and the total absence of it in Lord Palmerston's despatches that recently prevented a war with the United States. And the Bible is nowhere charge able with darkening counsel with wordsis clear as noon in all it says as to the destiny and demorit of sin, and the final doom of hardened and impenient sinners.

The Scriptures, in tones clearer and loudor, as the canon draws near its close, represent under every variety of figure. the condition of the wicked in the future world as utterly hopeless. They are represonted as thrown away, as things that are good for nothing, and which God makes no account of. Matt. viii. 48. Men who will not reverence even His Son, who neglect the salvation "which at the first began to be spoken by the Lord," are in His eyes as salt that has lost its savour; as chaff which the wind carries one cares not whither; as tares that can never, in the nature of things, be expected to become wheat-Matt. iii. 12, xiii. 20; as barren trees that must be cut down, and cast into the fire; as a substance that is spucd out of God's mouth; as the filth and offscouring of the holy cay, which must be cast into the sink of fire-Rev. xxi. 8; as briars and thorns, whose end is to be burned-Heb. vi.; as dogs that are utterly unfit for the New Jerusalem-Roy, xxi. 8. Now such language and figures, leathesome at times in their horribleness, is altogether incensistent with the idea that hell is only for a time, that it is only a place of fatherly chastisement, and that out of it the lost shall come at last as gold that is purified. After reading such words, a poet, even, is without excuse, who says, it may be, with some poetical license-

"Behold, we know not anythir z " but a theologian who stumbles where the words of the Divine Record is so emplie ic, and its imagining so vivid, is led more by his feelings and sentiments than by his judgment, and owns greater allegiance to German speculations than to correct exegests and sound theology. Having in our first article dealt with general principles, and in this article with phrases and figures, we are prepared in our next to deal with the words of Scripture (such as eternity) that measure duration.

Ministers and Churches.

T-s Rev. G. M. Milligan of Detroit, delivered a lecture on Monday evening, the 25th it., to a large and delighted audience in the Presbyterian Church, Ailsa Craig, on "The Elements of Progress." The rev. gentleman also lectured in Parkhill and Lucan, and preached on Salbath, the 24th ult., to his former congregation in London township.

On Sabbath, the 17th inst., the pastorate of the Rev. W. D. Ballantyne, B.A., of the late C. P. Church. Whitby, was brought to a close. His connection with the congregation as minister has extended a little over five years, and has been throughout most happy and harmonious. At the morning service the Communion was observed, and although the day was some what unp easant, there was a large attendance. In the evening a farewell sermon was preached from the words, "I beseech you brethren, suffer the word of exhortation." On the following Wednesday Mr. and Mrs. B. were called upon by the managers and a fow ladies in the name of the congregation, who, after a few introductory salutations, read to them a very affectionate address, and made the presentation to Mrs. B. of very olegant card receiver and vaso. The half year's salary had been voted at a masting of the congregation. and its intention made known to the Presbytery when Mr. B.'s resignation was accented, but the address, and the presentation to Mrs. Bailantyne were alsogether upexpected and a complete surprice. The articles presented were of rich material

stances and associations were trying to the feelings as well as gratifying. Mr. Ballantyne, who was dooply affected, replied in a few touching and appropriate words, and after many kind congratulations and warm good wishes their friends and efficiency, and progress, and prosperity withdrew, and the proceedings closed. Mr. Westminster Confession, and if need be, Ballantyne's ministry in Whitby has been a very successful one. Four years ago he found the congregation a mere handful, unable to maintain ordinances without considerable assistance from the mission fund. He leaves it vigorous and self-supporting, without debt, and without a soat in the Church to be let. He leaves it simply to allow the two congregations in the town to unite, and his many friends will hope that in the language of the congregational address presented to him before leaving Whitby, "he may speedily find a sphere of labour more extensive than the one he left, one giving more scope to his talents, power, and missionary spirit, and more able as well as willing to return him a more ample remuteration.

Book Neviews.

BLACKWOOD FOR OCTOBER is an especially good number. Almost every one of the articles is exceedingly interesting.

SCRIBKER begins a new volume with November, and promises to be even an improvement on the provious high degree of

Sr. NICHOLAS is an established favorite with the young. The new volume, which begins with November, has some new features, which will render it still more at-

WIDE AWAKE FOR NOVEMBER comes, as usual, brimful of illustrations, and with appropriate letter press as well.

Correspondence.

Alteration of the Confession.

Editor British American Presbyterian.

Sin,-The Rev. Mr. McPhorson, of Laneaster, is reported in your columns last week as kaving stated at a public meeting in Glengarry the other day, that, at the late union, the Confession of Faith was altered in deference to the wishes of Irish Prochyterians. One hardly knows whether to haigh or to be angry at such an astounding statement. It is evident enough that the Rev. gentleman, poor simple man, is still quite unfit to discuss intelligently the subject of union.

There is not a portion of the United

Church less deserving of the imputation than the Irish element in it. They never asked for any change in the Confession of Faith, and with all the energy possible to them would they resist any attempt to effect a change in it. If proof were needed, it would be found in the fact that when on a recent notable occasion it was assailed, the men, who nobly stood forward in its defence, were both Irish Presbyterious All honour to them! May they long be spared the decus et tutamen of the grand old faith their lathers loved so well. truth is, Irish Presbyterians know by sad experience how dangerous it is to depart in any measure from the "Faithful Word" as they have been taught in their coclesi-astical symbol, and how important it is to suffer no latitudinarian protexts of Christian liberty to absolve those who seek to exercise the ministry in our happily united Church from declaring their concurrence in her recognized standards. In the early part of the last century, some within the pale of the Church to which they still love to look with all the veneration due by children to an affectionate mother, began to call in question the propriety of subscriptions to man made creeds. They felt the Confession of Faith to be a fetter to them and they wished to cast it off Unfortunately the evil was not, as it should have been, crushed in the bud. The consequence was that it continued to spread until in many quarters subscription to the Confession was entirely set aside; and what was worse by far, deadly heresy crept in, threatening the very existence of the Church. But better days were in store for her. In 1821, the late illustrious Henry Cooke, whose memory will ever be very dear to the hearts of Irish Presbyterians. began his famous battle with error. That battle he carried on with unfailing patience, unfaltering purpose, and uns aken courage, till herery was driven from her pale, and the Church restored to her ancient parity. From that hour she has resolutely insisted on subscription to the Confession of Faith; and from that hour she started upon a career of efficiency and usefulness to which no previous period in her history offers a parallel. Her Home, Foreign, and Jewish Mission schemes, and her ministry second in soundness in the faith, talent and scholarship to the ministry of no other Church in the world, as well as the tens of thousands of her intelligent and devout larty, attest how great and gratifying is the change that God hath wrought within her. Sometimes people wonder why Irish Presbyterians cling so tenaciously to the Confession of Faith. Our answer is that few know as we know the danger of regarding it with indifference, and the importance of suffering no departure from it. There was a time when unhappily we sat loose to it, and the result was that our betoved Church was brought well nigh to destruction, her life was para! s.d. her energies crushed, and her very kistence seriously endangered. We have looked to England, too, and we have seen a disregard to the Confession ending in the annihi ation almost of Presbyterianism in that land.

Wo are persuaded that the same cause would in time produce the same unhappy effect in this land. Is it any wonder then, that we rally around the grand old symbol public press this controvers, while it, a zericles presented were of rich material that enshrines our grand old faith, dereligious newspaper, rotuses, in its own and elegant in design. The whole eixem- termined to allow no sacreligious hands to

be laid upon it, and received to transmit it in its entirety to the generations that are to come after us. We are true patriots and true churchinen. We love our country and we love our Church. And because we seek the good of the one, and the prace, battle on its behalf, against all deadly foes Others may feel it to be an fik-some burden that they would gladly throw off, but we glory in it as one of the most precions legacies our fathers have bequeathed to We know that it is human in its origin, and not for a moment to be placed on a level with the Bible. But we firmly believe, and are fully assured, that it con tains the truth as it is in Jesus, and that the maintenance of its verities, and the diffusion and prevalence of its principles will lend lustre to our Church and glory to our land. Yours, AN IRISH TRUE BLUE.

"By Faith."

Editor British American Presbytbrian.

Sin-Why are the marvellous answers to prayer which occasionally occur not more common—the rule instead of the exception? When we think what our church life and work are compared with what they might be were this wonderful and mysterious power in full exercise among us, it is certainly worth enquiring regarding the faith which of old "obtained pro-

IS IT A LOST ART?

There is no doubt Satau has been laborng to impress this upon the Church, and that with much success. He would have us believe that the command "Have faith in God," for the removal of mountains, etc., applied only to the disciples, but there is nothing in God's word to encourage this view, and there is much in the history of the modern to stamp it a device of the father of lies to cheat the church of vast and priceless resources. Who that has read of the Lord's dealings with such men as George Muller, Dr. Barnardo, Pastor Harms, Wychern, Dr. Cullis, Moody, Spurgeon, etc., can have an in-telligent doubt about the matter?

is another difficulty which the enemy would press upon us, but God's word makes it abundantly plain that, while faith is his gift, yet it is trooly bestowed upon all who will receive it, and that the only hindrances to the possession and exercise of these gifts and wraces are in ourselves. Yes, it is not in Him that we are straight ened. The most plausible refuge would probably be

GOD'S SOVEREIGNTY

INSUPERABLE HUMAN INFIRMITY.

With what subtility would the enemy crase the line between innocent infirmity and the sinful mistrust which "limits the Holy One of Israel" in his working in us and by us. The true explanation is, "He did not many mighty works there because of their unbeluf. of their unbelaf. The mistake lies in the word "insuperable." I am convinced that the great su of the present day in the Church is making too much of natural gifts, and too little of spiritual, and limiting God to working only through the former, of at least in the ratio of their presence. As with the Church so with the individual. Low many kness are feeble and hands listless, because of the presence of infilmity and little natural Now what saith the Scrip-Does it not teach us that the much ability. worthes of the eleventh of Hebrews were "men of like passions" with ourselves naturally. That it was en spite of these infirmities that Elijah and Abraham achiev ed what they did "by faith." Yea, that it was when the great apostle, who studied their lives to good purpose, realized his own infirmities most that the sufficiency of God's power was most signally mamfested in him. To many there is a mystery about his paradox. "When I am weak, then am I strong," which nothing but an experience of the fruits of self abasement and self-surrender to the use of a trusted Jehovah will dispel. The world prizes self confidence in great abilities—and the Church has gone too much to its school. The successful Christian worker has to unlearn that lesson, and to find out how to sink self and allow Christ to be magnified in him, oro God will use him to "thrash the mountains"—to know what it is to be "a mountains"—to know with worm" in the hand of omnipotence. Is:

W. M. R. xlı. 14. 15. Uct. 25, 1875.

Arrears of Congregations. Editor British American Presenterian

DEAR SIR,-We have for some years imitated the civil authorities in assessing our congregations to meet the expenses of the Assembly. Might we not go a step further and collect what we assess?

I observe that several of the Presbyteries have not paid their fud share for last year. The greatest delinquent is the Presbytery of London, which has fallen far short of its obligations-several prominent congregations, according to minutes of Assembly, not having contributed even one dollar! The result is that Presbyteries that paid in full have again been assessed monies for which they were assessed last

Is this just? Have these Sessions in the London Presbytery no sense of honor? Is there no authority in the London Presbytery to see that justice is done? Object. tions may very fairly be taken to the principle of assessment. If it is a correct one why not raise all our finds by it? If it is I, why raise any of them?

I believe it to be unjust in its operation

at the same time it is impossible to justify the conduct of the London Freshytery in the humiliating position in which the minutes of Assembly, and the recent circular anent Assembly Fund place it. Yours etc., H.

October 28rd, 1875.

THE GERMAN LISTIMATES for 1876 are said to exhibit a deficit of five millions of dollars, showing that warlike operations and Avon have risen to an unusual are somewhat strained.

Fronch Evangolization.

To the Ministers, Members, and Adherents of the Preshyterian Church in Canada:

The First General Assembly having appointed a Board of French Evangelization, its Secretary, the Rev. Class A Tanner, is now prosonting its claims to congregations, and soliciting contributions to its funds, Your attention is therefore respectfully requested to the following:

I. The Object. The Assembly proposes to have the gospel preached to our countrymen speaking the French language, and o establish among them Mission stations wherever practicable; while at the same time the Missionaries of the Board supply ordinances to many neglected English, speaking Protestants.

II. The means employed .- The Board has under its care eight French ministers, three heentiates, three musionary tenchers, sixteen French students for the ministry, five French congregations, several in which French and English are preached and six mission schools.

III. The Folds occupied .- These are distributed throughout the Dominton from Windsor, Ontario, to Picton, Nova Scatia. There are thirty-one fields to which the labors of the missionaries of the Board have been extended, with encouraging sucoess, and others can be readily entered so soon as the church supplies the means of

doing so.
IV. Results.—Through the labors of Rev. Chas. Chiniquy, aided by Rev. Chas. A. Tanner, and Mr. Amaron, in Montreal, a very la ge number have already renounced the errors of the Romish Church, and fermed thomselves into a Presbyterian congregation. The St. John's Church, Montreal, formerly in connection with the Church of Scotland, being too small for the increased attendance, the large building known as Russell Hall was purchased at a cost of \$20,000, and is occupied every Lord's Day, and during the week also, by

large and attentive audiences.

The Prosbytery of Picton, Nova Scotia, reports to the Board that as one of the results of the labors of Mr. E. D. Pelletier, student, during the last six mouths, 125 persons have publicly renounced Romanism, and petitioned the Presbytery for the continuance of the services of the missionary. Reports of a similar nature come from other fields, showing the large measure in which the Lord is pleased to prosper the work. The Board, however, is greatly embarrassed for lack of means, and carnestly appeals to you for aid in spreading

the truth among this people.
V. Finance.—The estimated annual expense of prosecuting the work efficiently is about \$10,000 for which no o her provision exists except the free will offerings of the members and adherents of the church at large. This is exclusive of the price of the Russell Hall, on which payments must be made during the year. The necessity of liberal contributions in support of this work of the Assembly, and what is in many respects the great work of the

Church in Canada, is therefore apparent. Owing t many important and pressing duties, Mr. Tanner cannot visit all the congregations of the church, and as funds are so urgently required, that unless speedily furnished, the work must be diminished by abandoning certain parts of it, the Board, before reserting to such mea-sures, presents the matter specially to ministers, olders, managers, deacons, and Sabbath School superintendents, in the hope that prompt notion may be taken. All contributions should be forwarded to A. B. Stowart, Official Assignee, Montreal. By authority of the Executive Board, D. H. MACVICAR, Charman, R. CAMP-BELL, Vice Chairman, CHAS A. TANNER,

Montreal Presbyterian College Missionary Society.

Secretary, A. B. Stewart, Treasurer.

The seventh annual meeting of this Society was hold on Friday ovening, the 22nd inst. The meeting was largely attended. The Society's missionaries for the past summer presented their reports. Fire reports out of the seven were of a very encouraging nature, and showed syidesce of success, both by the liberanty o. the people in the various fields, and the num ber who, under the preaching of the Word, were led to profess their faith in Christ. Nearly all these uncared-for fields carnesily entreat the Society not to forget them next summer. Our missionary at the Ridge, North Hastings, suggests that the Society should help the struggling, but earnest little congregation there to build their church—a work which they have projected, but have not the means to accomplish. The Treasurer's report shows our finances to be so low, that great liberality will have to be shown by the Society's friends if we are to enlarge or even sustain our present Christian work of Gospel preaching and good doeds. Having the will to work for the Lord, we trust He will provide us with all the necessary means. The following gentlemen were elected as officers of the Society for the coming year :- President Society for the coming year:—President, T Bennett; First Vice-President, W. Gray; Sacond Vice-President, W. D. Russell; Recording Secretary, M. H. Scott; Corresponding Secretary, D. L. McCrae; Treasurer, J. A. Anderson; Committee, Measrs. J. T. Donald, O. E. Amaron, McKibbin, G. F. Walker, N. McPhee.
Rev. R. Campbol, St. Gabriel, street Church, was present by appointment to communicate information regarding mission work for the session. All entered

sion work for the session. All entered heartily into his project. Four or five stations are to be worked regularly during the winter. W. H. Scorr, Scoretary. the winter.

THE FRENCH GOVERNMENT Arsenal, 2 Brest, has been considerably damaged

by fire. Tun Bishop of Moosonee has a dioses of one million one hundred and file thousand square miles.

THOUSANDS OF OPERATIVES have been thrown or of work, by flouds in Shelfield, many collectics and iron works being flooded, The rivers Wye, Sersin. height.

The Doctrine of Final Restoration. A SCHMON BY REV. E. CAMPBELL, M.A., MONTREAL.

I Cor. xv. 24-28 .- 4 Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For Ho hath put all things under His feet. But when Ho saith all things are put under Hun, it is manifest that he is excepted which did put all things under Him. And whom all things shall be sub-

These verses describe the final winding up of the business which the Son of God came upon when, a Josus the Christ. He became a visible actor in the history of the world. What is here stated is to be the last act in the drama of his undertaking as Emmanuel; and it is to take place next in order after the resurrection. He became a man for a specific purpose— "to destroy the works of the devil"—and to this end the Father has "given Him power over all flesh, that he may give eternal life to as many as he has given Him' (John zvii. 2), and He is " sot far above all principality and power and might and dominion," and made "head over all things to the Church, which is His body, the fulness of Him that filleth all in all," (Eph. i. 21-24). It is important to note the fact, stated in both these passages, that averything was given into His hands as the Mediator for the advantage of His Church, or these given Him by the Father. Christ's work on earth, the work of His Spirit after His ascension, and indeed the whole past history of the world, had a reference primarily not to all men, but only to a certain proportion of them, called believers, saints, chosen ones. No honest and observant reader of the Bible will fail to see and acknowledge this fact. Salvation is not for all, but for those only whom God's grace singled out; and this salvation, even for them, could not be claimed as a debt, due by God to the sinful race. The very word grace implies something not for all, it were for all, and could be claimed for all, it would no longer be a favour. And then, as still further limiting this salvation, it is promised only to those that believe in Josus and oboy and love Him-and the number thus aco pting Him is everywhere represented as only a part of the race-the rest being set forth as blinded and disobedient, and as a consequence, reserved unto punishment. The entire Scriptures draw a contrast between these two classes of men, and lead to the general conclusion that as they occupy a different relation to God and righteousness new, so shall they in the great unknown hereafter. As the author of the righteousness of the righteous and the inspirer of their faith and hope, and their rescuer from the corruption of the grave, by Himself having risen from the dead, when this work is accomplished, Christ is represented in the text as giving up the special authority with which the Father had clothed him—authority over all beings and provinces, God Himself alone excepted. The end is the event that follows next after the resurrection and its accompanying business. But this consummation, called the end, the resigning into the Father's hands of the special power vosted in Him for the successful prosecution of His enterprize, cannot take place until the work for which these prorogatives were granted him, has been comleted-that is, until all rule and all authority and all power, hostile to His chosen ones, have been removed beyond reach of further harming them. All enemies to His undertaking must be overcome, before He will think of relinquishing the special powers with which He has been entrusted. As Joshua bade the captains of the men of war come near and put their feet upon the necks of the conquered kings of Causan, so it is promised (Rom. xvi. 20) that "the God of peace shall bruise Satan under the feet shortly" of Christ's people, and here we are informed of the period when this will of themselves come to love God or bushall be done. Whatever these enemies are made alive in Carist at the resurree of the fallen angels, inasmuch as "He took tion. "Death is swallowed up in victory." not on Him the nature of angels; but He Death is swallowed up in victory. Mortality swallowed up of life. So that the took on Him the sead of Abraham" (Heb. subjugation of enemies must have taken place prior to the resurrection. God Paying put all things under Carist's feet for a specific purpose, of course, He who gave the Lord Jesus this position must have continned superior to the Incarnate Son; and this superiority is acknowledged when Immanuel, having finished transgression and made an ond of sin, and brought in an overlasting righteourness for made au His elect, gives back into the Father's hand the legal prorogatives which He had exercised for a period; and honceforth imply that the homage due to Jesus by all God the triune Jehovahus before Christ's in is one of love and voluntary submission, carnation, shall exercise eternal sovereignty without the intervention of a Mediator the need for a Mediator having passed away with the salvation of His chosen

Jowerlass to hart them. But we learn elsewhere in Scripture that judgment is not to be passed upon men antil the resurrection has taken place. the Judgment seat of Christ; that very one may receive the things done in his body according to that he hath done, whether it be good or bad" (2 Cor - 10). "Whetevery man bad" (2 Cor. v. 10). "Whatsoever a man soweth that shall be also reap. For he that soweth to his flesh shall of the flesh raan teap corruption; but he that soweth of the Spirit shall of the Spirit reap life everlatting" (Gel. vi. 7, 8). The apostle Refaces this statement of the law of Rembution, with the significant words: Be not deceived; God is not mooked"—as much as to say, this law of His is one that espace be oscaped. It is after the resur-Robon that this law begins to take full At that great and notable day of the Lord, the multitude "that sleep in children of disobedience, has in the mystadust of the earth shall awake, some to terious providence of God, had allowed him

people, and the rendering of their enemies

everlasting life, and some to shame and everlasting contempt." "When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of Ris glory; and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on his right hand, but the goats on the left" (Matt. xxv. 31, 38). After pronouncing blessedness upon the former, "Then shall Hesay also unto them on the left hand, Depart from Me, ye cursed, into overlasting tire, prepared for the devil and his angels." "And these shall go an ay into everlasting punishment; but the rightcous also Hunself be subject unto Him that estate of retribution is only entered upon, put all things under Him, that God may therefore, it would seem, at the period be all in all." when Christ surrenders up the kingdom to the Father, and God, as the triune Lord, shall receive the administration over the various powers of the universe, which he had for a season bestowed upon Jesus, back into His own hands, whatever that means. So that whatever other passages in the Bible may teach as to the duration of the future punishment, the correct exegesis of the text and context throws no light upon it, although it is often quoted as bearing upon the sub-

It has been held by some that the subjection of Christ's enomies under His feet implies their reformation and restoration to the favour of God. But there seems no sufficient authority for maintaining that view. The very language of the passage is against it—the natural impression is that coercion had to be employed to produce the result stated—it was an involuntary aubmission, such as the evil spirit exemplified that had possessed the citizen of Capernaum, and that departed from him whon "Jesus rebuked him, saying, 'Hold thy peace and come out of him.'" If all beings, bad spirits and wicked men, are finally to be brought into a condition of holiness and peace with God through Jesus Christ, as some think and teach-and if being influenced by His love will be a necessary condition of the achievement of this result, then there is no hint in the present passage of any such relation between Him and the enemies referred to. The love of Christ is the mightiest moral power in the universe, but it has failed and still fails in innumerable cases in this world, to soften and draw the hearts of sinners. If it has failed, what other force could pretend to melt the obdurate hearts of the wicked? We are then forced to the conclusion that the subjugation of Christ's enemies, spoken of here, is not one of contrition and love and willing homage, but one to which they are compelled. It is a great mistake to sappose that because the characteristic power of the Redcomer is His love that, therefore, He can and will employ no other kind of power. Scripture teaches other kind of power. Scripture teaches quite the contrary. Buth the 2nd and the 110th Panlm, which are held to foretell the Saviour's dominion, represent him as em ploying force against those powers that refused His love, and stand in the way of His designs. "Thou shalt break them with a rod of iron: then shalt dash them in pieces like a potter's vessel." Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies." "The Lord at Thy right hand shall strike through kings in the day of The apostle Paul (2 Thess. ii. his wrath." 8, 10) when writing of the great enemy of the Christian Church, says of him, "Whom the Lord shall cousume with the spirit of his mouth, and shall destroy with the brightness of his coming." These who despise and resist his love on earth need expeet no quarter hereafter, according to the leaching of the Epistle to the Hebrews ·He that despised Moses law died with out mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith Le was sanctified an unholy thing, and hath done despite unto the spirit of grace (Heb. x. 28, 29). There seems to be no good ground for believing There that evil spirits or wicked men after death lieve in Jesus, as indeed the blessed was aunarantly no But death is destroyed when all designed to have a bearing on the destiny n. 16). The passage in Philippians (ii. 9, 11) which tells of the mediatorial acthorsty given to Jesus, as a reward of His successful carrying through of human re-demption, which we have been speaking of, -"Given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should con fest that Jesus Christ is Lord, to the glory of God the Father," does not necessaril on the contrary, in the light of what we have found in other passages, it will probably rather be on the part of many of the same kind as that rendered by unclean spirits to Him in the time of his sojouring among men. It is not likely the apostle thought of leaving the impression of the final obedience of all beings to Jesus, seoing that in the next chapter he speaks of "the enomies of the cross of Christ "We shall all stand before the judgment of "the enomies of the cross of Christ."

Stat of Christ." "Every one of us shall whose end is destruction" (Phil. iii. 18, 19), in an account of himself to God" (Rom. just as both in this letter and in the little of the continuous heavy to the continuou trasts them that are saved with them that

The terms employed to show the sa premacy that Jesus shall exercise over all beings in heaven and earth, and under the earth-subdue, put under Him, destroy-are all against the supposition that they are brought into a condition of moral purity, and become friends with God and His Christ. What these words seem to mean is that Christ shall vastly curtail the opportunities and facilities, enjoyed in the history of the world, by evil spirits and wicked men to molest and hinder the work of God on the earth. It is manifest that Satan, the prince of the power of the air, the spirit that worketh in the

in the past a powerful sway over human hearts and lives; but one chief errand of Christ into the world was to counteract his influence and regain the earth for God. This will be adcomplished by destroying him and his works, a hint of which, though it is in the figurative language of the apocalypeo, is furnished in Rev. xx. 1-3. This ovidently signifies when stripped of all that is figurative, that restraint is to be put upon Satan. And the subJuing and destroying and putting under of all those that are not in harmony with Him and the Father evidently implies the stripping them of their activity, and thus taking from them their power, while not depriving them of their existence. If this were done, there would be nothing to hinder God from being there aid to "be all in all" -all things would then have resulted triumphantly for the cause on which His heart was sot. This explanation also meets the exigencies of other two passages, quot ed sometimes in connection with the question of the final restoration of all beings to the favour of God: "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him" (Eph. i. 10) and (Col. i. 19, 20), " For it pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven." This latter passage is the only one I know of that comes near a definite declaration in the direction of the final reconciliation of the fallen angels and lost men with God, but yet it does not say so. It indicates plainly enough that the work of Jesus shall restore the harmony of the universe-even the physical world, which partook in the curse of sin, is to be renovated and blessed through the atoning work of Jesus. The result of his work will silence the authors of evil, and will forever render thom harmless - confining their sinfulness and hato to their own bosomsthe universe shall be no longer cursed by their malice and active machinations against God and His people. But some say, even though condemned men and angels shall not voluntarily come

to love Jesus and serve God, yet the effect of their punishment for a period, shorter than eternity, may be to dispose them to abandon sin, and seek reconciliation with God. Those who reason thus overlook the very important distinction between retributive punishment and corrective discip-line. Now, it is the former, not the latter, that is to be inflicted on the wicked who are cast into hell. "These shall go away into everlasting punishment" (Matt. xxv. 46), literally, shall become outcasts forever, branches that are cut off. A father chastises his son, and the chastisement, when admin istered in the right spirit and with the right view, will be productive of good results in his child, just because of the paternal relation which the father occupies. The child is on the footing of love and confidence to wards his parent, and therefore the chastisement does him good, corrects his ovil tendencies, and builds up his character in the right direction. But let a master beat his slave, let the gaoler flog a prisoner, and the same effects will not be produc ed; on the contrary, mere physical punishment is not of itself a reforming agent; probably the more it is applied the harder the nature gets that is subject to it. This seems to be exactly the character of the result produced on the condemued, as we gather it from the figurative language of the apocalypse. (Rev. xvii. 9-11). "And men were scorched with great heat, and blashphemed the name of God which hath power over these plagues, and they repented not to give him glory, and they guawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."
It is a mistaken view of the depraved human beart which tancies that retributive punishment will ever lead to the reformation of a sinner. Punishment may crush and break, but it will never soften the rebellious heart or produce in it true con-

But there are still two passages in which the theory of the possible, if not the probable restoration of all things to holiness happiness depends somewhat.—the 22nd verse of this chapter, and the passage m Romans, 5th chapter, in which there is a parallel drawn betwixt Adam and Jesus Christ. It is a striking characteristio of Paul that he concentrates his thoughts on one subject at a time, and separates it from all other considerations. Consequently, he is not careful to maintain the sistency of one truth with another. Cautious orthodoxy he pays little heed to—one thing at a time—and to bring it home to the understanding, conscience and heart, was what he aimed at. Now, applying this principle to the two passages before us, it would be foreign to the arift of the apostle's reasoning to sappose that when he said, "as in Adam all are dying, even so in Christ shall all be made alive was referring to spiritual life at all. He was arguing for the resurrection of the dead, and for that alone at the time. And he says that the fact of a future resurrection of all and sundry, depends upon the preceding fact that Jesus Himself rose from the dead, but there is no reference to any moral regeneration. Still less does the passage in Romans, in which righteousness, as introduced by Ohrist, is contrasted with sin, as introduced by Adam, teach that all men are at last to be made righteous. Paul, all through the chapter, is speaking in the name of believers, "when we were yet without strength, in due time Christ died for the ungodly." 'God commendeth His love toward as in that while we were yet sinners Christ hed for us; much more then being justified by His blood we shall be saved from wrath through Him." In the parallel which he draws between the first and secoud Adam, he loses eight of every body else except the Roman Christiaus, to whom he was writing, and his fellow-labourers in whose name he wrote—those whom Adam represented, and upon whem he entailed

He power to become the sone of God, oven to them that believe on His name, which wors born not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John t. 12, 13). "The first man, Adam, was made a living soul, the last Adam, a quickening spirit; the first man is of the earth—earthy, the second man is the Lord from heaven. As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly," (1 Cor. xv. 45, 48.) The all and the many, therefore, as applied to those who are made righteous by Jesus Christ, refer only to his spiritual seed, and not to the natural children of Adam. The point of the argument is, that Cheist was a represoutative as Adam was, but did not represont necessarily the same poisons. As to the abounding of grace, and the freeness of the gut, the aposile does not use these phrases as indicating the number of pursons over whom they prevail, but the intensity of their influence over those that receive thom. Righteonsness in the righteous shall be more thoroughly pervading than oven sur was in the sinful; this seems to me to be the natural purport of his language, and that which best harmonizes with the drift of his argument. I dismiss from consideration, in connection with this subject, two other passages that are cited in support of fine! restoration. The tirst, the Saviour's declaration, (Matt. xi. 02), "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," as if it gave a hint that other sins might be forgiven in the world to come. But, besides that the phrase was one in common use among the Jews, designed to be an emphatic nover, like our forever and ever, as Mark states it, "hath never for remas," (in. 29.) it seems to me most hild it and illogical to infer a positive of one tung from a negative of another. The second passage which I would rule out of the count, in this connection, is Poter's mysterious statement as to Christ's having gone in the spirit and "preached unto the spirite in prison." Because, not only has no sufficient explan ation of its meaning ever been given, but at the very most, that preaching was done only to a definite portion of the departedthe disobolient cont. upor and of Noahand we are not in orm it int the result was their salvation.

The conclusion to winch we come, then, is that there is no foundation in the word of God for wast is valgerly known as universalism, which dains that there is any punishment at all after death, nor yet for the fanciful doctrine of purgator, as taught in

the Church of Rome. As to the doctrins of the final salvation of the lost, which is a distinct thing from universal salvation as popularly understood, and is held more or loss firmly, not only by the rationalists of England, and the restorationists of the United States, but also by a considerable portion of the most evangelical divines of Germany -Tholuck, Olshausen, Lauge, King, Braune, Fron Muller-and which the ctures a very considerable portion of the semi-religious popular literature of the day-and for which lately one of our own ministers has put in a ploa, not of endorsation, but for further careful consideration—I do not think there is any warrant for admitting it. Any passages that seem to favour it are, at most, quite indefinite, and, therefore, cannot weigh in the scale over against the multitude of passages that manifestly teach that the sentences pronounced at the day of judgment are a finality in human instory. "Those shall go away into everlasting punishment, but the righteous into life eternal." The everlasting in the one case is the same as the eternal in the other, the always being, which is the nearest approach to the idea of eternity that is possible to our understandings, for we cannot conceive what eternity is. The duration of the punishment is to be coeval with that of the blessedness, and if the one may come to an end so may the other. Of course the Restorationists admit that there is to be future punishment, and they claim that their view does not relax any restraining influence which the thought of such puuishment should exercise; since they acnawledge that, it shall be inflicted ably for a portion of eternity, according to the magnitude of the offences of sinners. But after the lapse of a sufficient period, to give sinners according as their have been, they believe that then the wicked shall be reconciled unto God and restored to his favor. I have already said that the entire scope of God's word and providence up till now, is in quite a differ ent direction-only a select portion of the sinful human race are contemplated as heirs of salvation, and wicked angels not at all. So far as the conception of man can reach, so far as his thought can project itself forward into the future, his punishment is to extend, and the plan of salva tion is to continue as it has been in the For all practical purposes this is tternity to man. He can conceive of no other eternity. What may take place in the inconceivable beyond, that man's ap prehension and calculation cannot reach, i would be feelish in us to speculate. But it is not likely that there will be any reversal of the fate of men as fixed on the day of judgment; the righteous seem to be then placed beyond the reach of over again falling, sitting with Jesus on His throne, and going no more out, but being pillars in the temple of God; while the wicked shall be forever cut off from the

on the same principle as in the past. The real reason why many favour the doctrine of a final restoration is, I apprehend, not because they find much solid standing ground for it in Scripture, but because they feel that it would be, as think, more worthy of God than to damn any of his creatures for ever. It is on this ground the plea is put in for fallen angels as well as for wicked men. The answer is that it is dangerous for man to try to improve upon God, as he has made himself Rather, and who exercised faith in Him, were not his naturally, but spiritually, are not as your ways, neither are my "As many as received Him, to them gave thoughts as your thoughts." It is very

favor of God. We may presume that God's government in all the future will be based

doubtful ground to take, that a different course would be better than that which He has marked out for Houself. Tennyson has uttered a most beautiful aspiration in the direction of final restoration, hoping that good may somehow be the final goal of ill. He might confidently have believed that it will be so, even thousin the wicked are not restored as he could wish. The Lord's promise is that "He will make all things work together for good to them that love God, to them that are the called, according to his purpose." And even if a portion of the wicked are to be cent away into everlasting condemnation, we are led to believe that they will acquiesco in the justice of the sentence passed upon them, "Every month shall be stopped, and all the word shall become guilty before God." Good will be the end of it, of that we may be sure, although we may not now be able to see how. The 186th Psaim forecasts the principle upon which this result shall probably be based, in which, after recounting the several interpositions which God made in the course of history in favor of the children of Israel, it says after each of them: "For His morey endureth for-Israel, so we may well believe that God will make the wretchedness of the wicked contribute to the joy, even, and confirmation of the righteous. I will not answer those that hold that God's righteousness forbids this; the Scriptures declare that God might have destroyed all sinners and yet have remained righteous, it is of His grace that any are saved. As to its being unmerciful in Him to condemn forever, it may as well be said to be unmerciful to numsh for even a portion of eternity, or to punish at all. There is no difference in the principle, it is only as to the period during which the principle takes effect. There can no stronger an objection be brought against God's permitting the sinful nature of the wicked to continue in a state of punishment, as can be brought against his having permitted sin to enter into the universe at all, and to continue until now. But we see how in redemption this has been turned to His glory by exhibiting his grace. In like manner may the continuance of sin and misory in eternity contribute to glorify him in ways that we cannot The attitude that best becomes us is that of Abraham of old, who know, as we do, enough of the wisdom and goodness of God, to believe that he would be wise and good in the things which he could not understand, who staggered not in unbelief, but believed where he would not see, and trusted where he could not cons-

Need of Watchfulness.

When cast by Providence among sinful persons who respect us, we ought to be peculiarly watchful. The hatred of the ungodly, when poured upon Christians in the form of persecution is seldem harmless to their spiritual nature, but the friendship of the world is always to be suspected. When the servants of the high priest allowed Peter to warm his hands at the fire, had Peter been a wise man he would have been afraid that evil would come of it. We are disarmed by kindness; but it is nover safe to be disarmed in an enemy's country. 'Who,' says the old proverb, could live in Rome and be at war with the Pope?' Who can have much to do with sinners, and not have something to do with their sins? The smiling daughters of Moab did more mischief to Israel than all Balak's frowning warriors. All Philistia could not have blinded Samson if Delilah's charms had not deluded him. Our worst fees will be found among our ungoilly friends. Those who are false to God are not likely to be true to as. Walk carefully, if thy way lie by the sinner's door, and especially if that sinner hath nated a friendly part to thee .- Spur-

Anoruer sucrion of the Intercolonial Railway in New Brunswick has been

THE latest news respecting the movements of the Prince of Wales is that he ad left Alexandria en route for Bombay. and if all goes well he will soon be in India. It is said the native Princes are making grand preparations to receive the heir of the British throne. Griental pomp will do homage to Wesorn power. The occasion may serve to remind us how rapid are the developments which mark the history of the British Empire in India. The time is almost within the memory of living men when a private company of traders possessed the only charter of British rights in that country. That interest has given place to the sovereign power of England, which in India rules over nearly one fourth of the human race, and represents perhaps an equal proportion of the utilized wealth of the world. A few years ago that power was placed in jeopardy in consequence of theheadway attained by the most bloody and savage insurrection on record. Now all is peace and prosperity, and it is most fitting that the Prince of Wales should visit in official state that vast country which forms so important a part of his future inheritance.

Births, Marriages and Denths.

And the second of the second o

MARRIAGES.

At the residence of the bride's father, on the 23th inst, by the Rev J. A. McAlmou, of Markdale, Mg. Aronte Boyd of Arlomesis, to Miss Maggie k. McFarland, of Glenolg, eldost daughter of Mr. J. McFarland.

At the resilence of the bride's father 6st 23th, by the Rev R. Thynne, Mr Stephen Thompson: ct the Fown on Barrie, Ont. to Miss Annie, daughter of Mr. Donald McRao, of the Township of London,

DIED.

Died, of Diptheria, at Riversdale, on 20th ult. Annie, beloved daughter of John and Margard. Miller, aged 5 years and 2 months. Alth. a. h. younk in years, the gave pleasing evidence of being a "shozed vyssel." In Kenyon, Out. on the 6th ult. John Urquhart. a native of invernesshire, Scattand, agod 92 johns.

Choice Biterature.

Still and Deep.

BY F. M. F. SKENP, AUTHOR OF "TRIED,"

CHAPTER IX.

Bertrand Lisle found that his father had left a letter for him in case he should not arrive in England in time to see him alive. It contained the substance of the sud his-tory Mr. Lisle had told him on the last night of his life, and the expression of his carnest hope that his son might be able with the consent of his own heart to make Mary Trevelyan his wife; he added, that as the income derived from Mrs. Lisle's fortune upon which he had been living, would of course belong after his death exclusively to Bertrand himself, he had managed to set apart a sufficient sum to pay for Mory's board and lodging at Chiverley for one year, as he knew hat the Wyndhams were in too straitened circumstances to receive her on any other terms. The money, he said, he had already despatched to Mrs. Wyndham, with the understanding that as soon as she heard of his decease she was to write and invite Miss Trevelyan to come to them at once, so that the poor child might be spared the pain of knowing the arrange-ments it had been necessary to make for her maintenance during that first year. At its close Mr. Lisle carnestly hoped she would have her home with Bertraud to their mutual content and happiness—if not, he could but commend her to the care of her Heavenly Father since he had himgelf deprived her of the protection of both her parents on earth. On the day following the funeral the expected letter from Mrs. Wyndham arrived, written coldly but politely, with a request that Miss Trevelyan would let her know on what day she might expect her. Poor Mary would fain have lingered in her old home, with all its dear associations instead of going at once to utter strangers-for she had not even scen Mrs. Wyndham-but she know that the house was now Bortrand's, and that he wished to soll the furniture and give it up as soon as possible, in order that he might return to his post on the Continent, which he had left without any regular leave of absence on the sudden emergency of his father's illness. It so happened that important diplomatic interests required his presence there at once, so that he was unable to take Mary down to Chiverly himself, which he had specially wished to do, in order to judge by his own observation, what her chances of happiness were likely to be in her new Mrs. Parry had received no invitation whatever from Mrs. Wyndham, even for a time, to accompany Mary; indeed her name was not even mentioned in the letter, but she could not bear the idea of her poor darling, as she called her, setting out on her dreary journey quite alone, so it was decided that she was to escort Mary to the station nearest Chiverley, where some of the Wyndhams could be asked to meet her and there take leave of her and return to

London. They were to start very early in the morning, and Bortrand was to go down to Dover a few hours later on the same day. and cross in the night to Calais, so that the last moments in their childhood's home arrived only too soon for both of them.

On the evening before their departure some persons had come to see Bertrand on business connected with the winding up of his father's affairs, and Mrs. Parry was busily engaged packing up, so that Mary found horself alone, and tree to go and take a last farewell of the spot it most pained her heart to leave.

It was again the sunset hour; but not as on the two former occasions with floods of glory streaming from the gate of heaven. and the earth made lovely by the dying smiles of day. It seemed now as if mysterious Nature were in sympathy with the sadness of her human children, for the skies were covered with clouds as with a mourning veil, and 'ops were falling like tears from every flower and tree, left there by a recent shower; the moist air was soft; the low night wind rose sighing as the passing with noiseless stops along the church-yard path seemed well in accordance with

Mary Trevelyan went on, threading her way with scrupulous care among the graves so that she might not step on any one of them, till she found herself at the spot where Mr. and Mrs Lislo now lay side by side. She placed some wreaths of flowers she had brought with her on their graves as the last token of affection she could over show them; and then, leaning upon an old tombstone which stood near, she looked down sadly on the sods that hid from her the first friends of her helpless infancy, and and arst friends of net neipiess maney, and gave herselt up to the painful thoughts which, in the depth of her silent nature, were weighing upon her with an intensity of which her outward calm and stillness gave no sign. She felt that she had reached a point in her existence when the past lay all behind her like a fair and sunny garden within whose safe enclosure, the gnarded Years of her happy youth had passed in an atmosphere of ease and tenderness, where no storm or danger could disturb the peaceful air; while the future seemed to loom before her dark and menacing, fu'l of terrible possibilities, and of one most bitter certainty ose at hand which she well know con tained the sharpest pain she could in any way endure. She was about to be purted from him who was and ever had been more than all the world to her. Reserved and silent as she was in all her intercourse with others, Mary Trevelyan was no self deceiver, and she knew that all the vast capacity of affection which lay in the depths of her strong earnest character had been give once for all to Bertiand Lisle, never to be withdrawn or lessened till her heart should cease to beat for ever in the cold grasp of death; but as yet she knew not if the profound intense love she bore him was to her uturmost anguish or her very crown of bline No word on such a subject of course had passed his lips during the mournful days through which they had been passing, and she herself grow every hour more guarded and distant in her manner towards him, because the stinging fear to monted

roight, at least in a moa ure have betrayed the secret of her divotion to his son on that last night of full and final confidence between them. This thought was torrible to her, for itseemed to leave her expered to the dread that Bertrand might seek to make her his wife from compassion rather than from love, and it drove her to the resolution that she would not jet him even see the sorrow she felt at parting with him much less the faintest indication of her feelings such as they really were. Could she have imagned—as she did not in the least at the time—that Mr. Lisle would have lived to see his son again, not even to gratify his dying wish would she have made him the revelation which she did; and she could but trust that he had carried her confidence with him unbroken to the grave; if it were so she saw clearly that the course of reserve and almost coldness which in her uncertainty the felt comtrained to adept towards Bestrand might well have the effect of causing him to mistake her real sontiments altogether. If it should be that he loved her, however, as his father had assured hor, and his manner to horself since his return almost led her to believe, it surely could not fail that they should one day understand each other, and that Bertrand would then appreciate and forgive the line of action which her maidenly pride compelled her for the present to adopt. Meantime whatever the future might bring, this much was certain that on the mor row sho was to be separated from him not, as it had been hitherto, when he had merely gone away to his official post leaving her in his father's house, to which he could not fail to return on every occasion when he was able to absent himself from his duties; now, as the home they had shared together, the home that had been hers as well as his, was broken up for ever; she had no claim on him whatever, expecting such as his own heart might elect to give her, and she well knew how likely it was that the natural affection which might have drawn him to her in the familiar intercourse of former days, would now give place to some new sentiment drawn forth by the attractive society in which he would live habitually. She herself must turn away from him to go out into a cold strange world where she was not bound by the ties of blood to any human being; and despite his promises of visiting her, despite the hope that lurked even in this hour of despondency within her heart, it might be never again would the sunshine of his beloved presence bring light and love and happiness to her young forlorn life. The bare thought of such a possibility was too much, even for her strong patient spirit, and, as she clasped her hands tightly on the rough stone monument in the effort to control herself, she let her head fall down on them despendingly, while her frame shook with suppressed sobs. She was absolutely resolved that Bertrand should see no traces of tears on her face when they met again and only in this solitary resting place of the dead did she allow herself to give way to the momentary abandoment of grief, which swayed her slen ler figure like roed shaken by the tomust

It was thus that Bertrand Lisle saw her as he came quietly over the grave-strewn ground to join her. He had sought her when his business was done, and guessed that he would find her here—where indeed, he wished himself to come for this last hour, to take his final leave of the

spot where his parents lay.

Ee paused a moment to lack at her hefore she was aware of his approach, struck by the unconscious grace of her attitude as she leant in her dark flowing r bes, against the grey stone, with ner face hidden in her

fittle white hands.
She looked so young, so slight, so unfit to battle with the rough waves of this troublesome world, that Bertrand could well understand his father's anxiety to secure for her a safe and happy haven, where she would be sheltered from the storms that might overtake her in an

unprotected life.
"Dear Mary," In thought, as he advanced towards her, "I could have no fairer. sweeter wife if I sought the wide world

There was no sound of weeping from er lips as he came and stood beside her but in the powerful asitation which alle was restraining with all her strongth she did not hear his step. Very gen'ly he touched her on the shoulder. "Mary," he said. She started, litted up her face and saw him.

(To be continu. 1.)

The Nun of Jouarre.

Charlotte de Bourbon was the daughter of the Duke de Montpensier, of the roya house of Bourson. He was a stern Romanist, but his wife, a pious and gentle lady, favored the Protestants, although she was the only daughter of the Duke of Guise. In those days When civil strife was raging throughout the land, Charlotte pass ed her childhood in retirement with her mother, and was early instructed in the blessed truths of the Gospel. In their quiet retreat the Duchess wept and prayed with her daughter, and carefully sowed the seed which was in after life to bring forth such abundant fruit.
The property of the Duke, her father,

having become greatly reduced, he was not able to give his daughter the fortune due to her rank, and he resolved that she sh uld become a relujence. This was a bitto, croil to his wife; but the Duke would allow no interference, and at the early age of thirteen. Charlotte was consigned to the convent at J narre, in Nor mandy. She was of a bright and jayous nature, devoted to her home and to her mother, as 4 every feeling of her young heart revolted at the sacrifico required of her. Har beausful hair was cut off, and her rich dress exchanged for one of coarse linen or hair cloth. Several years passed away in this gloomy prison house; in the meantime the Duchess died; but her daughter's loving care was doned her even in her tast illness, the young nun was not allowed to be present at the funeral, or

to visit the grave of har mather.

In time she became reconciled to her condition, she was till that such selfdenial and suffering were acceptable to God, and would scoure to her the glory of him, because the stinging fear tormented God, and would scoure to her the glory of the great Cathedral of Antwery. Bells, rich by such unlawfat means, I do not her delicate spirit that possibly Mr. Lisle heaven. So excimplary was her life, and rung merrily, hags were hung at the mast. I envy them their fligotten riches.

so great her reputation for sanctity, that at a very early age she was made lady-abbess of Jouerre.

About this time some Protestant tracts found their way into the convent. The lady-abbase road them, and was rominded of the scenes and lessons of her happy childhood—the tractured Bible from which her mathematical sizes had deleted. her mother had given her daily lessons of piety and devotion, the tears and prayers of that beloved mother now passed away tower. Her mind was open to receive the truth, and she was led to put her trust in Ohrist alone. She could not be satisfied to keep this blessed truth confined to her own heart, but soon began to teach the nuns that their only hope for salvation was through the Cross of Christ, that they could never win heaven by any morit or works of their own. She learned to look with horror upon the life she had been leading; the hours spent in the counting of beads, the worship of the Virgin Mary and the Invocation of the Saints were bitterly mourned over, and she eagerly sought some way of escape from the life of bondage which imposed duties so repulsive to her culightened conscience. She continued her efforts to lead those around her to clearer conceptions of Christ, and of the duties enjouned in the Scriptures; and while she was thus engaged, the wars, which had been so long desolating the friest portions of their land, extended into Normandy. During a battle which raged around the numbery of Jouarre, the doors were thrown open, and the nuns were forced to seek slielter in the adjoining woods. Thus providentially delivered, Charlotte felt that there was no time to be lost in placing herself in a situation where she could openly avow herself a Protest ant. Traveiling from one place to another in disguise, she arrived at last safely at Heidelburg. Here she received a cordial welcome, and renouncing forever the errors of Popery, she joined herself to the Pro-testants of that city. Of course when it became known that the lady abhess of a convent, one of the royal family of France, had abandoned the Romish Church, there was no little consternation in the palace of the king. Her father indignantly threat ened that he would never forgive her, and fired with resentment against the Hugnenots, engaged with greater zeal than over in those frightful persecutions which followed the Massacre of St. Bartholo

mew's,
The unhappy fugitive had anticipated the probable consequences of her flight. She wall remembered the lessons of obedi ence learned at her mother's knee, and endly mourned the necessity which compelled her to a course which conflicted with the respect she would gladly have shown to her father; but the words of the Savi our, "He that leveth father and mother moto than Me, is not worthy of Me," satisfied her that she was in the path of duty. She signified her willingness to return her father, on condition that she should not be required to relinquish ber religion; but to this the Dake would not consont.

The Prince of Orange, hearing of her ex-traordinary piety, and the sacrifices to which she had been subjected on account of her religion, sought her hand in marriage. This great Prince had been already twice married At eighteen he married Anne of Egmont, daughter of the Count of Buren, with whom he lived happily unto her death, which left him a widowor at the ago of twenty-five. He then married Anne of Savony, daughter of Maurice, the great champion of Lu herauism.

The Prince of Orange was at this time a Papist, and the old Landgrave, Philip of Hesse, (grandfather of the bride elect,) strongly objected to the match, but the you g lady was determined to marry this noble and handsome Prince, and persevered with such obstinacy the the old Landgravo finally yielded. The marriage was colemnized with great pomp, and the wedding testivities were all on the most mag nificent scale, but it was an unfortunate match from the beginning, and it is difficult to account for such a choice on the part of a prince who was in every respect one of the most brilliant men of his age.

The Princess, who was only sixteen at the time of nor marriage, was without any personal attractions; she was not only deformed, but himped in her gait, and was said to have been cro-ked and porverse in body and mind. Her naturally stormy temper increased almost to forceity. She became intemperate, and finally died a wretched lunatic in the electoral palace in Saxony, in which she was imprisoned by her relatives. Her husband seems to have her relatives. Her husband seems to have Lorno her insolence with great patience. but could not be expected to mourn very deeply, whon, afters seventeen years of wedded misery, she left him, a second time, a widower.

He was sull in his prime at the time of his marriage with Charlotte de Burbon, whose exemplary character and talent fit-ted her to adorn the high position to which she was raised. Honored and beloved for her virtues, she was a model alike to the noble ladies of her husband's court, and to the cotta, ors by their humble firesides. The Prince is said to have lived very happily with this pious and devoted wife "the Lord had given him, a woman who ever conformed to his wishes, and was mexpressibly dear to him."

But this happiness was not to last Large rewards had been offered for the as-sussination of this noble Prince, and his life was in constant dauger. One day, as he was leaving the dining hall, a young man of small stature offered him a petition, and as the Prince took the paper, suddenly discharged a pistol at his head. The ball passed through the roof of his mouth, and came out under the left jaw-bone. "Do not kill him. I forgive him my death," he exclaimed, as he fell back into the arms of his attendants. The wound was at first thought to be morial, and for several weeks he lay in a critical condition. The Princess watched unceasin ly by his bedside, with her own hands Iressing his wound, and cheering him with

head of every chip, and it was a senson of universal thankegiving among all classes of people. But the Princess never recover-ed from the offects of her anxiety and faithful watching. Her health begun to fall, and in a few months she passed away, and was laid to rost in the great Cathedral, followed to the grave by loving and sorrowing hearts from all classes, without distinction of rank.

The couvent in which Charlotte Bourbou passed her youth, has long been in ruins, and its history buried with the forgotten past, but a descendant of its lady-abbess now cits on the throne of England. Her daughter was the grandmother of Sophia, Duchess of Brunswick. Sophia was the mother of George I., whose great grandson, the Duke of Kent, was the father of Queen Victoria, who is thus a lineal descendant of the Nun of Jouarro.—

Mrs. Fleicher, in N. Y. Evangelist.

"Charge it."

A simple little sentence is this, to be sure, and yet it may be considered as one of the most insidious with which people have to deal. It is very pleasant to have all the little commodities offered for sale in the market, and it is something hard to dony one's self of the same when they can this habit of getting articles, however small the charge may be, without paying for them, keeps one's funds in a low state

most of the time.

"I have no money to-day, but should like the article much," says a young man who happens to go into a store, and sees something which strikes his fancy.

"Nover mind," says the gentlemanly clerk, "you are good for it."

"Well, I will take it, and you may charge

And so it is that little accounts are opened at one place and another till the young man is surprised at his lia-bilities; which, though small in detail, are sufficiently large in the aggregate to reduce his each materially when settling day comes.

In many instances, if the cash were required, the purchase would not be made even had the person the money by him; but to some, getting an article charged does not seem like parting with an equiva-

Still, when pay day comes, as always it does, this illusion vanishes, and a feeling is experienced of parting with money and receiving nothing in return.

If there is an actual necessity of making a purchase, and the means are not at hand, there is a rearonable excuse for obtaining the same on credit; but when the article can be dispensed with until payment can be made, it is much to the advantage of the purchaser to do so.

"We must have a nice set of furniture, says a young couple about to be united in marriage, "but we have not the means, however, we will get it and have it charged." And so they start life with a debt hanging over them for which there is

Were there any certainty of health and supply of labor, it would place rather a different construction upon the master. But considering the fluctuations of business and the uncertainties of hie, "Chargo it" is a mischievous phrase.

The Appian Way.

This road was built three hundred and thirteen years before Christ was born. It commenced in the heart of the city of Rome, passed under Porta Capena, extended and extends through Capua, Terracina, Beneventum, on to Brundusium. Here and there, this covered appearance accountlations of ages, but miles upon miles of it remain, solid, clean, smooth, safe to horse and man as the day it was finished.

The Roman Stranahan who built this road was a park-maker. He was the man who wanted to drain the Pontine Marshes, that Garihaldi wants to drain to day, and he wanted to make pleasure grounds of them for the people. The cost of this road, of course, was enormous; but it nevertheless was the cheepest road in the

end that man ever built. The way that road was built was as fol-

lows: In the first place, a good substruc ture was dug down to. From this all loose soil was carefully removed. Then stratum after stratum comented with lime as raised on this, and on the last of these was had the pavement. The pavement con-sisted of blocks of stone joined together with exceeding care and nicety of dovetailing, no interstices being apparent. There are none apparent on it to day, after a world's travel over it for a decade of centuries. The best part of it yet visible is nearing Terracina. Over that read marched the heavy legions of the Casars, with their cumbrous waggons and their pon derous catapults, and over it the male and female charioteers drove their four in hand to the sunny Adriatic Sea, as we our fast teams to Sneepshead Bay. They have not even marked the surface.

Lawful Callings,

BY THE BISHOP OF MANCHESTER.

If a man cannot go down on his knees and pray to God to biess the calling in which he is engaged, that calling is neither an honest or Christian one. How can a gracer who sells twelve ounces of tea to the nound in tend of sixteen ounces, ask God to bless him in that calling; or how can a man who adulterates his beer ask God's blessing on his dealings? A joiner's is a iawful, houest trade; but if joiners can-not earn their wages fairly and do without scamping their work, how can they ask God so prosper their lawful trade? not even say a publican's calling is not a lawful one, neither do I say that a publican cannot be a good and hencet Christian; but it a publican offers temptations to induce workingmen to spend their wages with him, instead of taking them words of encouragement.

His recovery was celebrated with great home to buy food for their little ones, he is rejucing throughout the land. He went in a duration spirit. If publicans do get that he said median and a constant spirit. If publicans do get that he said median means. I do not.

Fervent Prayer.

The river that runs slow, and erceps by the proof that rune slow, and croeps by the banks, and begs leave of every that of grass to let it pass, is drawn into little hollows, and spreads itself in smaller por-tions and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every abstacle, making it even as its own brow, it stays not to be tempted with little avocations and to tempted with little avocations and to croop into the sea, but pours through full and useful channels. So is a man's prayer; he moves upon the feet of an abuted appetite, it wanders into the society of every trifling accident, and stays the corners of faury and talks with at the corners of fan sy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passions and strong dosire, a swift motion and a hungry appente, it passes on through all the intermediate regions of clouds, and stays not until it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.

Individual Responsibility.

God deals with us singly, and we must deal with God singly. We have little con-cern with what others do, but every thing with what we do ourselves. Let us live, and think, and speak, and act as if we and God were alone, and as if the whole weight and responsibility of His work upon earth lay upon us, as lie upon us it does to the full reach of cur power to bear it. We are responsible for our souls and for the souls of others. I constantly feel in what a very different state the church and world would be, if every man who is called a Christian had his heart on fire with divine love, and, like the Christians of apostolic days, wont every where proacting the word. I do not mean the speaking in public to many, which must ever be the gift and calling of a few, but I mean the frank, candid, spontaneous, unaffected speech with which one who loves Christ may tell another of the beauty of his Master. Were every Christian thus to act what an enormous power would be set to work, and an agency which holds at once in its hands a! the avenues and influences of our vast social life! What a blessing might not be expected from above if every man did what he might do for Christ! use the phrase advisedly, because I am sure that all that God puts in our power to do God means us to do. He that does nothing in vain, but in His exact conomy nover wastes a drop of water or a dead leaf, has not given time, talent, money, position, influence to be thrown away. We only need the zeal—heaven given fire of the Spirit—the all constraining, all-sub-duing love of Christ.—Times of Blessing.

The Present Condition of Christendom

The duty of promoting union in religion is elevated by special causes at the present day into a peculiar solumnity, while these causes also envelop it in an extraordinary intricacy. The religion of Christ as a whote, may, even the pallid scheme of thoism, is assailed with a sweep and vehemonce of hostility greater probably than any former period. While the war than any former period. While the war that the reciprocal antagonism of Christian bodies is perceptibly initigated within it, or that the demarking spaces between them ore narrower than they were. Most singular of all the greatest of the Christian communions, to say nothing of the smaller, are agitated singly and severally by the presence or proximity of internal schism. The Papal Church has gone to wer with portions of its adherents in Armenia, in Germany, Italy, in Switzer-land; besides being in conflict with the greater number of Christian States, especivily of those where the Roman religionis professed. The relation of the Church of England beyond St. George's Channel however euphomistically treated manner quartors, are dark and darkening still. Even the immovable East is shaken. The Slavonic and Hellenic, or non Savonic, cloments are at present, th ugh without doctrinal variance, yet in sharp ecclesiastical contention, and a in Bulgaria, not discountenanced by Russian influences, disturbs at its own door the ancient and venerable See of Constantinople and its sister Patriarchates.-Mr. Gladstone, in Contemporary Review.

Honor from the Scriptures.

Do not think it enough if you learn to spell and to read, and to say the words of Scripture, but seek to learn the truths of Scripture. Do as the bees does. A bee when it sees a flower, does not fly round and round it, and sip it, and then off again, like toolish idle butterflies. It settles of the fliwer and sucks the honey out of it. You should do as the bees do; you should settle your thoughts on what you read, and try to suck the honey out of it. Almost overy verse in the New Testament has its honey. Almost every verse contains a spiritual truth fit to nourish some soul or other .- Maria Harc.

Trial of Mr. Tongue.

Mr. Tongue was charged with being "at unruly evil, full of deadly paison," and in proof of the charge, the law book was produced and a present sited from James in duced, and a passage cited from James in 8. The defendant replied that it it were 8. The defendant replied that it is were not for Mr. Heart, who lived a little way below hun, he should be as innocent as his neighbours. Mr. Noes and the Messis Eyes, and in support of his position, he cited a passage from the same law book. Matt. xv. 18. The Court decided that his distance were according to the control of the court decided that the mathematical states are the court decided that the mathematical states are considered to the court decided that the mathematical states are considered to the court decided that the mathematical states are considered to the court decided that the mathematical states are considered to the court decided that the mathematical states are considered to the court decided that the court decided defence was a sound one, and that nothing really good could be expected from Mr.
Tongue until a radical change should take place in his neighbour Heart.

It is not good for Ohristians to be split up into attle scots or cat ries, calling themselves "God's little flock," the "small meetingism" only limbers around the Church of God; and what are called undopositions. Bro called undonominational gathernesita halls, and essed by somehody or mobods only ten I to disintegrate the Courch.—Dr. Donald Fraser.

Scientific and Ascful.

M. Sarek, a professor at Neufehatel, has found a plan for keeping eggs. Whilet they are fresh he coats them with paraffine, and they are said to keep without any trace of change for two years.

ARTIFICIAL DOWN.

In Paris " artificial down" has come to be more highly valued than the natural down, because it is much lighter. It is made from feathers of any kind by cutting the barbs of the feather from each side of the quill, putting them in a stout cloth sack, and rubbing them between the hands, as a washerwoman does linen. Five min-nies' subbing will have mixed the mass into a feli-like substance, rendering it homogeneous.

ASHES FOR PEACHES.

A correspondent of the New York World A correspondent of the New York World writes: "I find it pays to put wood ashes and lime, and a light sprinkling of salt sround each peach tree. The top earth should be removed from the trees before the ashes, lime and salt are put around it. If the trees are not all unthrifty, it will relief the trees are not all unthrifty, it will restore them to life again, and in a short time they wi' look as thrifty as if nothing had been the matter with them. I think this helps to make the fruit stay on. I would advise every one that has a few trees to try what I have recommended, and see if their fruit does not ripen better and grow finer than when they are left to have their own way."

HINT TO BUTTER MAKERS.

Among the many devices for keeping butter in a manner that will preserve the fresh rosy flavor of now, with all its sweetness, is the following from the Dutchess Farmer, which is said to be entirely suc To three gallons of brine strong snough to bear an egg, add a quarter of a pound of nice white sugar and one tablespoonful of saltpetre. Boil the brine, and when it is cold strain carefully. Make your butter into rolls, and wrap each separate in a clean white mushin cloth, trying it up with a string. Pack a large jar fall, weight the butter down, and pour on the brine until all is submerged. This will keep really good butter perfectly sweet and fresh for a whole year. Be careful to not put upon ice butter that you wish to keep for any length of time. In summer, when the heat will not admit of butter being made into rolls, pack closely in small jars, and, using the same brine, allow it to cover the but or to the depth of at least four inches. This excludes the air and answers very nearly as well as the first method suggested.

THE MOSQUITO.

According to the recent revelations of a thysician, the mosquito has been shame-fully abused, and instead of being a plague, should be regarded as a public benefactor. The mosquito was created for the purpose of driving man from malarial districts. Its presence is a warning; but if man will not need the warning, what does this pub-lic benefactor do? Why, it injects hypo-dermically a little liquid which serves a double purpose-it renders the blood thin enough to be drawn up by the hungry insect, thus affording him a good meal; and as this liquid contains the principles of quinino, a useful homeopathic dose is thus idministered. Such a theory must recontile every reasonable being to the slight inconvenience of what are popularly known as "bites," and should make us grateful for that considerate benevolence on the part of the mesquite in thus administering a preventive against malaria. It should not prejudice us against well educated mosquito practitioners that there are some quacks among them who give overdoses, and don't stop to inquire whether or not the patient lives in a material locality.

VALUE OF FLEEP.

The London Lancet says: "The greatest strength can but rotard the day when anxious labor, prolonged through the hours which should be those of rest, strains the physical powers too far, and the con-thation of the strongest gives way at last under the high pressure of a statesman's rest can preserve in boalth and energy those who work with the brain. The long-con-tinued and unimpaired power of one of our own Prime Ministers is well known to have been in a great measure due to his habit of spending one-third of his time in deep, a habit with which he would allow authors to interfere. Who can say how much would be gained in length of life and useful energy could our professional classes follow his example?"

KEEPING CELERY.

One of the best modes is that adopted by Peter Henderson, and described in his Gardening for Profit. He banks up the blants early in autumn, only oucugh to keep them upright, or else he can set them s foot apart each way when set out, so that by slanding so thick they run up without any banking at all. These are taken up ou dry days only, and set in very narrow ditches, dug just as deep as the length of the plants—those for carry winter use about the end of October; these for mid-winter about the 10th of November, and those to last towards spring, as late as flost will permit, say 20th of November. They are set compactly together, upright, with no earth except what goes on the cools. The ground where the plants stand must be high and dry, so that no water can ever stand in the ditches. The portion to be used early in the winter will need but lille covering; but the covering for the reit should be gradually desponed, so as to exclude the frost, until a foot or more in death. epth. Forest leaves would doubtless be est for this overing. It must be applied gradually, so as to allow some ventilation, and provent decay. Colory thus treated, may be readily taken out whenever wanted. It will be understood that the blunching process in analysis of the blunching process in an all the blunching process. sprocess is completed while the plants to in these trenches.

Eveny good thing springs from honest dustry, while almost every iniquity is a result of dissipated wealth and aristotatio idionees.

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspopsia, another with palpitation, another with trouble of the breast, another with pain here and there, and in this way they all present slike to themselves and to their easy going and indifferent doctors, separate and distinct diseases. Assuming them to be such he prescribes his nills them to be such, he prescribes his pills and potions; when, in reality, all these symptoms are caused by some uterine disorder. While they are thus only able perhaps to palliate the disease for a time, they are ignorant of the cause, and encourage their practice until large bills are made, when their suffering patients are no better in the end, but probably worse for the delay, treatment, and complications made, and which a proper medicine, directed to the cause, would have entirely removed, thereby instituting health and

comfort instead of prolonged misery.
From Miss Lorinda E. St. Clair, Shade,

Athens Co., O., Oct. 14th, 1872:

"Dr. R. V. Pierce, Buffalo, N. Y.—
Your Favorite prescription is working almost like a miracle on me. I am better already than I have been for over two

From Ella A Schafer, Zanesville, Ind. Aug. 8, 1872:

"Dr. Pierce.-I received the medicine you sent me, and began using it immediately. As a result of the treatment, I feel better than I have for three years.' From Mrs. John K. Hamlin, Odell, Ill.

Mar. 19, 1872:
"Dr Pierre.—The Favorite Prescription has dine me good, which I am very thankful for."

Dr. Pierce's Favorite prescription is sold by Druggists.

Special Notices.

ELECTRICITY! THOMAS' EXC. LSIOR EC-LECTRIC OIL!—WORTH TEN TIMES ITS WEIGHT IN GOLD .- Pain cannot stay where it is used. It is the cheapest medicine over made. One dose cures common solo throat. One bottle has cured bronchitis. fifty cent's worth has cured an old standing cough. It positively cures catarrh, asthma, and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas' Eclectric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the agent left, it acts like a charm—it was slow first, but takes splendidly now." H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eclectric Oil, 1 am nearly doz. Thomas' Ectaetric Oil, I am nearly out, nothing equals it. It is highly recommended by those who have used it."

J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I have only I bottle loft. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Eclectric Oil. I have sold entirely out. Nothing takes I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton. P. Q., writes—"The Eclectric Oil is getting a great reputation here, and is daily called for. Send us a further supply without de-lay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclec-tric Oil. We find it to take well."

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Gentlemen, —I feel bound by a souse of duty, and a desire to benefit my follow-beings, to make known the wonderful effect of your Indian Rheumatic Cure has had in my case. I suffered from rhouma tism for six years, and tried everything said to be benificial without obtaining life. Against such high pressure only the varying habit of regular and sufficient nothing more; but my husband hearing of nothing more; bu' my husband hearing of your medicine wished me to try it, and with a doubting heart I tried one bottle. and I was so much relieved by it that I tried another, which completed the cure. I hope you will publish this, for these are facts, as many in this neighbourhood can testify. Hoping your medicine will reach every one afficieted, I romain, yours turly, Mrs Wir Scort.

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There is no preparation offered to suffer ing humanity that has made so many per-manent cures as Hagyard's Yellow Oil.

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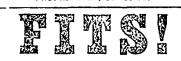
Has been thoroughly tested since first introduced for Bronchitis, Asthma, Catarrh, CONSUMPTION, and all diseases of the throat and lungs.

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We would caution parties wishing to use our PECT RAL BALSAM that owing to the large sale our medicines has at ained there are many small dealers getting up Balsams under of ier un ues which do not contain one particle of B dsam in their composition. Ask for HAYGARD'S PECTORAL BALSAM

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CURE OF EPILEPNY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLN.

Persons laboring under this distressing malady, will find likace a Epilepny. Units to be the only remedy over discovered for curing Epilepsy or Falling Fits.

The following continectes should be read by all the sufficient they are in every respect true, and should they be read to the suffery, be will do a humane act by cutting this out and conding it to him.

A MOST REMARKABLE CURE.

A MOST REDIARRICABLE CURE.

SETH HANCE, Baltimore, Md - Dear Sir; Seeing your advertisement, I was induced to try your Epileppite Pills. I was stacked with Epilepsy in July, 1833. Immediately my physician was summoned, but the could give me no relief I then consulted another physician, but is seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician, iv as cupped and bled soveral different times. I was concarily stacked without any premonitory symphosocies. I was often attacked to my seemed the considerable of the consultation o

IS THERE A CURE FOR EPILEPSY:

IS THERR A CURE FOR EPILEPSY?
The subjoined will answer
GRENADA, Miss., Juno3.—SERIS HANCE.—DearSir:
You will flad enclosed five deliars, 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. My sen
was badly affilted with fits for two years. I wrote for
and received it we boxes of your Pills, which he took according to directions. He has never had all since, is
was by my persuasion that Mr. Lyen tried your Pills.
Hils case was a very bad one, he had fits ucarly all his
life. Persons have written to me from Alabama and
foguessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
falled to cure. Your, etc... C. II Gyr.
Grennds, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS,

BY HANCE'S EPILEPTIC PILLS. BY HANCES EPILEPTIC PILLS.

TO SUTH S. HANCE—A PORSON in my employ had been afflicted with Files or Epilepsy, for thirteen years; he had these states at intervals of two to four weeks, and offentimes several in quick succession, sometimes continuing for two or three days. On several occasions they lasted until his mind appeared totally derauged, in which said he would continue for the state in would continue for the present of the state in the state of the

STILL ANOTHER CURE.

EVILL ANOTHER CURE.

Ecad the fellowing testimental from a respeciable citizes of Greada, Mistassippi.

Sern 8. Hanca, Baltimore, Md.—Dear Sir: I take great pleasure in relating a case of Spansa, or Pita, cared by your invaluable Pitlls. My brether, J. J. Ligon, has long been efflicted with this awild disease. He was first attacked while quite young. He would have one or two spasms at one stack at first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pitlls the had them very often and quite expere presenting him, body and mind. His mind had anfected certously, but now, I am happy to ezy, ho is curred of those fits. He has onloyed fine health for the last five most hills mind has also returned of the order of the breast of directing others to be romody that will cure them. Yours, respectfully, etc., W. P. Ligon.

Bent to any part of the country, by mall, free of postage, on receipt it a tenants on Address, SETH B. HANGE, 103 Schmar of Hallmore, Md Price, one box, 53.

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LIVER PILLS,

Hepatitis or Liver Complaint, DYSPERSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

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

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Dr. C. M'Lane's Vermifuge Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of

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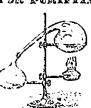
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The reputation this excellent medicine enjoys, is derived from its curse, many of which are truly marved by the scroul out discovery when the system sees, where the system is one of the sort adically the sum of the organism undermines the constitution, and invites the attack of enfection from the organism undermines the constitution, and invites the attack of enfection the organism them, en some favorable occasion, rapidly develop into so of the office in the organism seems of the system seems of seems

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

and Tuesday of Decomber, at 10 a m.
SAUGHS N. Next ordinary meeting of Prosbytery
at Mount Forest, Knox Church, on the 2nd Tuesday of Decomber, at 20'clock.
BARRIE. The Presbytery of Barrie will meet at
Barrie, on Tuesday, 7th Dec., at 11 a m.
KINGSTON.—Nort meeting to be held in St
Andraw's Hall. Kingston, on the second Tuesday
of January, 1816, at three o'clock p.m.

Tenews—Nort ordinary meeting in the lecture

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

Paris—Presbytory of Paris meets in Knoz Church, Ingersoll, on the second Tuesday of December, at 20'clock p.m.

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