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Contributors and Correspondents.

table be at hand a native does not think of laying his paper on it to write, but still holds it in his hand, and it is thought more elegant, to make the lines slope, but I forgot whather it should be up, or down. One way is elegant, the other quite the reverse. So there are high fashions in Nablous as elsewhere. The boys seemed very well taught in Scripture there, as in all Bishop Gobat's schools, the Bible and its Gospel truths are the one thing made of supreme importance. What a contrast this school. and the bright looking boys was to a Moslem school which I passed in the street.

It was in a dark vault sort of a room, which, with its grated window without glass, looked more like a prison than anything else. 'Squatted on its damp, dirry floor were a number of buys, some illing, others shouting their lessons aloud with a manifest desire to appear very industrious. The master was blind. But that was of little consequence, the beys were only to learn to read the Koran, and that the master knew enough of by heart for his purposes. In fact while the children appeared to be reading they were really just repeating off what the master had drummed into their memories. This is quite a common mode of learning ito read his a bristein sollools, so that many who read could not make out a word of anything but the Korau. In it they got to know something of the words and pages, so that they can make out where they are in it, and read on partly from memory, but if another book is handed to thom they are quite at sea in it. Twenty:first of March.—At last we made

our expedition to Samaria. Mustapha had sore feet, so Mr. F. took his own little servant boy to attend us, seeming to think a third person added to our safety. He kept up with us on foot very easily, and was most useful in gathering the lovely flowers which we passed. He soon saw I liked variety, and seemed charmed when he could bring mosomething new. The ride & Samaria takes about two hours and a half by the ordinary way, which is down the vale of Nablous westward, till it opens into the valley from which the hill of Samaria rices. Mr. F. was afraid to attempt the usual track, the valley was so Gooded, so we took what I think must be a more of God's Word. beautiful route, crossing the western continuation of Ebal to a little glon which led us down to the plain below Samaria. The riew of Nablons from this hill north-west when on our way, home the slauting, especially when on our way, home the slauting, rays of the declining and struck up the long rally, and lit up the domed roofs and minarets of the city, with the crags of Ebal on one side, and the yerdent figs and vines of the terrnous of Gerizim on the other. Both hills are torraced and cultivated, but Ebal looks grim and barren, Gerizim cheerful and verdant, the chils that jut out here and there only making the folloge look the fresher and brighter by The view of Samaria is very striking from the side on which we appeared in sacroning, purely from the side on which we appeared to the sure place. On our way home, proached it. The hill is pretty well wood-however, p.or Mr. F. met with a rather and near the summit a number of impleasant tumble. We were passing tolumns still remain standing in rows, look-through a stream, the banks of which were ing stately oven in decay. They form a deep bed of black mud. The mud was that of a long colonnade which ornamented a so soft and deep that it proved too much cone of the principal streets of Samsria, for Mr. F. s hrave hitle donkey, which terministing in a triumphal arch. The sunk till its nose was nearly buried. It was present little village was so low and wretche ovident that it could never stringle out ad that it was ecorosly visible as we ap- with a rider on its back, so there was noth growned, so did not mar the beauty of the ling for it but that Mr. F. should tumble off tonies of the wretched buts which form its way to terra firms, but leaving M. F. conclusion the Rev. Dr. Cochrane was take a contrast to the splendid remains in a regular mud bath. Such a sight he presented by the Shareholders of the Cold was before he could get out. He could be with a pure of money and Toiling up the steep path we passed ! trees, where we rested and ato our lanch and get the boy to scrape and wash has before exploring the ruins. The present inhabitants of Samaria bear

yerr bad cliaractor. They did not mo-Colour boy soomod hardly to like going attenuance on me that brought min into such a predicament. He here it very good such a predicament. He here it very good man brought it quite pleasantly, and shem. humouredly, but not more so than his wife, humouredly, but not more so than his wife, though she did look somen hat agilest at the life, admiring the columns which the whon she saw what a state his clothes will staid event. The here it was the head. stand ereof, and marvelling at the

indeed become as an heap of the field, and as plantings of a vineyard."

The columns stand in cultivated fields, or

tracks have a day to dry bulley I set off.

discioses, and transcending in importance Meantine the day of the post from Join Meantine the day of the post from Join any that are likely to occur for a long time salem to Europa was approaching, and I to occur. The crowds that were present was most anxious to get there in time to without house boin shorted how deeply these great events moved the hearts of our people. It is a matter for profound thankful ness that nothing took place is connected with the former to may the harmony or to These is a nice Protestant boy's school at his post raise of an angular of the remains of an angular, As we ask and ask of letters.

There is a nice Protestant boy's school at his post raise of an angular, As we ask and off letters.

There is a nice Protestant boy's school at his post raise of an angular, As we ask and off letters.

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There is a nice Protestant boy's school at his post raise of an angular, As we ask of the post raise of an angular, As we ask of the post raise of an angular, As we ask of the post raise of an an plusgling it has a same near suffering series who can be a found a brother, and the post raise of an an east suffering series who can be a found a brother of the coins for saile of the coins for sailed the sailed the coins for sailed the coins for sailed the coins for

courts. The gentleman, whose allegation was so sufeliousus, and comported so tlig with the place and the eccanon, is, we banove, an able and excellent minister, and sincorely attached to the dectrines of the Confession in the main. As he grows older, and becomes better versed in the theology of our Church, and more familiar with the Scriptural action on which it rests, and abundantly presented. The spirit of ne will, we ventere to hope, he as roudy anion and brotherly love was in very to resent, as he is now to make, an attack deed abroad. Every heart felt is presence, upon a work compiled by great and good men, centuries ago, cordially assented to and fittally believed in by many of the greatest and best of our race in succeeding ages, and anohored deep in the affections of millions in our own. Yours truly, An Elber in the Presenterian Churon

IN CANADA IN CONNECTION WITH THE CHURUR OF SCOTLAND.

An Lducated Ministry.

Ifter BRITISH AMBRICAN PRESERVEDIAN.

Sia,—The key note sounded at the opening of Knox College, and taken up by most of the other speakers, was that of "An Educated Ministry." The point in the history of the church from which they started was the education of the apostles by Christ himself, whom he called to follow him, and afterwards formally ordained to the office of the Gospel ministry. Prior to that, however, we think, with good reason, that there was an educated ministry during a considerable part of the Old Testa-ment history of the church. Scripture does not say uch on this matter, but suough, we think, to warrant us to arrive at the above conclusion.

A careful study of Scripture unfolds the church laws as laid down by the lawgiver church laws as laid down by the lawgiver himself, and certain customs which, although not established by divine precept, yet were honored by divine approbation. Notably was this approbation given to a certain class of prophets. It is generally thought that the prophets were those who were inspired to predict future events. These were prophets, according to the strict meaning of the word, but they were not all the prophets. So far from that, they were only a very small fraction of the Scriptural prophets. Another, and by far the largest class, existed a a succession almost, if in t altegather, unbroken from the lays of Samuel, if not before that

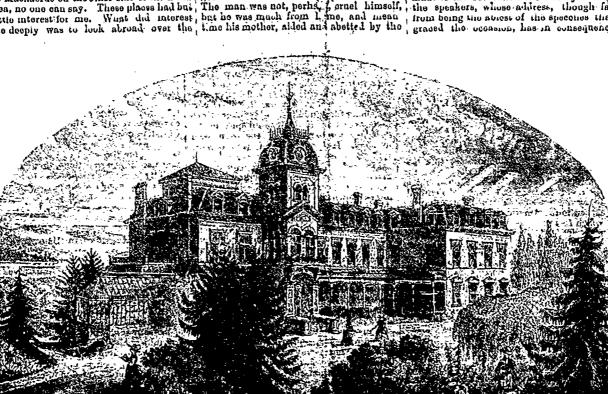
The first and principal class of prophets was inspired by the Spirit of God to speak or write the prophecies recorded. These or write the prophecies recorded. Incoming was not necessarily plous. Balaam, for instance, was a wicked man. Nor for instance, was a wicked man. Nor hand any particular tribe. These were they of any particular tribe. These spake as they were moved by the Holy Ghost, and their words were recorded for explanation by the prophets and sons of the Prophets, as well as by the New Testament ministers of the Gospel.

The second class of prophets was those who were educated to explain the law to the speople. When the institutions for training men to this office were established is difficult to say. For a cortainty it is known that one existed in the days of Samuel. Those in the course of training, and who had completed their education, were called "Prophets," "Sons of the Prophets," "Menof God," "Seers." At the time Saul sent to apprehend David and Samuel, they found the latter as he was appointed, standing over the company of the prophets whilst they prophesied. This incident alludes to an institution which had been fally established for a period longer or shorter prior to this time. It is not improbable that this institution had fallen So far from that, we think that the opposite may be inferred from the rules Moses gives to try the prophets and prove their truth-fulness or faisity.

Their position as teachers is evident from such passages as "I have sent unto you all my servants the prophets, daily rising up early and sending them," "and speaking, but ye heard not.

Those students under Samuel's care were taking part in certain rengious/services called prophesying. These were not the tabernacle services. It was at Kujath-Jearim whilst they were at Ramah. Nor were they predicting future events. We believe they were exercising their natural gifts to quality them to go through the longth and breadth of the land to teach the people the law of God. The same conclusion will be arrived at, though in a round-about way, when we consider who those were who were sent for to meet Elijah in that singular contest upon the sides of Mount Carmel. The prophets, not priests, of Baal, were gatuered from all parts of the country. These prophets had been sent out as teachers in the places of such prophets of Jehovan as had perished in the persecution waged by Jezebel, or had gone into voluntary exile, and the one hundred whom Obad all had protected during the storm of blood. After this event the prophets of God had resumed their duties, and increased so as to have two colleges, one at Bethel for the Ten Tribes, the other at Jeriche for Judah.

If this order did not exist when the New Testament Church was founded, it would appear to have been formed by divine command. Probably it never became extinct, also that many of the prophets, like that "great company of the priests," became obodient to the fault. The office of apostle died out with the apostles, but those of evangelist, prophet, toather, would, being of the same nature, settle down into that of minister of the Gospel. Although the data we have to base the assertion that a properly educated ministry existed under the Mosiac economy, be not very extensive, rat, we think it sufficiently strong to support it.



PRESBYTERIAN YJUNG LAD IES' COLLEGE, BRANTFORD.

plain where the camp of the Syrians must have stood on that memorable day when the Lord interposed in behalf of Samaria, causing the "host of Syrians to hear a noise of chariots," a 1 to fly in terror, thus bringing on the fulfilment of Enema's prophecy that "a measure of fine flour should be sold for a shekel" in the very city where mothers had been boiling their children for food. Looking northwards too, we could see the hill over which the same prophet brought the bands of Syria from Dothan, after his servant's eyes had been opened to see that numerous as these enemies were, a far larger hand of invisible protectors kept watch and ward around him. Here too came the proud Naaman, domanding to have his leprosy healed; and from hence he pursued his journeying probably east Nablous, and across the hills I had looked on from Gerizim, till he fills I had looked on from Certzin, til nofound Elisha, and was sent by him to wash
in the despised Jordan. How real all
these wonderful incidents seem after
standing on the very spot where they
occurred, and marking that the present
letate of the proud city of Aliab in every
most minute particular confirms the truth

That visit to Samaria has left most sunpy memorics in my mind. The day was magnificent, my companion was most kind, and could fully enter into all my feelings as regards the sacred associations of the place; the scenery was levely, and the wild flowers more varied and beautiful than I bould have conceived possibly; such bril liant tulips, and adories, cyclamens and anemones. Even the colours were of all bright hues. There was a beautiful bush very plentiful, something between our olive and broom, and its bright guiden blossoms wore very aweet scentul. only drawback to our enjoyment was my poor horse's back, which still needed great caution in saddling, putting pads of rags to They form a deep bed of black mud. The mud was with a rider on its back, so there was noth into the mire, and then the donkey made the Samiria of Herod's day, and was before he could get out. He could not on to a pleasant spot shaded with fine only go to the stream at a safe place, not knowing how to keep my gravity, yet asliamed of wanting to laugh at the ridionlous figure he cut, when it was his kind attendance on me that brought him into

We hoped this fine day was the begin ning of settled weather, at alas I it due not last, and I had still to wait four days. the light shout in an direction. This had still to wait four usynching the other day, are events second the building the other day, are events second the stiller according to the minutely longer before I could get away from building the other day, are events second the stiller according to the minutely longer before I could get away from building the other day, are events second the stiller according to the other day, are events second that the past history of High. Samaria has tabletus, for it was necessary to let the

priest, persecuted the poor delicate wife most a bominably, because she would not give up her faith. The priest termented her to wear an image of the Yirgin, main taining that her delicacy, and the fact-in Palestine a disgraceful fact—that she had no children, was all to be traced to lier Protestantism. The poor girl was apparently a real Christian; her training in a Protestant School in Jerusalem had borne good fruits; she would not give way to the persecution, but her health sunk under it. Her sister's husband hearing how ill she was, came from Bethlehem to look after her, and to take her to the Protestant Hospital, where eventually she died in peace. Even his presence in the house could not protect her from the visits of the pricet, who tried to force her to receive the host before setting out on her journey, and when she refused, told her she would in consequence probably die on the road. The pretty delicate creature looked so frail and gentle, that I felt that nothing but the power of God's Spirit could liave enabled her to stand firm through beating and starvation, for the cruel mother-in-law would not even get such food as the poor sick creature could eat. She was never allowed to attend the Protestant service in Nablous. She was truly a lone, one of the Lord's hidden ones and I felt really thank ful when I heard of her peaceful death.

(To be Continued.)

PRESBYTERIAN YOUNG LADIES COLLEGE, BRANTFORD.

it his recent visit to Brantford the Li atemant Governor went to the Presbyterian Ladies' College, was presented with an address, and roturned asvery cordial

and appropriate reply. We are glad to learn that this Institution under the new arrangements and un der the abia squerinter lence of Rev. Lr. Kemp, continues to prosper. The staff of teachers has been considerably enlarged, and everything promises a brilliant future. On Friday, the 15th inst., there was a Drawing Entertainment given at the Institution. In the course of the evening there were rendered by the pupils various proces of music in admirable style. At its lego with a purso of money and a very liandsome clock, accompanied by a very flattering address, to which the Dr. replied in appropriate terms.

Knox College.

Editor Baitish Avenican Phese Fieblan

Str. The year 1873 will long be memorable in the annals, of the Prosbyterian Courch in this country. The consummation of the long-desired union in Inne last,

the reference met with a stout and sturdy disclaimer. We should have been surprised and grieved too, if it had not. We know something of the voneration which Presbyterians every where cherish for the Confession of Faith, and of the sensitiveness with which they regard every unfriendly reference to it. There nover was a time when it was dearer to their hearts than it is at this moment. Our fathers asserted, maintained, and defended it, and their children are resolutely resolved with God's help to do the same. Our recent union has been constructed on the basis of it, and were any attempt now made to cast it aside as a falling fetter, or to mutilate it to any extent, the peace of our Church would be terribly disturbed, our happily-consum-mated union would be shivered into fragments, and a blow dealt to the cause of nto decay, and had been by Samuel rePresbyterianism that would probably be modelled and established on a better foottelt for generations to come. Our only ang. It is not likely that the Jews wore surprise and regret is that, when in an without prophets from Moses to Samuel.

So far from that, we think that the opposite publicly piedged to maintain and defend it, it was described as being in some ro-spects a fetter to them. The allegation did not meet with an in-mediate and earnest outburst of he sest indignation. It is with the greatest possible satisfaction we learn from your journal of last week that the unseemly and most anfortunate allegation was not allowed to pass altogether unchal lenged. We rejoice greatly to learn that met at once with a firm and displied protest on the part of the Rev. Mr. R bb, protest on the part of the flow. Mr. R. ob, the able and accomplished minister of Cook's Church, Toronto. The Church at large owes the reverend gentleman a debt of grat tude for his manly and man's needed disclaimer; and we have reason to know that the debt has been readily acknowledged, and is being cheerfully and cordially paid. Everywhere and on all hands his conduct is spoken of in terms of the warmest approval. It is with pride the warmest approval. It is with pride and pleasure we record the fact. We sincerely hope the time will never come whon our ministers and people will be in-different to the good old faith our fathers loved so well. The book that enshrines it may be a fetter to some minds, but it can not be too loudly proclaimed that it is the faith of the Presbyterian Church in Canada, by which she is propared to stand or fall, and which she is resulved to transmit in all its integrity to generations yet born. We sincerely hope our ministers and people will always to rendy to do battle on its behalf, and we feel strongly that is would have been a something to fill the hearts of our people everywhere with eliams and sorrow, if, at the opening of our theological halls, and in the presence of Professors in our Colleges, and of a large assembly of our ministers and elders, the allegation that it is a fetter to us had been made and allowed to pass unchallenged.
All honour to the gouldenan who uttered
the manly protest, and may he be long
spared to lift up a noble testimony on behalf of the truth as it is in Jusus. At the half of the truth ag it is in Jesus. same time, we have a strong saking that the few words that the Rev. Mr. Robb uttered are all that is needed, and should be sorry if the matter were drugged into our Uhurch

come to be more speken of than all the

rest combined. We are not surprised that

J. B Swyr. Og

Enstor and Teople.

The Boyhood of Jeaus.

" And the child grow, and waxed strong

How thoroughly human this is? It was a real, true humanity, which in him was united to divisity. Here is a true Calilean child, a real Israelitish boy. Here is the human nature in its process of development. Its proper qualities are becoming coming forth into manifestation, into ful and evident possession of their substance There is a proper growth of healthy and perfect childhood, advancing toward healthy, and perfect and strong man-

houd. Was there in Nazareth, think you, or in Galilee, a more resolute boy, a braver boy, than Josus? Had there been in Rome or in Sparta? He "grew and waxed strong in spirit." "The grace of God, which was upon him," did not make him feeble and spiritless. Titero was in him the untural connection between healthful bodily growth, and increasing strength of mind.

As he climbed the hills about Nazareth as he plied the lighter tools in Joseph's shop; as he fed temperately at the table and slept soundly under the roof of that home, which, if lowly, we can never imagine untidy or unwholesome-he grew and his frame increased in size, and his limbs in vigor, his spirit waxed stronger day by day. It increased in energy, in courage, in fortitude.
We cannot imagine him rude, boisterous, It increased in energy, in

turbulent, ready to quarrel with other boys, or to tyracize over them, when he found himself the stronger. But can you imagino him scared by any blustering young Nazarone, turned aside from duty to human parents, or to God, by any rough boy's threats, or any proud girl's

Boys, true piety will not make you tame spiritless, cowardly. Study your Bibles to learn what kind of a boy Jesus was. To be like him will make you both manly and gentlemanly .- H. A. Nolson, D.D.

Do What You Can-

A case of sorrow is before you. You cannot restore the joys that are fled, nor bring back the bright face and dear form now forever absent; but you can repeat some sweet promise of the Comforter, re hearse some grief of your own, on which there fell a heavenly balm; or if your tongue falter, give a loving grasp of the hand, and drop a tear of sympathotic

grief.
In the life of the home it may seem to you that you are the humblest and least important element of the household circle. All right. You have not so large a power to guide and strengthen others as many another member of the group. But you can bring always a gentle presence upon the same, the light of a loving smile, the calmness of patience, the inspiration of hope, the charm of an unselfish spirit. You can take burdens, perhaps, if you cannot

And every where in general society you can move, not as one for whom the world was made, proclaiming by look and gesture, "Give me room!" but as one made to serve the world, making way for others, giving, not claiming room, allowing others a share of the sidewalk and crosswalk. standing up in the street car that infirmity may sit, giving your place there to what we call the "gentler sex," and every where seeking the happiness and comfort of

others at cost of your own. Be assured, each of you in the fellowship of the church, that you have a part to per form in the work of the church. You may excuse yourself properly from one kind of demonstration, and another, and another but something you can do, and such as you have you must give.—Pacific.

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 every morning. is to carry with us in all our wayfarings through the world! The future is always The shadows broud over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. have no anxious questions to ask. This is enough for all that is coming, "The Lord's mercies are new every morning." morning yet to break upon us may be heavy with storms. No matter; the new mercies vill not fail. Come, live a com fortable, happy, and thankful life. Don't borrow trouble. Don't be cast down with care or work. Take up each day as it comes, certain of this, that whatever it lay upon you to do or to bear, it will bring new mercies for new deeds.

The House of Simon.

An order was recently issued by the Sultan for removing the old walls and dismantling the fortifications of Jaffa. In entting a gate through a water battery at an angle of the sea wall, built by Vespasian, and directly in front of the reputed house of Simon the tanner, they came upon three oval-shaped tanners' vats, hown out of the natural rock and hand with Roman coment, down very near the sea, and similar in every respect to those in use eighteen con turios ago. There is also a fresh water spring flowing from the chilf close by, long known as the town spring.
The discovery, at least, proves that the

house on the rocky bluff above, and from which steps lead down to the vats, must have belonged to some tanner, and, as it is not likely more than one of that trade would be living in an amail a place as Jaffa, this, in all probability, is the dente oal epot where the house of Simon stood with whom Peter was sojourning when he saw his wonderful vision, and received the servants of Corner as, who came all the way from Casaroa to have the apostic visit their master in that city. A codar beam was also found under a section of the wall, deeply imbedded in the sand, showing that this was the very port where Solomon landed the timber for his grand temple on Moriali.

Correspondence.

THE RESERVE OF THE PROPERTY OF

(Continued.)

Dar Public Schools. idibi: British American Presbytsriam. Sm,-Your issue of the 18th August has just now came under my notice, and l must beg leave to make a few remarks on some of the articles therein. And first respecting the article on the "Manners of Canadian Boys;" and I am sorry to admit that the remarks of "Teacher," though severe, are well deserved. On one point only he is completely mistaken, and that is in stating that the teacher in our public schools is prohibited from using the Bible. The use of the Bible in all our public schools is sanctioned, but not indeed, imperative, and I have the authority of the Ohiof Superintendent for stating that the reading of the Bible is not only recommended, but practiced in more than threefourths of our Ontario public schools. There is a form of prayer for opening and closing schools, printed on the covers of the school Register, which are supplied to the schools by the Education Department, and I am surprised that "Teacher" should be ignorant of this. The Chief Superintendent of Education has also written a title book of religious instructions for the schools, entitled "First Lessons in Christian Morals," founded on the Bible, and commanding it in the strongest language he could employ. I am by no means certain whether the use of these little books, both in the Public and Sunday achools, is not doing harm rather than good, by leading those who read them to neglect the practice of drawing the Water of Life from the pure fountain of Scripture, unless great care is taken, not only by superintendent and teacher, but also by parents generally, to counteract this ten dency. As for your remarks under the heading "Abortion," I have no doubt of their correctness, and I fear the demoral-ized condition of our young folks may be traced to the American Dime Novels, with which this province was flooded some years igo. These kind of novels is now published in Toronto, and sold in the bookstores, throughout the Province as well as on board the railway cars also. The booksellers would probably be offended if they wore not considered respectable men, and yet they are taking their customers money and giving them in return what may justly be called moral poison. These pernicious publicatious have the effect of vitiating the taste and corrupting the morals of our youth of both sexes, and the co-education of the sexes does not tend to improve matters in this respect, especially in towns and cities. When large numbers are collected together there will always be found some black sheep who will corrupt those about them. You might have added that the practice of anti-natal infanticide for which the American women have long been notorious, prevails in Canada to an extent which few, if any, outside the medical profession, have any idea of. A very serious defect in our present school system may be found in the programme of studies prescribed for our public schools, which is doing a very serious injury to the children that attend them, on account of the multiplicity of the subjects comprised in it. Nothing should be taught in our public schools except what are generally known as the three R's, with English grammar and spelling, in the advanced classes Geography and Canadian History. Botany and entomology can only be successfully taught when the teacher is competent to give practical lessons in these sciences. Other subjects should be relegated to the High Schools, Grammar Schools, and Collegiate Institutes. The inevitable result of attempting to teach so many things in our public schools, is that those pupils who are naturally dull become disgusted with their books and confequently stupid oafs, and those who are naturally clever and possess good memories, become conceited prigs, knowing a little of everything, and nothing well. As for the compulsory clause, that is a dead letter, because its enforcement is left to the school trustees. and they will not enforce it, because they are naturally unwilling to quarrel with their neighbors, and besides if they proferred a complaint before any magistrate in the township, and he thought proper to dismiss the case, the trustees would have to pay the costs out of their own pockets, and it is unreasonable to expect them to encounter these risks as they are not paid for their crouble. The proper person to enforce this clause is the School Inspector for the county or riding. He is well paid for his time, as indeed he ought to be, and in addition to his pay he should be allowed the expenses attendent on such prosecu That people are beginning to find out that our public school system is a failure, is proved by the increase of denominational schools and colleges, and also of private academies, where the sexes are taught separately, and their religious and moral training cared for, as well as their ordinary education; but only those who will not stoop to have their children edu cated at the expense of other people, and who are comparatively well off, either will or can afford the additional expense of those schools, and then they are in addition compelled to pay their share of the tchool taxes in the sections in which they reside. As for separate schools for Roman Catho lics, I see no good ground for refusing them a share of the Government funds, at least so long as State aid is given to any school The Roman Catholics pay their own school taxes, and no Protestant is compelled to send his children to their separ ate schools, or to pay any part of their school section tax. As for the assist ance they derive from the public revenue, they pay their share of that revenue, and so long as they do that, they have a right to their share of that portion of the revenue which is appropriated to the support of the

schools. No man has a right to demand

pay for it themselves. As these institutions are now managed, the children are draughted from the High Schools into the Grammar Schools, not because they really require them, but merely to enable these schools to obtain a larger share of the public money, a practice which is injurious to the children and morally dishenest into the bargain. If Government aid were altogether withdrawn from the public cohools, chould have to pay a higher school rate than I do at present. Still, as it would be greatly to the advantage of those who sttend the schools, I should not begrudge the additional expense. Poor school sections and Normal schools should be supported at the public expense, but no other

Ex-Skoretany-Treasurer.

Congregational Union Again,

DEAR SIR,-I have read with some in

terest the articles in your paper on the

subject of Congregational Union. The

article in your issue of the first of October

attracted my attention because of its one-

Editor British American Presbytrrian.

sided and expario statements, and because of its failure to cover the whole ground and meet the wants of many vacant congregations. I quite concur in the fact stated that the Synodical Union was carefully gone about, and that the same care should be used in trying to bring about congregational union. I am also free to admit that the interest of ministers, as well as congregations, should be considered. Your correspondent has left us in the dark as to who he is or where he lives, with which I find no fault. There is an animus ap parent in the article which sufficiently indi entes its paternity. I regret that your cor respondent has indulged in language which indicates a want of that caroful spirit manifested by the members of the meeting. If the blessing of God cannot rest on those congregations who "fling aside voluntary assumed obligations, and drive ministers from their manses to seck homes elsewhere," will that blessing rest on ministers who to the manifest injury of the Church with which they are identified, as well as vacant congregations in the same neighbourhood, continue their ministrations when the circumstances of these congregations call loudly for their removal? Have these congregations no rights, no interests, no responsibilities? Is it not as much the duty of churches to took to the religious interests of the families and the interests of the cause of Christ as well as to the temporal interests of their ministers? Is the spirit of division and separation to be festered still, in order that some ministers may have a piece of bread, and shall any minister dare stand in the way of union when God himself, the Synod, the Assembly, and the hundreds of thousands of Presbyterians, with some few exceptions, are urging his people to be one? What truth and justice can there be in allowing a minister to enjoy his comforty, manse if he fails to feed the flock of the the adherents of his own congregations wander from his ministrations, if the young people of his Church asks for bread and he gives them a stone, if what he gives to the Church is chaff in stead of wheat, is it unjust to ask such a minister to resign his charge, and can it be expected that a congregation that has had the pure "milk of the Word," the subbroad of life" administered to them, should wish to unite with another congregation where a minister, lacking these essential elements, of fitness, charge. The pasterate of such a minister may be very pleasant to him, his manse may be very comfortable, but are these things (good in themselves and necessary for a certain state of existence; to rank in importance with the interests of the cause of Christ? And if a minister thus supplied by the Church fails to meet the wants of said Church, would that Church be just to itself, or faithful to the trust put into its hands, if it should allow such a state of things to continue? And is it to be supposed that a vacant congregation could, even for the sake of union, accept such a man as the minister of their choice illi any hone of spiritual r correspondent says in his own locality there are two congregations, one with and the other without a pastor, and he says that all that is necessary to make things easy is that the vacant congregation make a bon-fire of what he calls their passions. Poor vacant congregation! The best word your correspondent has for them is not very complimentary. Who are they? Where do they live? Are they men without either sense or grace, that your correspondent dare to insult them thas? Have they no souls, no power to think for them-They are without a pastor, and so without either grace or judgment. What a suffering condition they are in; they have lost their pastor, they have lost their religion, they have lost their manhood. th vare governed by passions which ought to burnt, poor fellows! But what about other congregations? Oh! they have a a stor, he is an "able and an accomplished man," and of course the members have no passions that need burning up. In my locality, Mr. Editor, we have two congregations, one with and the other without a pastor. I do not wish to say that the vacant congregation is governed by passions. They are men that think for them elves. Whatever they may lack in other respects, they are willing to make any reasonable sacrifice of feeling and sentiment to promote a union; and the church with a pastor, though they have not manifested that exuberance of Christian charity of which your correspondent writes which opens the arms of his friends so wide that they (the vacant congregation) would be embraced and engulphed by said church so as to, lose their identity, these friends of ours have treated us and spoken of ut as men, and as Christians, and as good intelligent Presbyterians; they have said our differences have continued long onough, lot us unite, let us be one, let us prove to the world that we are one, let us unite on a sound Christian basis, let the coagregations units, and when united let

these congregations say these vasted sights. should be burnt up in a boufire; they both say that every interest should be considered; and both say that no man, be he minuster, older, descon, or member, ought to put his individual or family interest on a par with the interests of the cause of Christ, that for the good of the church individual interests ought to be sacrificed. And I most succeedy hope the church everywhere will sustain such a sentiment, and teach your correspondent, "Pax," to regulate his tone and language when writing about vacant congregations, that uncharitableness in thought and expression is a sin not to be telerated, even in the person of an able and accomplished pastor. Many of these now composing vacant congregations are descendants of men suffered and died in the cause of Christ. rather than yield to wrong, or unite with those who held wrong views or were guilty of wrong. For the cause of truth they left their pleasant pastarates and comfortable manses; they counted not their own ease or their family comforte; no, not even their lives doar, in comparison with the interests of the Church of God. I am glad to learn from your paper and other sources, that in many of the congregations and among many of our ministers, a better state of things provails, that members of vacunt congregations are not regarded by their more fortunate brethren as men governed by "passions," but that there is a disposition among both ministers and people to treat each other with that consideration and courtesy which their standing as Christians call for. And, above all, I do rejoice that some ministers have shown such an exuberance of Christian thought and feeling, and sentiment, as to voluntarily leave their " pleasant pastorate, their com-fortable manse," in order that the union of the Presbyterian congregations might be consummated, that the "exuberance" of Christian charity has led them to sacrifice their own interests, the interests of their families, for the good of the church, and that vacant congregations, though affected with "passions" that deserves to be burnt have come in for a share of their kind and Christian consideration and forbearance. Yours, truly, RAX.

definitely about vested rights. Neither of

God Created Man in His own Image."

Editor British American Presbyterian. SIR,-God, we read, having framed and fitted up this vast fabric of earth in a way worthy alike of its owner and intended oc-cupant, having created, suspended and balanced the greater and the lesser lights, and settled the economy of the whole host of heaven, at length, with all the solemnity and majesty of Deity, as well as with the maturity of divine deliberation, and as if with a peculiar effort of divine power and skill, "the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. In the image of God created He him male and female created He them." says the Word of God. But what says the word of man. We need hardly say that a theory has been lately broached and blazoned before the world, associated with great names, and assuming to itself great pretentions. This theory has not, howto recommend it, having been carefully exhumed out of the rotten rubbish of an ancient heathen philosophy well nigh 2,500 years ago. About that period Anaximander, a Grecian philosopher, held and taught that our globe was supposed to consist originally of a raixture of land, and water, and that it assumed its present condition from the action of the sun evaporating a portion of the original moisture. So long as the earth was more moist than it now is, the sun's action was greater,, and that by a process similar to what may now be seen on a smaller scale in marshy regions, it produced what where called fermentous bubbles in the humid ground, which, being outwardly enclosed by filmy bladders, were converted within into living creatures by the heat of the sun. Soon these living creatures burst their shell and came forth

upon the dry ground. fect, and lived only a short time, but through the process of a progressive development, every successive species was of a higher stamp than its predesessor. Man, he taught, did not attain at once to his present perfect shape and complete equipment on the earth; that he was originally a fish and reached his perfect development gradually upon the principle that the higher forms of life were all evolved from the lower. Now, while the reader may readily and rightly smile at such a conceit yet it is nothing more nor less than that which a Lamarck and a Hobbes laborious ly laid hold of and modified and amenced in a by past age, and which in our own day the author of "Vestiges of creation," tegether with a Darwin and a Huxley, or the principle of progressive development, have modernized and expanded into a pretended and very pretentious philosophy. True, this theory received different names and assumed different aspect in the hands of its successive advocates and devotees and while such a theory has been heralded in, and hold up before the world under the distinctive names of "progressive devel-opment," "origin of species," and "na-tural selection," the latter implying that the higher and the stronger species by mutual selection and combination con sume and destroy the weaker and lower and that such a process ceaselessly per petuated becomes the grand producing cause of organic perfection; yet, by such theorizing it would scent that men first emerged from the bursting bubble of the miry swamp, to become what he now is, only a little lower than the angels; and it upon the same principle, we may suppose that angels are but a manifestation of matured manhood, man may soon, on the principle of natural selection, master the difficulty, and thus rising in rank, ero long, not only claim kindred, but equality with angels. Thus such philosophers unitedly and unhesitatingly declare that man was not made in the image of Cod, but through a process of former than more from the State than a plain English the church in that condition call a ministed usages of the church in that condition call a ministed usages of the church and those who is the church and the vacant congregation of the church, and the vacant congregation of the vogetable matter first into the Schools, and Collegiate Institutes, should agree to this; but the paster speaks in-

amid all this philosophying, we are not furnished with a single fact to show that individual species change in the course of time in such a manner as to produce at lan species different from those known before.
Until then the facts of nature are above to have been mistaken by those who have collected them, and that they have a dif-ferent meaning from that now generally ferent meaning from one now generally assigned to them, we shall consider the transmutation as a scientific mistake, untrue in its facts, unscientific in its method; and mischievous in its results. In short all this is but patent proof that man bas all this is but parent proof state than not found out many inventions, and to all the advocates and abottors of such a system advocates and abortors of such a system we would simply say, that amid all the arguments they have adduced to show that man is but a matured monkey, it forcibly that there is yet mother end. strikes us that there is yet another and stronger than any they Lave yet presented and that is, that man can be found capable of maintaining such a theory.

How the whole seene changes and cheen is when we turn again to the Word of the living, life-giving God. There we read, and the heart glows as we read it, that when the earth was to be fashioned and furnished, and the ocean to be poured into its appropriate bed; when the firmsment was to be stretched out and garnished, suns to be lighted up, and systems set in motion, God had simply to say, "Let then be," and they were. But when man was to be made, the great Creater who fainteth not nor is weary, seems to make a solenn pause; retires for the while within Himself, and looks for a model by which to frame highest and the hearts. this, the last, the highest, and the best of all his earthly creatures, and can find that model nowhere but in himself; and then, and not till then, do we hear the divise declaration, "Liet us make man in our con-image." Thus in man were fuely blends the beauty of earth and the glory of heaven; his body framed from the one is a model of terrestrial gracefulness, while his soul claims kindred with the other, and reflects the glories of the diving image. Such is to us the simple and only satisfactory solution of the origin of man. Glenmorris.

Nandom Rendings.

Jesus is enough for each moment as

MOTIVE doth, as it were, consecrate the thing.
On, how the Lord hatch the lefty, self-

A MAN must be healed before he can

walk, or fight, or run.
You will soon find what logalty is, if you are a child of God, and walk unevenly before Him.

THE word runneth very swiftly, said an English clergyman. "We do not make use of the Word of God enough. I have often found, in conversing with persons in distress of mind, that my talk and very little to comfort them. But when I have read out of my Bible such passages at were suited to their case, I never failed to give them relief. The Word of the Lord runnell very swiftly. It is quit and powerful. We should have our Bibles always in hand."

To do good to men is the great work of life; to make them good Christians is the greatest work we can do them. Every investigation brings us round to this point Begin here, and you are like one who strikes water from the rocks on the summits of the mountains; it flews down all the intervening tracts to the very base. If we could make each man love his neighbour, we should make a happy world The true method is to begin with ourselve, and so extend the circle around us. It should be perpetually in our minds .- T. W.

Alexander. A man may want liberty and yet be happy, as Joseph was; a man may want peace and yet be happy, as David man may want children and yet be blessed as Job was; a man may want plenty and yet be full of comfort, as Micaiah was; but he that wants the Gospel wants creer thing that should do him good. A throne without the Gospel is but the deril's dungeon. Wealth without the Gospel is fuel for hell. Advancement without the Gospel is but a going high to have the greater fall .- Owen.

THE Bible is a large, beautiful tree, which bears sweet fruit for those that are hungily and affords shelter and shade for pilgrims on their way to the kingdom of heaven It is like a cabinet of jewels and preciot stones, which are not only to be looked and admired but used and worn. It is like telescope, which brings distant objects and far-off tidings of the world very near, we that we can see something of their beauty and importance. It is like a treasurehouse-a store-house of all sorts of valuable and useful things, and which are to be had without money and without price. It is like a deep, broad, calm, flowing rice, the bank of which are green and flower, where birds and lambs play, and deat little children are loving and happy. Well-Spring. "Curist came, who is over all, Go

blessed rever. Amen." (Romans ix. 5)
Paul was a reckless man in always tellies
the whole truth, it mattered not who it his or what theological system it upset. It this one sentence he makes a world of trouble for all Arians and Sociolans, and gives a cud for scepticism to chew on for the next thousand years. We must proceed skillfully to twist this passage of Scripiars, or we shall have to admit the Dlety of Jesus Christ. I roll up my sleeves for the work, and begin by saying, perhaps this is a wrong version. No all the versions agree.—Syriac, Ethiopic, Latin, Arabic, Ferhaps this word God means a being of great power, but not the Diety. It is God order all." But perhaps this word God refers to the first person of the Trinity—God, the Father. No; it is "Christ came, who is over all, Ged blessed for ever. Amen Which ever way I take it, and when I tan Which ever way I take it, and when I tan every possible shape, I am compelled to gives a cud for scepticism to chew on for the every possible shape. I am compelled to leave it as all have been compelled to leave it who have gone before me, an inconfer yertible proof of the attack and machine. vortible proof of the stornal and magnificent Godliead of the Lord Josus Christ "Ohrist came, who is over all, God blesses

for ever. Amen."—Talmage.

Our Joung Soiks.

"'Tis only a Penny."

"Tis only a penny," said Authony Archer to himself; and he put it into his Archer to himself, and no put it into his pocket instead of putting it into his master's till. The penny lay very temptingly in his way, behind a cask of rice which the hey was moving. The cask of rice was under the counter of his master's shop, when he meanly got there Anthony did not How the penny got there Anthony did not know. It might have been there for neeks, or months, or years. Perhaps it had; for it was in a dark corner, and was green with verdigris.

Losings seekings; findings keepings. Tis only a penny; if it were a severoign new, or even a shilling—but 'tis only a panny" And in it went.

Anthony had not long been an appron-fice. He was "the only son of his mother, and she was a widow." Not a rich widow; but a respeciable character had stood her and her two children in good stead; and Authory had profited by it so far as to get a start in life beyond his mother's expectations. And thereupon the widow Archer was building fond hopes for the future. Amother may be pardoned for indulging in a day-dream now and then. This mother's dream was of a prettly little shop in one of the streets of her native city; the same shop being well stocked with all maname and back, which are the name and having the name Anthony Archor" prominently appearing over the shop window, She dreamed, further, of Anthony himself, grown to be a fine young fellow, standing in apron and sleeves behind the counter from morning to right, packing up tea and sugar, coffee and spices, or dealing out butter, bacon and cheese, till his arms rehed; of money jingling on the counter all day long; of a neat back parlor, or a front room overhead, may be, as a work-room for Anthony's sieter, the milliner and dressmaker that was to be; and of her own solf, Anthony's mother, keeping house for son and daughter, and as happy as the days should be long. This was one of Anthony Archer's mother's day-droims. She had other :.

"Tis only a penny," quoth Anthony and he slipped the stray coin into his

Ah! widow Archer, had you seen that simple but indicative action, where would your day-dream have been? Or what would it have been? But the widewed mother did not see it. None saw it but He whose eyes are "in every place, beholding the evil and the good." Authony was sale then. And the pouny was safe in his pocket. He bought an orange with it next Very sweet and luscious it was, no doubt, for even "stolen waters are sweet and bread eaton in secret is pleasant.

Anthony was an industrious boy, clover and willing. He was up in the morning early, brushing about, sweeping the shop, putting the goods in order. No need ever to call him twice out of his bedroom: no need to call him at all. He was, moreover, a good tempered, merry boy; the customers soon got to like Authory to serve them, he was so quick, and handy, and obliging. But there was "the dead fly," as Solomon says, "in the cintment"—the secreted penny; though nebody suspected it thon.

Anthony became a youth of sixteen. He was kept very short of money. His mo-ther could not help that. Nobody could help it. It was as much as his mother could do to keep him respectably clothed she had to deny herself to do that. And then there was Annie Archer. Anthony's ister, a year younger than himself, who had just been apprenticed to a milliner and dressmaker; the premium paid with her had exhausted all the mother's savings, and Annie, as well as Anthony, had to be

But the poor widow held on cheerfully. She left off eating butter to her bread; she left off drinking sugar in her tea; then she left off buying the halfpenry-worth of milk every day; then she left off drinking toa altogether; she left off dealing with the butcher, she could do very well without meat, she said to herself; but she didn't leave off wearing old garmonts, and mending them over and over again, till they took care never to look shabby. What did it matter to her, or to anybody else, what she were, or what she did not wear-what she ate and drank, or what she did not eat or drink? Nobody need know how she pinched herself for her boy's sake and her

And she did not leave off day-dreaming either, this widowed mother. Every day brought her nearer to the consummation of her wishes—the pretty little shop, with all its accompaniments. It would be years and years, certainly, before Anthony be out of his time, and the years added to those before he would have earned money enough, and saved money enough out of his earnings, to add to the hundred pounds that his grandfather had left him, and that would come to him when he was of age, to got up in business for himself, in a shop of his own. But the time would come, no doubt of it—in the droam; no more doubt of it than that Annie would by that time vo set up in business for herself, and atracted the custom of ladies innumerable I her taste, and skill, and good conduct. But the youth Anthony had not much moner to spend, and he had a growing inclination to spond more than he had got.

A very common case, we believe. As we have before said, the stain of the As we have helore sain, the stain of side penny had fastened on Anthony Archer's heart. The "Tis only a penny" had become "Tis only a shilling." No-body knew it, nollody suspected it; but so it was a still a stail of the stail it was. Anthony had, at first, no settled intent n of being dishonest. When he adroitly slipped aside the shilling, and afterwards conveyed it to his trousers pocket, he only thought that his master could very well spare the shilling, and that he him-self very much wanted it. He meant, as fer as he knew his own meaning, to stop short at that well as well as a second short at that shilling, and at every succeasive shilling. More than this, porhaps, he meant to pay them all back some day, when his pay them all back some day. which his apprenticeship was out, and he should be receiving a salary.

"Tis only a shilling!" said Anthony Adher; "and 'is only borrowing it !"

Anthony was prudent, nevertheless; that is, he was prudent in a small way. Understand this, that no man, woman, or child, who lives in the practice of any un-righteousness towards God, is anything but immensely imprudent. They who have become reconciled to God in His own own way of reconciliation, who have re-pented of sin, fled to Christ for salvation, and who, being born of His Holy Spirit, keep God's commandments from a principle of love, these only are the prudent

But with his terrible imprudence Anthony mixed up a small flavoring of prudence. By little and little, stop by stop, he got to persuade himself to think lightly of his unfaithfulness and dishonesty. But the money that he thus obtained he did not spend wantonly. Now and, then per-laps, he surprised his mother by some little youthful extravagance, for which his very small means would, she thought, have heep inchanged. But such an idea or been inadequate. But such an idea as that he had stolen, or would steal, even a penny, never entered her mind.

Anthony's master, again—an easy, unsuspicious little tradesman, in comfortable circumstances, and conducting his small business in an old-fashioned, slovenly sort of way-he could see nothing in his apprentice-" the best apprentice he had ever had, the most industrious, and the most obliging"—that savored of dishonesty.

Anthony knew all this of his master and mother, and the opinion they both held-respecting him; and he had the prudence to act so as not to forfeit that opinion. He practised self denial so far as not to seem to have more money at his command than he ought to have, or if he indulged him-self, he did it with systematic secrecy. Nevertholess, shilling after shilling was jerked out of the till, and found its way, by a round-about process, into Authony's pocket. "Tis only a chilling, and will never be missed," said Authony to him-

The venth of sixteen and seventeen is bordering upon manhood at twenty. And at twenty, Anthony thought himself a man, or, if not, his mother and his sister thought

so for him. Annie, just cut of an apprenticeship shorter than her brother's, was beginning to fulfil her mothers day-dream. She had skill, and taste, and industry, was earning her own living as journeywoman and shopwoman in "the first concern in her native place; and in two or three years would begin business on her own account. She was very proud of her brother, and

their mother was proud of them both.

The shillings had become half crowns

and he agreed to the proposal. And will he not begin now to pay back, secretly, the pence, shillings, and pounds, of which, his master's till? Do you think he will?
Have you never read or heard such words and desperately wicked?" It is a dreadful thing to be hardened through the doceiffulness of sin. Anthony Archer was.

The heart is decentful above all things and desperately wicked?" It is a dreadful thing to be hardened through the doceiffulness of sin. Anthony Archer was.

Presbytery of Kingston.

Three more years passed away; and the day-dream of Anthony's mother seemed to be so near upon its fulfillment, in part at least. Annie, for instance, had set up in business for herself, in a small way, and was justifying her mother's expectations of her taste, and skill, and steadiness, insuring patronage. For the present, the business was carried on in Mrs. Archer's small lionse, and produced prout enough to afford housekeeping on a more liberal scale than that to which the widowed mother, when alone, had unmurmuringly submitted, for her children's sake. Anthony was off his mother's hands, too; and like a dutiful, affectionate son, contributed something to her comfort. There was no need, now, for her to vatch and darn till one garment after another would bear patching and darning no longer.

There was one particular, however, in which the mother's day-dream became somewhat obscured. She had never calculated upon Anthony's "falling in love." She had never thought of that. But he did; that is to say, he formed an engagement with Miss Hacket, his employer's only daughter, and his housekeeper, for he was a widower.

"Of course," thought Mrs. Arther to herself, when she found this out, "that will put a stop to my keeping Anthony's house for him when he has one, and to Annies hving with us; but no matter; it will help him all the sooner to have a house and business of his own, or to be taken into partnership, perhaps, with Mr. Encket himself, who can tell?" And then the widow went on dreaming about that. Her dream had Leen disturbed, but her rest was not broken; and the fragments of her dream reassorted themselves, with wonderful facility, into a prettier picture than before.

Dream on, fond mother; dream on while you may. A rough awakening is at hand. Mr. Hacket, the easy, unsuspecting grocer, had readily given his consent to the connection young Archer had formed with his daughter. He looked upon Authony as a steady young fellow, with a good tact for business, and likely to succeed. He liked him, too, and had liked him all the way up from boyhood. So "the course of love" in this case did run smooth, in spite of the old saying.

And now, perliaps, Anthony began to And now, purnays, anthony began to find out that, after all, honesty would have been good policy, as regarded his own position and prospec's; that, in fact, his pleasant vice had become a scourage for his own back; for, unsuspected as he yet was, the consequence of his guilt began to recoil upon himself.

(To be continued.)

THERE is not one drop [of happiness] that comes out of that channel—and in that channel—uns an ocean! (Eph. i. 8. In Christ.

Presbytary of Huron.

This Presbytery met at Seaforth, on Tuesday and Wednesday last. There was a large attendance of ministers and cliers, notwithstanding the state of the reads. Mr. Cameron gave a report of his visat to Stephen, setting forth that he had dispensed the Sacrament of the Lord's Supper and Baptism there, and that the French people were anxious to be supplied with ordinances in connection with the Presbytary. Arrangements were made for supply. The rangements were made for supply. The resignation of Mr. Logic of his pastoral charge was accepted, and pastoral charge to be declared vacant on Nov. 21. A minute, expressive of the Presbytery's estoom and affection for Mr. Logic, as also of their sympathy with him in the infirm state of his health, was engressed in the Record. The congregation of Cranbrook and Ethel petitioned for a Moderation in a call, when Mr. Jones was appointed to moderate in a call there at his earliest convenience. A deputatic from Bayfield ap peared before the Presbytery, asking to be supplied in connection with Bethany. deputy from Bothany being also heard, it was agreed to supply them conjointly. Much of the time of the Presbytery was spent over the state of the Brucefield congregation. A majority of said congrega-tion decided at a congregational meeting not to enter the Union, and commissioners, representing a large minority, appeared before the Presbytory, asking to be recognized as a congregation in Brucofield, and to be supplied with ordinances. A special meeting of Presbytery was appointed to be held at Brucofield, on Oct. 19, at 11 a.m., to make enquiries on the matter and to dispose of the case. A suitable minute, expressive of the Presbytery's high regard for Mr. Gibson, was adopted, in connection with his resignation of his pastoral charge. The Presbytery took up the Assembly's recommendation anent Sabbath desecra tion, and appointed a committee to draft a deliverance thereon, to be reported on at next meeting. A committee was also appointed to prepare a scheme for holding missionary meetings, to be submitted to the Presbytery at the special meeting at Brucefield. A circular letter was read, re-specting the recoption of Mr. W. F. Clarke, of the Congregational Church, as a muns-ter of this Church. Application was made by the Congregation of Port Hope for services every Sabbath, instead of every after-nate Sabbath, as they now have have them. A special meeting of Presbytery was ap-pointed to meet at Dungannon, on the second Tuesday of December, to which all application. The Gadic mission station in Godetich applied for organization, when it was agreed to appoint the session of Knox Church, Goderich, to organize said station, and to take steps to have elders ordained. It was also intimated to the proposal full a servant, and offered a salary larger than Authony could have got elsewhere, and he agreed to the proposal. And will he not begin now to pay back, secret ponce, shillings and the secret servant and of the proposal. And will he not begin now to pay back, secret servant and servant and secret servant and servant and secret servant and s parties interested are to be cited, to dispose of this application. The Gaelie mission station in Goderich applied for organiz-Church in Wawanosh and Ashfield, reported that steps had been taken for that end, with

Presbytery of Kingston.

The quarterly meeting of this Presby tery was held in St. Andrews Church, Belleville, on the 12th and 18th days of October. From reports made, it appeared that the Sacrament of the Lord's Supper had been dispensed in the several mission stations. Certificates of character were ordered to be furnished to all the missionaries labouring within the bounds, in view of their return to their respective colleges. Mr. Barton reported that he had declared the pulpit at Napaneo vacant, and that two congregations there had been harmoniously united. There was read a postal card, purporting to be a circular letter, from the clerk of the Presbytery of Guelph, in relation to the Rev. W. F. Clarke, an applicant for admission into the church. The committee appointed at a former meeting to visit rare ate in the matter ministerial support was continued, that they may attend to the duty with which they were charged. Dr. Neil presented the following minute, which was adopted -The Presbytery agree to express their sense of the loss sustained by the death of the Rev. Alexander Buchan, minister of Stirling, and to record the high estimation in which he was held by his co-Presby ters for his integrity and straightforward ness, his uniform care and diligence in preparations for the pulpit week after week during his long pastorate in Stirling, his punctual fulfilment of all his appcintments even in extreme old age, and his regular attendance at the meetings of the church courts. They rejoice to hear of his faith and resignation amid the great sufferings of his last protracted illness, and they pray God that the good influence of his faithful preaching and upright life, may be permanently felt in the congrega-tion to which he ministered for nearly twenty years. They are pleased to learn that he gave a gratifying proof of his in-terest in the church's life and work, by bequeating a large part of his manse for the assistance of young men studying at Queen's College for the ministry. A re-port was read bearing on the state of the Christ commands us to respect established church property within the bounds, and authorities, and to obey the laws in rendera committee appointed to prosecute the ing to God what is God's, and to Gosar matter still further. All congregations what is Cosar's. It is a yet greater crime that have not yet reported on this quest to conspire against the laws of a country tion, were urged to do so without delay, I in order to substitute for them the Mr. Smith, Convener of the Presbytory's Home Mission Committee, reported respecting the amounts granted to weak congregations and mission stations, and the supply provided for the winter. A committee, consisting of Messrs. Chambers, Wilson, and Maclean, was intrusted with the duty of making arrangements for the liolding o' missionary meetings within the bounds. The Presbytery received reports from several of the missions ries, and a pressed approval of their diligence. Mesers, Boattie and Wishart, mi vis, and Mr.

and Carlow, in the North Hastings group and to ordain an older-clost at the Ridges. Leave of absence for four months was granted to Mr. Watt, of Trenton, to visit the old country, on condition that he provide supply for his pulpit.—Thomas S. Chambers, Pres. Clerk.

MISSIONARY NOTES.

Tur converts to Methodism in Gurda and Bharaich, India, are enpporting a nativo miesiouary.

THE antire Soriptures have now been translated into the Mandarin language, the general colleguial dialect of the Ohi posa.

Over twenty thousand patients have been treated, in a single year, at the Pres-byterian Medical Missions in Canton, China.

Tur Methodist Church has over one hundred and forty Christian women engaged daily in spreading the Gospel in India.

An invitation has been sent to Messrs. Moody and Sankey, by a conference of missionaries in India, to visit that part of the British Empire.

Ir is only about twenty years since most f the present missions in China were established, yet now there are ten thou-sand Christian converts from heathendom

A FEW years ago some copies of the Bible were sent to the interior of Abyssinia, Africa, which have caused much About seventy Jows have embraced. Christ.

ATTLEGRAPHIC dispatch from Santander. Spain, reporte the detention of Protestant books by the customs authorities of that place, and states that the position of the Protestant minister in that city has become very insecure, through the intrigues of Romish clergymon, who are endeavouring to drive him out.

In March, 1867, the Patriarch of the Coptic Church made a bonfire of Bibles and other books in Osicot, Upper Egypt, thinking thus to put a stop to the circulation of the Scriptures and the evangelistic work. That bonfire excited curiosity and advertised the books. Since that time sixteen thousand seven hundred and thirty. one volumes of the Scriptures and religious and educational books have been sold in that pare of E.3 pt, and \$2,272 have been received for them.

We cap from an exchange the following: "A Vesleyan missionary in the Island of Colon has bought an idol temple and the grove in which it stood, as well as well as the idel itself. Having completed the purchase from the Brahmin owner, the missionary put the idel into his coat pecket and walked away, mstead of dropping dead, as the herrified worshippers expected to see him do. It happened to be the god Vyravan, who is the guardian of the other gods, and the seizure of his image, removal of his temple and grove, and the erection of a school on the sacred spot, has created an unusual stir among the people of Calalty."

A Missionary lady, in returning to her work in Micronesia, on board the Morning Star, writes as follows: "How wonderfulalmost all parts of the world ripe for the sickle! I cannot bear to think of the procious grain that is perishing; that is too sada sight; but what joy to think of the many reapers! Some, in the freshness of life s young morning, just entering the field. Softly, dear ones! Make haste slowly. How much better to hus band your strength for the day of blessed service to which the Master appoints you, than in frantic haste and fiery zeal to it up in misdirected efforts in one little hour. But alas I for idlers—for those who, having entered the harvest field, are seeking only their own case and gratification, trampling down the precious grain in search of wayside flowers. Woo to the triflers, to whom the shape of a hat or the trimming of a dress is of more importance than the precious soule they might garner for the Lord. Dear follow labourers, wake to a juster view of your duty and privilege.
Def and not your own souls of the
rich reward which every hour of faithful
service brings, and your Master of that
much-needed service, for the gewgaws of
the flasting lour." the fleeting hour."

SURPRISE has been created in the Catholic world by the appearance of a charge from the Bishop of Oporto, in which he strongly condomns the Vatican Decrees. According to the Journal des Debats, " He declares that the dogma of pontificual infall bulty is contrary to the liberty and su-premacy of the Church, the sole criterion for the authenticity of whose doctrines is universal assent, and not the will and caprice of a man who, however great his authority, is fatally subject to the frailness and infallibility inherent in humanity. He declares that the Syllabus is an attempt against the right of nations, the negation of civil society acting in the full exercise of its powers, a torch of discord in the hands of the ministers of peace and gentleness. manifestation of anger, of egeticm, and o a cabal against the progress of the human mind, which is free and not the slave of another man, for none can be a slave whom Christ calls brother. It is a grave orime, he continues, to bring disrepute on the government and laws of a country by Syllabus, the monstrous birth of a delirium, a new edition, so to speak, of Bulla Canoa Domini, which has been condemned in Portugal and by the Christian princes.' The bisnop concludes by charging the cures to guard their dooks against the inroads of error.

THE enfoty of the city lies in this—her foundation is the Rock of Ages, and her walls are God Himself.

Iris utterly, infinitely impossible that a soul possessing a grain of holiness should ever be in the mansions of eternal A. F. Wood, elder, were inted a com- should mittee to visit the stations out-of the Ridge wrath.

Biscelluneous.

A new grain storchouse in being built at Oshawa.

Din Hanga Beaman has succeeded on Garnet Wolsely as Governor of Na-

Disastrous eloops are reported in Longford, Kerry, and Tipperary in Iro-

A New York dry goods house failed in the 18th mst. Liabilities \$500,on the 18th mst. 000. digat pistages is expected among the nuners in Cape Breton during the

winter. DANTE'S HOUSE in Florence is to be restored in the style of the 14th con-

THE SUBMARINE ENGINEERS have reported that the "Vanguard" cannot be

raised. THE DOMINION PARLIAMENT IS expected to be summoned about the middle of

The restoration of the Moabite stone creeted by King Mesha is nearly com-

THE GREAT unfinished Roman Catholic Cathedral in Fifth Avenue, New York, has been sold for taxes.

A RICH VEIN of Introleum has just broken through the land on the bank of the river at Shelbyville, K 🗸

A ring in the Utahmine, Virginia City, Nevada, has destroyed property worth a quarter of a million of dollars.

THE GREEK Government has offered to supply Pentelic marble free of cost for a monument to Lord Byron, in London.

Official Statistics announce that beween the years 1822 and 1872 no less than 500,000 persons have been bunished to Siberia. SEVERAL of the Toronto rioters have

been committed for trial; and for some, bail refused. More arrests continue to be made. Sixty seves journals are now pub-

lished in Rome, of which five only are r ligious. Before 1870 only two were published—pious; but not heresy. Tue Omo election has decided in

favour of hard money. Governor Tilden is expected to be the Democratic Caudidate for the Presidency. THE BANK of British Borth America,

at St. Stephen, N.B., 18 said to have been victimized to a large amount by a person presenting a letter of credit. In is asserted that 190,000 acres of drowned land will be reclaimed in Lambton and Middlesex by turning the waters

of the River au Sable into a new chan-THE LIEUTENANT GOVERNOR OF ORTAGIO has appointed Thursday, Oct. 28th, as a day of general Thanksgiving to Almighty God for the late bountiful har-

vest. THE BRIGANTINE, l'ierre Nolasque, of Quebec, is reported a total loss on Allright Island, one of the Magdalens. The captain and crow were buried at Anso Harbour.

THE MECCA pilgrimage season is now over. The pilgrims numbered 15,840, being an increase of 5000 over the previous year. Mohammedanism does not appear to be declining.

According to scientific estimate, the following interesting data concerning the Mississippi river are considered as approximately established: 1. Quantity of water discharged by the river, annually, 14,889,860,636,880 cubic feet; 2. Quantity of sediment discharged annually, 28,182,083,892 enbic feet; 3. Area of the delta of the river, according to Prof. Lyell, 18,000 square miles; 4. Depth of the delta, according to Prof. Riddell, 1,056 feet; 5. The delta, therefore, according to 8 and 4, as above, contains 400,978,429,440,000 cubic feet, or 2,720 cubic miles; 6. According to 2, it would require for the formation of one cubic mile of delta, five years and eighty one days; 7. For the formation of one square rule, of the depth of 1,056 feet one year and sixteen and one-fifth days: 8. For the formation of the delta, according to 2, 3, 4, time required 14,208 4-5 years; 9 The valley of the Mississippi, from Capo Girardeau to the delta, is estimated to contain 16,000 square miles of 150 feet depth. It therefore contains 66,808,160.000,000 cubic feet, or 454½ cubic miles.

'Coses cast a branch into Marah, and made its bitter waters sweet. Elijah cast salt into the unwholesome springs at Jericho, and healed them. Jesus, by his bare word, made the water of Cana into wine. We know not how; but to-day, upon the hills around us, the great Creator is still, and is year by year transmuting the water of the rain-cloud into the juice of the grape. Does not this also show forth His The total of the second second

Ir is not the order of my mind, nor does it agree with my prin iples, to speak of all non as on a level. I believe the Gospel does not teach it; it bids us give honour where honour is due. It bids us revreuce the powers that be, and that because they are ordained of God. But place a man are ordained of God." But place a man upon the highest pinnade of this world, without this "unspendable gift," compare, him with the poorest boliever in Jesus, and what is he? Oh! how it reduces the greatness of this world to nothing! nothingl

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* * The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue A comparison of these two shows decided progress, the articles in the latter being shorter pithier, and more readable for children than in the former. The paper is toned, and both prints a multilustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desider-atum among the young—It should sertainly meet with a wide circulation.—Rev. Wm. Ross, Kirkhill.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON. P.O. Drawer 2181, Toronto, Ont.

TO CORRESPONDENTS.

We again entreat our correspondents to be short. The BRITISH AMERICAN PRESPYTERIAN Is not a magazine suitable or intended for long heavy articles. If a matter can be discussed only by a dissertation or a series of them, it must be discussed not in a newspaper, but by a separate publication. If 'riends would only study condensation, it would be a great favor to us and to our readers.

British American Bresbyterian. FRIDAY, OCTOBER 29, 1875.

UNIVERSAL SALVATION.

IS THERE TO BE ANOTHER DISPENSATION OF GRACE ?

A sormon preached recently in St. Andrew's Church, Toronto, which is going the round of the newspapers, revives a very old controversy. In the very early centuries of the Christian Church the teachers of Alexandria expressed the opinion very distinctly that the only end of punishment is discipline and reformation; and that consequently the ultimate issue of all suffering in the future world will be final restoration to the favor of God. That view, though backed by the authority of such men as Clement and Origen, never Within this century, and on this continent. efforts were put forth to revive the ancient heresy, with the poor success of which the Universalism of to-day is the witness.

If a man is called on to explore the streets, or wynds and lanes of a great city, it is a wise plan for him before diving into details to ascend to some height where he can obtain a broad view of the city's general outline; otherwise his work of exploration will proceed slowly and unsatisfactorily. Let us, therefore, before attempting minute criticism of words and is a born friend of President Grant. All that phrases, face the question: Does the Bible as a whole convey to:its readers the impression that another offer of salvation is open to those who refuse or neglect the offer of salvation given to them in this world?

1. It is beyond dispute that the great burden of Old Testament teaching is that man's condition of probation ends with this life. When the sentence of expulsion from Eden was pronounced on Adam, a ray of hope shone through the darkness-a chance of recovery was held out, just as a judge in sentencing a criminal may hold out hope of pardon at some future time. But to those who neglected or despised this chance of recovery, there is never a syllable of hope spoken, that another, and therefore, of course, a better dispensation of grace will be given them. The waters of the flood closed over the old world, the fire of heaven overwhelmed the cities of the plain, the Red Sea drowned the host of Pharoab, the drunken orgies of the Babylonish court were silenced with the sword, and never the faintest hint do we find then or afterwards that another opportunity of grace would be given to these miserable

men. 2. The teaching of our blessed Redeemer is in exact harmony with the tenor and tendency of the Old Testament teaching as to the future of those who live wickedly. and die impenitent. In the judgment scene delineated in the 25th chapter of Matthew our Redeemer gives the pleinest and fullest account of the future life that we have anywhere in the Bible, and in the whole description there is not one word that indicates in the faintest way any hope for the wicked in the eternity to come. Our Lord was infinitely more Istiful to men, jealous of God's characte, than the best several members of the Presbytery pre ut. of his ministers, who think they are doing of the least of his ministers, who think they are doing to the head would be hought the house already to the head head on the most staged one of men, requested me to nay particular attention to world building, made new windows, and the are doing of his ministers, who is the proportion to the balance that may be stored men, reduced me to nay particular attention to world building, made new windows, and the proportion to the balance that may be stored men, reduced men, reduced the hought the ho infinitely better informed, suffactely more

ful pleadings with them, the mannex of his final parting with thom, are all inconsistent with a belief in his heart that their separation from him was only for a time, and that the punishmen ofhell was only the fatherly chastleement that was to bring them (Soribss and Pharisees) back to be with him for ever in glory. In parting with the Jews as a na on, he spoke of their future national recovery in connection with their acknowledgement of him as the Messiah . but in parting with that generation that rejected him there is no word of his ever meeting them again in peace. His words in parting with Judas (that it had been better for him that nc had never been born) is the language of one who had no hope of any recovery for that man from the doom to which his awful oring righteously consigned hum.

8. The ministry and writings of the apostles are in harmony with the telief that the Christian dispensation is the last dispensation of grace for the sons of men. If aman understood that his next door neighbour, or if ever a wise father understood that his wild and profligate son was to be sent to the penitontary only for a few years (every other means having failed), and that out of that house of correction the criminal would issue a reformed man, to be forever a good neighbour or a dutiful son, we question whether either of them would be very sorry to see the man go in, or use strong means to prevent his going through a discipline that seemed so necessary. It cannot, therefore, be that Peter and Paul believed in another dispensation of grace after death. Their whole ministry was pitched on the key of their Master's ministry, the whole tenor of their pleadings with men was in the spirit of Paul's question, "How shall we escape if we neglect so great salvation?"

It is true there are one or two passages that seem to speak of a final recovery of all things, such as

1 Cor. xy. 22:-" For as in Adam all die, even so in Christ shall all be made

25th verse:-" For he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death."

28th verse :- "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

But all these expressions must be taken in connection with the second, the eight, got a foothold in the Christian Church. and the hundred and tenth Psalm where we are sold that all things will be subdued unto Christ. How? Just as all things were subdued under our Queen when the recent rebellion in India was quelled; cr as things were subdued under the President of the United States when peace was problaimed. In the assertion that all things in India have been reconciled to our Queen, or that all things in the neighbouring Republic are subdued under the Government, there is no assertion that Nana Sahib is a loving friend of Victoria, or that Jefferson Davis s asserted is that these mon are holpless to do any harm, that the country at large is at peace. So much for the general aspect of this question. Next week we propose to deal with phrases and words, especially the

Alinisters and Churches.

A SOCIAL was held by the friends of the At the close Mr. W. J Smyth, missionary, was presented with over \$20, as a mark of their festeem of his corvices during the summer.

On the evenings of Friday last, and that of the week previous, two socials were given at the manse, Walkerton, by Mrs. Mossatt-the one for the married and the other for the unmarried people of the conregation. Notwithstanding the very un favorable weather, the gatherings were far beyond expectation. That on briday last was the nineteenth anniversary of the Rev. R. C. Mcffatt's ordination in Walkerton. The bandsome sum of forty-five dollars was given towards the seating of the basement of the new church. It is expected that the basement will be ready for service in Decombor.

THE Rev. A. C. Stewart was on the 12th last ordained and inducted into the pastoral charge of North Gower. In the absonce of M. Smith, of Chelsen, who had been detained by affliction in his f mily, Mr. Moore preached and presided, and the paster and people were suitably addressed by Mr. Armstrong and Mr. Farries. In the evening of the same day a social was hold in the church, which was largely attended, the building been crowded to its utmost capacity Totoresting and effective addresses were delivered by the

address he brought out very clearly the great contrast between the past and present state of the country and Church. With good roads, railways, steamboats, comfortable houses, and elegant and commodious churches, we can form but little idea of the hardships and privations of the brave hearted pioneers, Mr. Lochead, two years ago. rotired from the pastorate, and thus tinished a long, and in many respects, a happy ministerial life. The rection of country included in his old charge is now divided, and forms two independent and self-sustaining charges, viz., North Gowor, under the charge of Mr Stewart, and Gloucester and Manotic, which has just given a call to Mr. Whyte of Osborne. That his long and patient labors should have been so soon crowned with each an issue must afford him unmingled salisfacfaction. A pleasing feature of the evening was the music rendered by the choir of the congregation, under the leadership of Mr. Thompson. They had the good sense to select a number of choice and appropriato religious lyrics, instead of the heavy anthems which have been so long in fashion. The simple music was so rendered as to command the appreciation of the entire audience. Mr. Stewart enters upon his duties under most favorable auspices, and with the best wishes of a large circle of friends .- Com.

Correspondence.

Knox College.

Editor British American Presbyterian.

DEAR SIR,-In your report of the evening meeting, at the opening of the new knox College, occurs the following sen-tence: "Rev. Mr. Laing, of Dundas, re-forred to the fact that he was the only person who taught in the old establishment, before Elmsley Villa was purchased." Mr. Laing, who is usually very exact as to facts, has in the foregoing statement fallen inadvertently into an error. Before he joined "the old establishment" I had acted as tutor, being the first of a long list of students who have subsequently filled a similar appointment. The differences between his appointment and mine wore, that his was made formally, and hada silary attached thereto, while mine was made verbally, by the Rev. A. Gale, the Secretary of the College, and was without any remuneration.

At the lapse of upwards of 28 years, it is impossible to recall the names of the classes under my charge. Two of the boys of the Toronto Academy who met with one class were Mr. Lungley, the Architect, and Mr. Loys, the Barrister.

In those early days a great deal of gratuitous work was performed ungrudg-While examining the new building and admiring the numple provisions made for the comfort and instruction of the resent and prospective sons of the venerable institution, my thoughts were carried back to the past, and feelings of thankfulness were experienced, that, in the matter of remuneration the labors of the students were now more highly appreciated.

In those early days, the students, who during the session supplied the destitute mission stations throughout the Church, received, in addition to their travelling exponses, the magnificent sum of one dollar ! One of the students, commonly called the Bishop, was appointed each session to arrange the details, and see that supply was given to the stations. Having had this coublesome duty to perform for two sessions. I can bear ample testimony to the cheerfulness with which long and rough journeys were undertaken in the denth of winter, and great hardships endured by many of our present ministers, while conveying the treasure of the Gospel to the circumiacent missions. In not a few cases. serious pocuniary loss, and even severe illness, were cheerfully endured in those days of rough roads, coarse fare, and incipient mission fields. Under what improved circumstances, both in regard to remuneration and facilities of travel do our students now angage in their missionary labors; though in some respects a far higher stage of progress is most desirable.

You will pare a an allusion to another proof of improvement. Having, along with Mr. S. Hudson, of Brantford, prepared the first catalogue of the College Library, and also acted as Librarian for two years, the remuneration received for these services was nel. Books suitable for ministers, being then scarce in Canada, at the auggestion of a friend I applied for per-n. son to take from the library, for per-., such volumes as might be needed at r my sottlement as a minister. But tl - privilege was regarded by the college at norties as too great an equivalent for at vices as Librarian, and its continuance we anot insisted upon. It is gratifying to fird that an enlarged spirit of liberanty gives the Librarian some adequate recompense for his trouble.

In the able addres a delivered at the opening of the College, I observed, with regret, that nothing was said to the students encourage them in their studies. class need this more than the alumni of our Theological Halls, and nothing is more common than for professors to be deceived as to the future success of their pupils. Two notable instances of this may be given. There was a member of my class, apparently upwards of 80 years of age, who was compelled to go through the drudgery of learning the Grammars of the Greek and Latin.ton, es, with the view of becoming a minister The Pay Mr. Gale,

successful minister of Christ, several arrakenings have occurred under his ministry, and, as an instrument in saving souls, for pastors have been more honored. I never met this eminent servant of the Lord without feeling thankful for including, in however insignificant a way, to put him into the ministry.

In the college there was a student remarkable for his plodding labits and slow mental progress. It was felt by some of his fellow students that he had mental capacity above the average, if his intellectual sluggishness could only be quickeded into rigorous activity. In 1852 the late John Burns, the predecessor of the Rev. W. Reid in the agency of the Church, and one of the noblest laymen that ever graced our Zion, wrote to me thus. "You will be glad to learn that W.'s mind has at last awakened, that it urns out to be a splendid one, and if he is spared he will occupy a prominent and influential position in the Church. Twenty-one years pass by, Mr. Burns has lain in the grace for nearly that time, when his sagacity and foresight are vindicated by the subject of his prophecy being appointed, in 1873, Professor of Systematic Theology in Knox College, in the person of the Rev. W. Maclaren. In closing for the present these frag-

mentary reminiscences of an honored institution, with which it is a privilege to have been connected, you will, I hope, along with your readers, overlook their somowhat personal character as unavoidable under the circumstances.

Yours truly, John Gray. The Manse, Orillia, Oct. 18th, 1875.

Roman Catholic Processions on Sunday.

Editor British American Presetterian. Str.-Your excellent article last week as to Roman Cathelic Processions on Suuday. entitles you to the cordial thanks of your readers. And many of them, I doubt not, have awarded you thanks—if not in words at any rate in spirit. Enough had been said, perhaps more than enough, in regard to the illegality of the Sunday riots. It was time to expose the occasion of these riots, namely, the processions of the Roman Catholics on that hely day. If such prople would conduct their processions on a working day, and would not discommode others in doing so, it is scarcely probable that they would be interfered with. But to march en masse on a sacred day, and in doing so to virtually monopolize the side-walk, is surely a very questionable thing, and is certain to give some offence to the great majority of the Protestant population. You have, therefore, performed a good service in wielding your pen against these processions. Besides, it is much to be feared that such parades in our fair city are only the putting in of the thin end of the wedge, and that if these demonstrations be quietly winked at, they will soon be followed by something worse. Our Roman Catholic neighbors are obviously aiming at enlarged conquests. And the increase of their out-of-door demonstrations. with their Christian Brothers, and Sisters of Charity, and Fathers, and Superioresses, all of them flauntering their peculiar costumes on our streets, are intended, no doubt, to tell on the public brind, and to pave the way for effective proselytism. A few years ago, on a Sunday in June, I saw a Roman Catholic procession in Montreal, such as you referred to last week; and a similar annual display in Toronto, with banners flying, and bands playing, and the various religious orders exhibiting their dresses, and the head of the diocese carrying the host, would be not less mortifying to the minds of Protestants, than a source of exultation to Roman Catholics. But if this is an issue which ought to be warded off. I humbly think that some of our newspapers should countenance Popery less than they do. The Globe was proncunced enough on the illegality of the Sunday roits; but so far as I observed, it was all but silent on the wrongness of the Sunday processions, And not only so, it reported in full the sermon of the Bishop of London, and has frequently shown a similar liberality in regard to Romish consecrations, and Romish marriages, and various other movements of Romanism. Now, is this liberality a proper thing? I cannot think so. Let Roman Catholics be protected in erecting their edifices, and in performing their religious services there. But why afford them extensive publicity in their falso on-goings? or why be shy to consure their Sunday processions? You have taken a good course in this matter, and I wish your brother editors would act similarly.

October 18, 1875.

Yours, truly,
C. P.

Letter from Rev. G. L. Mackay.

The following letter of June 19th, 1875 has been lately received from Rav. G. Mackay, mussionary in China:

I am engaged at present teaching our helpers who travel with me from place to place. There are ten of them; two of them have not been studying as long as the rest. Every Saturday they go to the different stations to preach, and return on Monday. We all remain about a week at one station, then proceed to another. We came here a week to day, and expect to leave before long. This place, called Kelung, thencoops is on the east side of the island, and I about a day's walk from Tamsui. It has magnificent scenery, an excellent harbor, i and extensive doal mines. You remember I visited this town and all its surroundings several times before, and preached wherever I could got people to assemble. During the whole of last year several worship-pers went every Sabbath to our charled at Sau tong po, and said they would prepare a place for worship if I would send a helper to instruct them. I was delighted whon we arrived last week to find a place all ready for service. The people ren 1 a

morning, 100 every evening, and on Sab. bath 200, including those who had to stand outside, heard of the only Saviour for lest eliners. During the week I attended up-wards of 200 sick people; and I assers yeu wards of 200 sick people; and I assers you many who were bitter enemies a weekage, are well disposed towards our work now. To Johovah be all the praise!" This is now our ninth station, and the eighth chapel opened. In two months more a large chapel will be finished at Toallong pong. It is an established station already. The needle meet for service in a dwelling The people meet for service in a dwelling house.

Our stations are Tamsus, Pat-li-hun, Go ke-khi, Chew-nih, Sang-tong-po, Toa-lung-pong, Kelung, and Sin-hang. The latter is the only chapel amongst the aborigines, Thua you see our work is chiefly amongst the Chinese, and I thank God that it is so, because they are the advancing race. The Christian world should never coase until this old empire will acknowled Jesus Christ as King. I visited the Buddhist priests in the long, dark cavern here again, and one evidently has been thinking about the Christian religion. I also visited a large temple here, dedicated to the sun, Many people visit it, and worship the sun and moon. I preached in the temple, and they all listoned, though one was not well pleased. I did not go to please him, or anybody under heaven; I have one Master to serve, and no more. On Friday I went with our helpers to a lone island out in the ses, and found rocks and sea-birds, but no numan beings. We praised him who is everywhere present, and controls the waves and the sea, then left. We went to Palm Island twice, and sung, and preached the " glad tidings." Despite man and devil the Lord, our Redeemer, is blessing abundantly His own word in Northern

I got a note from Dr. Fraser a few days ago saying all were well. He is doing a good work, and getting on well. Pray for

P.S.—Roman Oatholic priests rented a house before I came to Formesa, and left without leaving a single convert behind. I thank God there are none. A few days ago, however, a Roman Catholic convert from the main-land of China, same to our chapel to convert our converts, and brought half a dozen books with him. Hitherto I have had little occasion to refer to the heresies, false dectrines, and abominations of that church, but on this occasion I thought it high time to stand in defence of the pure Gospel of our Lord and Redcemer, and I invited him to takes seat, and state his views. Then I replied in the presence of a crowded house, and examined his books before his eyes, and showed him how the second command. ment was disposed of, and how the tenth was divided into two. Then I asked him about the past history of the Church of Rome, and about her dogmas, but he did not reply; on the other hand; he stood up and said he was wrong, and that the priests de-ceived bim. He never saw a Bible, nor read one; knew nothing about Moses or the prophets, and did not understand the way of salvation. Hothad a little box and a picture of the Virgin Mary, with lines in Freuch inside, and a brass cross, and a little bag tied around his neck. "How sad! Oh how sad!" to think of such delusion. Roman Catholicism is the same the world over. I have met Frenchi, Irish, Scotch, Dutch, Italian, Austrian, African, and Chinese devotees of Romish superstition, and all showed the same bigotry, ignorance, and corruption. Why will not brothren in corruption. Why will not brethren in Canada come here to "disciple," and teach the poor heathen, lest they perist by trusting in their idols, or perish because they are taught to trust in saints, crosses, etc., instead of trusting in the Lord Jesus Christ. KELUNG, FORMOSA, June 29, 1875.

The Conduct of Professing Christians Towards Each Other.

Editor British American Presbyterian. Sin,-It has often occurred to me, and

especially when sojourning in a strange place, that there is much room for improve-ment in the manner in which professing Christians treat each other. And I think this will be abundantly apparent if we contrast the conduct—ctiquette if you will—of the present day, with that which obtained in the days of Christ and his apostles. The Great Teacher had declared that "Love was the fulfilling of the law," and the certify disciples were as distinguished. the early disciples were so distinguished for their love towards each other, that Paul speaks of them in terms of highest commondation for exercise of that virtue They acknowledged each other as children of the same heavenly Father—as heirs of the same glorious inheritance—as "hav-ing nothing," in the Scriptural sense, and yet "possessing all things," being "joint heirs with Christ" their "elder brother." In the Church social distinctions were abolished. The aristocratic Paul, "brought up at the "feet of Gamalial," and Greek and Roman "honorable women," did not remind the poor, rough, illiterate fishermen, and the converted "publicans and sinners" of their difference in wrath and social position, but unhesitatingly gave them the "right hand of fellowship." They were

helpful, and helping one another. How is it with us upon whom the "ends of the worl! have come?" If the hamble carpenter' with his labour-stained hands and rough dress, and without a "place where to lay his head," was to make his appearance in our streets, or our places of worship, would not our kid-gloved re-spectability turn away in contempt, and repeat the old question, "Can any good thing come out of Nazareth?"

When strangers come amongst us bear, ing, it may be, "letters of commondation," do we "take knowledge of them that they have bear that they have been that they have been that they have been that they are have been with Jesus," and treat them at children of the Great King? or do we not rather endeavour to ascertain the state of or, if yearning for sympathy and compan icaship, they ventured to address a supposed "brother" or "clater in Christ," would they not be met by a cold stare, and a freezing repulse for presuming to anticipate a formal introduction. How keenly those who have left home and friends—broken loose from old associations porhaps left their native land to "settle" Mends—state their native land to "settle"
—perhaps left their native land to "settle"
conget us, are made to feel "the heart of
a stranger." None but those who have had a stranger." None but those who have had the experience can know! How many have some from one place of worship to mether, in the hope—too often alas! the rain hope, of finding that sympathy and companionship for which they yearned in another congregation, which they had failed to find in the first? Who amongst us does not know of such instances? Who also not know of individuals. if not of does not know of individuals, if not of families, who have been in regular attendance at Church for months, it may be for years, and who were never oven noticed by neither minister or people? Do I exaggerneither initiates of popular and the state of the state o

Is it not a fact, and is this not the grand difficulty in the way of the exercise of more brotherly love, that the infunction, "Be not conformed to the world" isignored to a great extent, and worldly maxims, and worldly prudence have gained a foot hold within the sacred precincts of the Church. The code or etiquette of that iniangible abstraction called "society," has found its way into the pews, and it is feared that there are instances in which it has climbed the sulpit stair, and, if it has not given a bias to the sermon, it has at least treated wealthy "parishioners" with marked distinction. Ministers and people are too apt to forget that "He with whom are too app to forget that "He with whom we have to do," cares nothing for the "cut of ones' coat." The precept, "Take no thought" saying, "What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" is unheeded, and, in true dentile fashion. "these things" or coach. Gentile fashion, "these things" are sought with an earnestness and an avidity that, it is to be feared, does not always wait to distinguish between meum and tuam. It is undoubtedly true that some try to serve both God and mammon, or perhaps I should say mammon and God. I might give examples of how this impossibility is I might attempted, but that that is something that any one can "evolve out of the depths of his own consciousness."

Ought these things to be? I do not ignore social distinctions. The "accident of birth" and education have placed some above others in the social scale. And there are many who have so little in common, that there can be no companionship between them. But surely in the Church of God, like should draw to like regardless of a mere difference in worldly circumstances, especially when they remember who it is "that giveth them the power to get wealth," and even those who are by education and otherwise farthest apart might (should) exchange friendly greeting in the market place, and on the streets, and, most of all, at so-called social gatherings in the Church. Ladies, for it is peculiarly their prerogation, might sot the good example of instituting a now and better order of things without compromising one iota of their dignity. They might even go farther, and extend their hospitality, and find in the sequel that they had "entertained angels They might even go farther, and

Hoping, Mr. Editor, that you will wield your pen for the purpose of making our congregations more social as well as more Christian, I am, very respectfully, Yours truly, N. A.

TORONTO, Oct. 26th, 1875.

Mr. Muller on Prayer.

DEAR SIR,—In your number of 8th Oct., you give a report of what Mr. Muller is alleged to have said in Mildmay, London, in regard to prayer, viz.:

1. Prayer must be according to the will 2. It must be offered in the name of

8. It must be mixed with faith

4. It must be persevered in till the answer comes. And Mr. Muller declared most emphatically that when these conditions are complied with, he had never known a single instance of failure.

Mr. Editor, there must be a mistake somewhere, either in the apprehension or the statement of the person who is reported to have said Mr. Muller "put it thus." It is hard to believe that that eminent Christian man who is such an example of the power and habit of humble effectual prayer, could have given utterance to such a truism on this most important subject! Such statements must do harm where men feel difficulties and look for light, to experienced Christians. On the first three conditions, which are purely Scriptural, all Christians are agreed. But to add the fourth, is to insult our understanding. Of course no one doubts it. If a prayer is offered "till it is answered," be that once or a thousand times, of course it does not to "to the total of t does not fail. Any prayer, no matter whether it fulfils the first three conditions or not, that is offered till it is answered cannot be a failure. The addition of the fourth condition nullifies the proceeding. For no matter how agreeable to God's will be a support of the condition of prayers may be, how full of faith, how humbly dependent in Jesus, it follows from the fourth if, from any cause, they are not persevered in till the answer comes they may fail.

Mr. Muller cannot have said this: It is a truism. He may, however, have insisted on an importunate persistent perseyerance in prayer as a duty, which all Christians admit, and as a characteristic of effectual prayer. But that is a different thing for thing from telling us that one condition on which prayer cannot be a Tailare is that the answer comes." That is trifling with the answer comes." That is trifling with the subject. We do not need Mr. Muller's experience to inform us that an anawored prayer is not a fado of that, we believe that a prayer having the first three conditions which the prayer having the first three conditions when the prayer having the first three conditions when the prayer having the first three conditions when the prayer having the fact that the prayer having the first three conditions are the prayer and the prayer having the first three conditions are the prayer and the prayer are the prayer lions montioned cannot fail to obtain an thewer, and further, that lie who has been mopolled to nek overything in that way; affections and our orninary oremit

'I the answer comes. The three conditions are enough to Boripiu add the fourth destroys the former, and turns the whole advice into a nerveless READER.

Fronch Evgngelization.

the Ministere, Members, and Adherents of the Presbyterian Church in

The First General Assembly having appointed a Board of French Evangelization, its Secretary, the Rev. Chas. A. Tanner, is now presenting 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 to establish among them Mission stations wherever practicable: while it 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 licentiates, three missionary teachers, sixteen French students for the ministry, five French congregations, several in which French and English are preached, and six mission schools.

III. The Fields occupied.—These are distributed throughout the Dominion from Windsor, Ontario, to Pictou, Nova Scotia. There are thirty-one fields to which the labors of the missionaries of the Board have been extended, with encouraging success, and others can be readily entered so soon as the church supplies the means of

doing so.

IV. Results.—Through the labors of the labors o Rev. Chas. Chiniquy, aided by Rev. Chas. A. Tanner, and Mr. Amaron, in Montreal, a very large number have already renounced the orrors of the Romish Church, and formed themselves 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 Presbytery of Pictou, Nova Scotia, reports to the Board that as one of the results of the labors of Mr. E. D. Pelletier t'udent, during the last six months, 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 earnestly appeals to you for aid in spreading

the truth among this people.
V. Finance.—The estimated annual ex pense of prosecuting the work efficiently is about \$10,000, for which no other provision exists except the free-will offerings of the members and adherents of the church This is exclusive of the price of at large. 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 to 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 resorting to such measures, presents the matter specially to ministers, elders, managers, deacons, and Sabbath school superintendents, in the hope that prompt action may be taken. All contributions should be forwarded to A. B. Stewart, Official Assignce, Montreal.

By authority of the Executive Board, D. H. MacVicar, Chairman, R. Camp-Bell, Vice Chairman, Chas. A. Tanner, Secretary, A. B. Stewart, Treasurer.

Presbytery of Bruce.

There was an adjourned meeting of this Presbytery held at Centre Bruce on the 20th October, for the induction of the Rev. George McLennan, late of Harriston, into the pastoral charge of Centre Bruce and Underwood. Mr. John Anderson preached and presided, Mr. Scott addressed the minister, and Messrs. Straith and Stewart the people. The congregation was large and the services impressive. Mr. McLen-nan enters on his labors in this new field with very cheering prospects of success. A call from Tara and Allanford to Mr. J. F. Forbes, of South River, in the Presby tory of Picton, Nava Scotia, signed by 145 members and 106 adherents, with a resolution of the congregation that his salary should be at the rate of \$1,000 per annum, was laid on the table. After hearing commissioners the call was sustained, and or missioners the call was sustained, and ordered to be forwarded to the Presbytory of Pictou. Mr. Alexander R. ss. M.A., of Pictou town, was appointed Commissioner from this Presbytery to prosecute the call before the Presbytery of Pictou—Alex FORBES, Pres. Clerk.

VERY TRUE. - Some one has well said that "parents who spend money judici-ously to improve and beautify their home, are paying their children a premium to stay there and enjoy it, but when they spond money unnecessarily on fine clothing and jewellery for their children, they are paying them a premium to spend their time away from home—that is, in places where they can display such ornaments."

A CHRISTIAN minister said. "I was never of any use until I found out that God did make me for a great man. As soon as I found out I wasn't int uded for a great man, I found soul coming into the kingdom." It is not great men we want in the Church of God to day—It is earnest, warm liearted men.

To take a mildow from linen, mix soft soap with starch powdered, half the quantity of salt, and a pieco of lemon, and lay it on both sides with a paint brush; lot it bo in the open and—on grass is preferable—till flic sight is temoted. Sabbath School Teacher.

LESSON XLV.

THE WOLK OF THE EPIMT-

COMMIT TO MEMORY VS. 13, 14. Parallel Passages. Acts x. 44, 45, 1 Cor. i. 21, 22; Acts xi. 24.

SCRIPTURE READINGS .-- With v. 7. read Luke xi. 19; with v. 8, road Zeoh xii 10; with v. 9, John iii. 10; with v. 10, Acts xiii. 80, with v. 11, Col. i 3; with v. xii. Mark xiv 68; with v 18, 1 Tim iv 1; with v. 14, compare Luke xii 11, 12. Study Pa lyviii 18 Ps. lxviii. 18.

GOLDEN TEXT,- He shall teach you all things.—John xiv. 27.
CENTRAL TRUTH:—The Holy Chost wit

nesses for Christ.
There is much unrevealed to us (and which we may be sure we do not need to know) as to the mode of the divine exist ence. Any one can ask hard questions on this point. But this is clearly set forth in Scripture—the only authority on the point that God the Father souds the Son, who is willing to be sent, and Father and Son send the Holy Ghost, who is willing to be bent, for our salvation. It is not like one person going behind the scenes, and re ap-pearing in different characters; the Father is the Father when sending the Son, and Father and Son retain their separate being while sending the Holy Ghoat. If not, the language of the Bible misleads us, and we cannot know what to believe. While it is the glory of God to conceal a thing, because he is the Infinite, there is nothing like stage-trick or device in his ways.

The subject of our lesson is important, and too much neglected. Men forget the Holy Ghost, and the doctrine regarding him, then the doctrine of Christ, then God the Father is forgotten. If we honored the Holy Ghost more, we might see more of his mighty working. The Bible never calls the Spirit "it," or speaks of his "in-fluences," as men often do. He is a living person, infinite, creating, good, holy, lov-ping, capable of being grieved, and in all respects to be thought of by us as divine, as a person, and as sharing with the Father and the Son the honour of our salvation. Hence the whole church has always said, "Glory be to the Father, and to the Son, and to the Holy Ghost," etc. He brings to each soul the grace and life, designed by the Father, and bought with the blood

of the Son. In this lesson Jesus is instructing his disciples, as to what they may expect, and helping them to submit to his departure. Her co the fitness of his calling the Holy Ghost "the Comforter." For this precious name others have been used; but beyond an air of novelty, they add nothing to our ideas. The "Paraclete" conveys no more than the established and familiar name of our English version.

We shall consider, first, the place of the Holy Ghost as to Jesus on earth (v. 7), second, as to the world (vs. 8-11), third, as to ond, as to the work (vs. 12), and fourth, as to Jesus in heaven (v. 14). This is the order of the verses, and of the thoughts also.

I. "Expedient" is a hard word, with

two meanings, and we must distinguish. Some condemn all "expediency," as they understand it. They mean doing moral evil, that good ends may be gained. They are right. But there is a right expediency —as that a diseased finger be cut off, to save the hand, or a house be blown up to keep a fire from spreading. It is not moral but physical evil that is done. It is expedient to endure pain and hardship for the sake of God. Hard as it was to the disciples, it was right for them to give up Christ, that they might roceive the Holy

Ghost. But why not retain both? "If I go not away, the Comforter will not come unto you." That is enough. Among reasons we may think of, are these: (a) Each person of the Godhead is to be seen in our person of the Godhead is to be seen in calculation, and there is an order of revelation. (b) The very things of which the Holy Ghost was to tell the meaning were his death burial, and rising again. They his death, burial, and rising again. The must take place, that men may be interest ed in knowing their meaning, and the gift of the Holy Ghost is to be given as bought with his blood. (c) While Jesus was bodily with the disciples they could not take into their minds a right notion of his kingdom. And (d) if he had remained on here his body appeared . the spot v would always have seemed the place for men to be, whilst it was his will that everywhere men should have access to God. See Heb. x. 1928, and Eph. ii. 18 Suppose Christ to day in Jerusalem, or Calcutta, or London; we should feel at a

disadvantage. But not so now. II. HIS RELATION TO THE WORLD Remember the object of the fords words-to cheer the few who trusted him when left alone in the world, to resist the world. "What can the world, to resist the world. we do against the world they might say His word is to this effect. "In my absence there will come to you a new power, a divine power. He will plead for your cause and mine. Men think they do God service in killing me and you. He will He will show this is not service but sin. show that the sm of sins is not believing in me" (v. 8). "Then they malign me, count me a "winebibber," 'friend of publicans and sinners, 'blasphemer.' He will show my righteonaness, my integrity, my hol ness, that I did the Father's will and why I did it; for he will show that I have gone to the Father, his very coming will prove that. and if I go to the Father, it is evident that the Father is well pleased in me." is assurance to men that Jesus will be judge, that the Father raised him from the Judge, that the nather raised him from the dead (Ac.s.xvii. 81). "Or righteousness, because," &c. "My absence in this way is my vindication, and should gladden you." See Acts i. 11. Once more: "The world owns Satan as a lord, thinks his claim good (2 Cor. iv. 4), admits his boastful plea (Mat. iv. 9). This Holy Ghost will show the worthleseness of his plea, that he has no longer any rights!" He had only those of a jailor; but they cease when the debt

more to us, who read them in the light of all the past; but we have to take what they meant to his hearers. He does not seem to speak here at all of the gracious work done in the individual soul, though of course a soul coming to Christ from the world, passes through this stage. But is there no gracious work? Yes. That comes noxt.

111. His relation to the disciples (vs. 12, 18). They had much to learn but they were not even ready to learn it. The spell of Jewish hopes still bound them. It needed the death of Jesus to discushant them. It did. They went back to their b ats and note. We trusted it had been b ats and note. which should have redeemed Israel (Luke xxiv. 21). This dream of temporal power is gone! But a new light is by and by kindled in their souls. He is risen, still they do not understand. They wonder still they do not understand. They wonder and hope. "Lord wilt then at this time, restore again the kingdom to Israel?" (Acts, i. 6). Again he puts off the lesson which they could not yet "bear (see v. 9). "Ye shall receive power." This Holy Ghost leads them into "all truth" about him (the "many things" of v. 11, i.e., all the truth here in question. The proof is the sermon at Pentecost, and all their after teaching.

teaching.

The Holy Ghost does not teach mathematics or forecast events, or help men to predict or know whatever is learned in ordinary ways, and which it is best for man to be obliged to learn. It is to truth as to Christ and his kingdom he (v. 13) refers. He shall not speak of him-self. He onlightens men's minda " in the knowledge of Christ." Many are taught He shall not speak of himof the Holy Ghost who do not yet know the doctrine of the Spirit, or that he is teaching them.

IV. HE SHALL GLORIFY ME, hold me up, declare me, lead men to trust me. "For he shall receive mine," &c. (v. 14). The phrase "economical subordination," though too hard for the pupils, will express to a teacher's mind the relations of the Son, and the Holy Ghost, as here illus-

Learn from this. (a.) The importance the truth as to the Holy Ghost. Yet (b) the truth as to the Holy Ghost. Ice or not the Holy Ghost is preached, but Christ, "in the Holy Ghost." (c) The bodily presence of Christ, in the world, or in the Sacrament, is not the great thing, but his presence by his Spirit. (d) There is power enough in the world, for its conviction and conversion, whonever it pleases God to employ it.

SUGGESTIVE TOPICS.

The main purpose of our Lord's words here -to whom spoken—the state of their minds—the help they required—the name given to the Holy Ghost-why-the work he does-where it is doro-the three things he does—where it is dore—the three things which he shows—the great sin—the true nature of Jesus—how his righteousness proved—meaning of "going to the Father"—the conquest of Satan—the just view of Jesus—the false views of him—the aid to the disciples—the enlightenment given—when all this to be done—how and when Christ want aray—why his coince. when direct went away—why his going expedient, and true meaning of the word.

A Chinese Solomon

An unusual case, showing the fertility of resource and quickness of thought of the better class of the Chinese, is reported by the North China Herald from Nankin. During the Taeping rebellion, a married Chinaman, resident in that city, joined a regiment which was ordered for service against the rebels. He did not return at the close of the struggle, and nothing being heard of him for several years afterwards, his wife, believing herself a widow, listened to the advances of enother man who pro-fessed love for her, and who pressed his suit so ardently that she consented to join her lot with his. They went before the proper authorities, were made husband and wife, and lived together in conjugal happiness. This continued for a year or two, when quite unexpectedly the first husband researted hymself alive and wall and band presented himself, alive and well and demanded the restoration of his wife. no, said No. 2, "you left her, remained away for years, nobody heard of you, she thought you dead, and mourned for you. We are married now, and here are the papers." No. 1 still clamored for his wife, and it was ultimately decided to take the matter gefore the Chehsien. The magistrate listened attentively to both sides of the story, and at first appeared puzzled what course husband were legal, but the first husband was obdurate, and would not yield. At length the magistrate told them to leave the wife in his hands for ten days, and then both come back again for his decision. This was agreed to. About the fifth or sixth day the magistrate, in great naste, sent for the two men, and with a mournful countenance informed them that the wife had been suddenly smitten with an illuess which had proved fatal, and that she was dead; and he asked the first has band whether he would take away the body and provide for the funeral. The man demurred, said he wanted a living wife-not a dead one-and should have nothing more to do with the matter. Turning to the other, the magistrate put the same question to him, saying that one of them must remove the body. The man said he was very poor, but the deceased had been a good wife to him. They had loved each other dearly, and, cost what it might, he would raise the money and pay for the burial. "Very well," said the magistrate, "then here she is; take her away with her;" and, drawing aside a curtain, showed the astonished men the wife, standing, living, and in good health, before them. It being clear that the first husband really cared nothing for her, she willingly abided by the magistrate's method of settling the complication.

Can You Swim?

At one of the colleges a short time ago as the students were practicing rowing, one boat ran against and capsized another, of a jailors but they case when the debt and fine young man was drowned. In township of London.

At St. Learent by the Rev. J. Wellwood, at the reading of this we were reminded to ask red, on the criminal pardoned.

The paid on the criminal pardoned.

The reading of this we were reminded to ask red, the Rev. W. M. More than the pasting of Satat's classing they can swim. It seems very thought of satisfaction of Satat's classing that any one should be training to Margery E., wildest daughter of the life Macionald.

The meaning of the Lords words to this to about race and not know to swim.

To St Goorge on the 22a into Margery E., and the meaning of the Lords words to this the meaning of the Lords words to the component of your who as large enough the component of the day, it is an another time to be and this very double. and a fine young man was drowned. In reading of this we were reminded to ask

Of course you will talk with your parents Of course you will talk with your parents about it, and not do anything that they do not think perfectly safe and proper. They, no doubt, wish you to loarn, and at the same time may think that the place where you wish to go is not safe. No one who cannot swim should trust himself in a boat—indeed the need of being able to swim is so great that it is necessary able to swim is so great that it is necessary to argue the point. It is easier for boys to learn than it is for girls, but there is no great difficulty in the way if girls wish to learn, and they would feel much safer on the water if they knew that they could, in case of accident, keep themselves afloat. In learning, try to have some older person teach you. Some boys learn at once, while others are a long while about it. The writer learned in this way; There was a place in the river where the bottom aloped very gradually, and one could go out a long ways without getting out of depth. We would wade out until the water was no to our armous, and then turn towards up to our arm-pits, and then turn towards the shore and try to swim to it, knowing that we could touch bottom at any time. It took but a little while to learn. If the hands and all paris are kept under water, a person will float with the face cut of water. It is well for those who cannot swim to remember that if they will keep perfectly still they will not sink. At the swimming schools they have a plan which any one can adopt. A band is fastened round the chest to which as attached a strong cord several feet long, the other end of the cord is fastened to a long pole, the teacher holds the pole and directs the movements of the pupil, who is at the end of the line. A very little aid will keep one affect, and a band made of stout cloth will answer the purpose. After the pupil learns to strike out properly while held up by the cord, he is gradually taught not to depend on this. Watching the movements of a good swimmer will teach you more about using the hands and feet than anything that can be written. There are some rules that should always be observed: keep all parts, hands and feet, well under water, and do not be afraid to sink the whole body up to the chin; throw the head well back, and hollor the spine, or back-bone; this allows the weight of the head to come over the chest, which is the lightest part of the body. Learn to breathe through the nostrils; some swimmers make a great sputtering in throwing water from the mouth; it is easy to learn to swim with the mouth shut. Make every movement slowly and quietly; it is a great fault with beginners that they make hard work of swimming, and seem to think that they must make great exertions. Be quiet, and you will find that swimming need not tire you any more than walking. Do not go into water when heated, when tired, or after eating a hearty meal. Finally, when you get a chance watch the best swimmers, and see how neatly and quietly he does it, and try if you cannot swim as well as a frog !—Agriculturist.

SEWING MACHINES.—These machines are now almost indispensable in every family; and are entirely indispensable by dress-makers, tailors, etc., but how to select the best is the difficulty—from among the many competitors for public patronage.
Our manufacturers, Wilkie & Osborn, bave always by public competition tried to come squarely before the public, and their invariable success in the most trying competitions, as well as the high reputation of their machines, where they have been used, attest their superiority. They have in four years in succession taken first prizes at our Central Exhibition, and were equally successful at the Provincial Exhibition as long as prizes were given, but those interested in avoiding competition have got prizes discontinued. This week, in the Western Exhibition, London, machines were not allowed to compete, but they have been awarded first prize for family machine sewing. Their steady business compared with other factories, indicates the value of public opinion in their favour. The new machine they have put on the market this summer is a marvel of ingenuity, and for materials and workmanship cannot be surpassed.—Guelph Mercury,

80th Sept., 1875. When God brought Israel out of Egypt, He did not lead them to Canaan by the shortest way, but round by the wilderness, to humble, and prove them, a d show them what was in their heart. And likewise by occasion of the difficulties they met with, and perverseness of their conduct. to show them more of his power, wisdom, goodness, and patience, that they would otherwise have known. Thus we usually pass through a long train of exercises; we mourn over our own broken promises and weary ourselves with vain and perplexing contrivances, before we obtain a stable peace, and a hope in Christ not easily shaken. We then begin to perceive that there was a shorter way; and that if we could have believed at once the record that G d has given us eternal life in Ris Son, and simply complied with the demand, "Lok and live, believe and be saved," we might have escaped much pain and anxiety. This shorter way we kindly endeavour to point out to others, but for. the most part with little success. There may be exceptions, but junless in the case of those who are converted very near the close of life) it seems in general to be the will of the Lord, that all his people shall go round about; for they all have need of learning, by painful experience, what is in their hearts; h lesson which is seldom effectually learned, but in the school of the Cross. The tuition of the law is, in the usual course of the Lord's dealings with H1- people, a preparatory step to the right understanding, and unabused enjoyment of the Gospel.—Newton.

Births, Marriages and Deaths.

MARRIAGES.

At the residence of the bride's father on the List test by the Rev R. Thynne, of English Sattle-ment. Mr Archie G. Brown, township of Lobe, to Miss Anno C., daughter of James Bell, Esq., of the township of Liondon.

Choice Plierature.

Still and Deep.

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

CHAPTER VII. (CONTINUED.)

It was a glorious summer morning which dawned on the world next day, with every accessory of light and music and colour to make it gorgeous and brilliant, for there was not a cloud on the clear blue sky, and the rosy flush in the East was reflected in the sparkling stream and in every drop of dew that quivered on the grass, while the fresh air was full of melody from the earolling bird voices that sounded through the trees. Mary Trevelyan started awake from happy dreams with a sense of hope and buoyanny, which did not altogother leave her aven when the full return of consciousness brought back to her the recollection of Mr. Links oritical state. The fact that nurse Party had allowed her to sleep undisturb. ed all night convinced her that at least he could not be any worse, and her heart thrilled with the idea that possibly he might even be a little better. Hastily throwing a dressing-gown round her, she went softly across the passage, and glanced through the open door of his room. Ho was lying on his back, perfectly motionless, and evidently in a deep sleep, while Mrs.
Parry, reclining in an easy chair by his
bedside, was giving audible testimony to
the fact of her being also buried in profound slumber. Mary came back well pleased to her room, and proceeded to dress, hardly able to account to herself for the strange feeling of happiness which seemed to prevade her whole being, and which could not be explained by the simple fact that Mr. Lisle was enjoying some refreshing rest that could not make his odee any the less hopoless ultimately Sho was standing with all her beautiful dark hair falling round her like a voil, contrasting well in its dusky hue with the white garment which she were, when suddenly she paused as she was in the act of gathering it up in both her hands, and stood for an instant listening intently, then a light stole into her eyes which filled their thoughtful doubles with radiance, her lips parted in the leveliest smile, and her alabaster whiteness gave place to a warm tinge of delicate colour; any one seeing her at that moment would have pronounced her a beautiful woman, though in genoral her quiet unassuming appearance would not have attracted notice as in any way remarkable, but now it was the glow of sudden joy that had glorified her face, and sent her heart throbbing with unex-pected rapture, for she had heard a step in the passage—a step purposely made so noiseless for the sleeper's sake that it was strange it should have met her ear at all —and in an instant all her soul was penetrated with an inexpressible delight, as sho murmured softly, "Bertrand is here—I shall see him; I shall hear his voice; now I'know why I felt so mysteriously happy! and she turned with a glad smile to the open window, feeling that the whole world for her was full of light which came not from the morning sun. Half an hour later, when she left the

room and went once more to Mr. Lisle's door, Mary was met by Mrs. Parry who was coming out, her round face beaming with satisfaction, to tell her that the invalid was sleeping still, more tranquilly than he had done for weeks, and the good woman, putting on a very significant smile, drew back so as to let Mary look into the room, and said, "Now, my dear, take a peop in there and see what there is to be seen." Mary went forward a few steps, and then her glance fell upon a picture which lived in her memory for long years afterwards through many a chance and change: Bertrand Liste stood by the side of his father's couch in all the glory of his youth and strength, looking the very personification of manly beauty with life at its best and brightest animating the stalwart frame, and the fine face glowing with health, while before him on the bed, all white and rigid, lay the dim shadowy figu.e that seemed already but the ghost of a vanished life, with eyes that no more could see the sunlight, and lips that would never smile again, and mutely pleading hands folded in submission over the breast that faintly rose and fell with slow waves of breath like the growing calm of the long troubled ocean when the breeze is dying down. The splendour of a summer noon and the cold solemn immobility of a snow clad winter's night could scarce present a greater contrast; and dear as the dying man was to Mary Trevelyan, her heart trembled with thankfulness that while he, alas! represented death and decay, the type of life and hope was that one in all the world in whom her own existence was bound up. Bertrand turned, and saw her, and the smile that brightened his hos was so surely one of intense pleasure, that she could not mistake its import, he came swiftly towards ber, and clasped her hands in his, saying softly, "Lattle Mary, what joy it is to see you once agair even at this sad time." She raised her acep gray eyes to his face for all response, but he read their vioquent depths, and was well satis-

fied.
"I thought you would have been taken by surprise Mary." enid Mrs. Parry, in a rather dissappointed tone, for she had expected to see Mary's start of astonishment at the unexpected sight of Bertrand, "did you know he was come? did any of

the servants tell you?"
"No," said Mary in her soft, low tone;

"but I heard his stop. "Did you?" said Bertrand. "I thought I passed your door so quietly that no one could have heard me; and, in any case, how could you recognize my step after all those months; but, to be sere, you were expect-

"Yes; but I should have recognized it any way, she answered, quietly, "how glad your dear father will be that you are

"I have been with him nearly all the light, said Bertrand, so shey walked along

Mr. Lisle has already slout longer than he has done at all since his illness become eerions, and he shows no algo of waking yet. You must have brought him scent peace of mind, Bestrand, somehow, to produce such a result.

"Porhaps I did," he answered, glancing at Mary, to see if he had any suspicion of the means by which he had brought calm to his father's anxious spirit; but there was no token of agitation on her guileless face, and she looked up at Bertrand inno-contly, saying, "He wished to see you so very much; I think the mere sight of you would give him rest and happiness."
"Well, Mary, my child," said Mrs. Par-

ry, "we must take advantage of his unusual tranquility to have our breakfast, it is quito ready; and when we have finished ill come and sit by him till he wakes so that you and Mr. Bertrand may have a little time together; you will have to tell us all about your travels, my dear boy."
"I am afraid they have not been in very

savage countries," said Bertrand, laugh-ing, "where I could have any interesting adventures. My life passes in the height of the most refined civilisation." "Then it may be quite as new to us,"

said Mary, with a smile, "considering how completely we are out of the world in this

"Anyhow I am sure you have plenty to say to each other," said Mrs. Parry; and when the meal was over, she prepared at once to return to her watch by the sick

"But nurse, will you promise to send and tell me the very moment he wakes? said Mary, anxiously; " for I long to speak to him, though I would not disturb him for the world; it seems so strange not to have heard his voice since yesterday even

ing."
"He spoke so much to me in the night that I have no doubt he is very much ex hausted," said Bertrand.

"You can trust me to call you so soon as he wakes," said Mrs. Parry; he will want to see you both I have no doubt," and she bustled from the room with the pets of her widow's cap flying out ba h d hor, which recalled to Bertrand ar a urd recollection of the days when he us d thom as reins, the good lady herself being the steed, as she carried him abou

"It makes me feel like a boy again to be once more in this dear little home," he said, turning to Mary. "Come out into " Come out into let us explore some of our old

She agreed, with a bright smile, and together they went out into the glad summer morning with its sunny skies and its sacred breeze and its rainbow tinted flowers. They were young; they loved each other well, and they could not feel altogether sad as they wandered down the shrubbery paths towards the little streamlet, but they spoke with hushed breath, and in genverent tones, because of the shadow of death that hung over the house, and the awful sense of the near approach of the one dread mystery before which the proudest quails, and the most assured hope falters. It was of the dying man they speke as they strolled along in the sunlight, for he was very dear to both of them, and their hearts were filled with that tender pity which the living seem ever constrained to bestow upon the dying, forgetting how soon and how surely they shall themselves succumb to the same mysterious power. Mary told Bertrand how the physicians had assured her that he could not possibly linger many days longer, and that they were indeed surprised he had lived so long.
"Iam so thankful I was able to come

here in time te see him for every reason. said Bortrand ; " but, dearest Mary, though he is my father and only your friend, I think that it really will be sadder for you than for me when he is taken; for my profession necessarily leads me to a life apart from him, and to you it will involve much more than the loss of one you love.'

"The loss of home, of protection," murmured Mary; but her voice died away, for she dreaded beyond words that

Bortrand gontly took her hand, and was sorely tempted to tell her then and there that all she "4s about to lose would be given back to her fourfold in his affection: but to talk of love or marriage in that atmosphere of death seemed a desecration, discordant as the clash of wedding bells over a grave, and he only said, "Such a one as you are can never be left lonely or unprotected, Mary, do not

She was silent and they walked on thoughtfully together, while Bertrand pondered, with some perplexity, over the arrangements which must be made to provide Mary with a home till such la period had elapsed after his father's death as would enable him to marry. The villa was merely rented, and must be given up. Mrs. Parry s private income was too slende from her own father was such as young son that he had carefully concealed from was dependent on his kindness, and that tender care for her he might have made some plan whereby a home might be provided for her, at least during the interval that must elapse before Bertrand could offer her one h uself; he found, on ques-tioning Mary on the subject, that this was really the case.

"Yes, she said, "he war so good and dear, he did not limit his kindness to his own life, but thought of what was to become of me when I was deprived of his precious care, he had provided me with a shelter, for one year, in the only home he could find for me-with your mother's cousin, Mrs. Windcam. I do not know

one year; but he told me it was so de-

Bertrand could easily understand that the reason of this limitation was simply Mr. Lisle's inability to pay Mary's board in advance for more than one year, as, although he had scarcely any personal ac-quaintance with his relation, and none with her husband, he know enough of their circumstances to be certain that they were not in a position to receive visitors freely for any great length of time; he know that Mrs. Windham had, late in life, married a widower, who, though an elderly man, was still only a poor curate, and that they lived in a very lonely and inaccessible district of Yorkshire, oking out an exceed-ingly small stipend by taking jupils; it did not sound a very onlivening prospect for Mary, but it was probably the best ar-rangement that could be made under the circumstances, and he thought to himself, with a glow of satisfaction at his heart. that he would certainly remove her from hence at the end of the year.

CHAPTER VIII.

"It seems a sensible plan, dear Mary," said Bertrand, after thinking it over, "I have no doubt Mrs. Windham will be very kind to you; do you like the idea?"

"Oh, Bertrand, no!" she said, tears welling into her eyes, "I dread it so much; I would not have told your father this on any account, it was so kind of him to think of me at all.

"But why do you dread it, dear?" "You know Mr. Windham had a grown-up daughter when he made his second marriage, and I have heard that she was annoyed at her step mother coming there, and that she makes the home very unhappy in consequence; she may not like

my presence either."
"She must be very difficult to please if she does not like to have you, little gen-tle Mary; I believe she will love you very

much, she will not be able to help it."

Mary shook her head. "I wish so much I could have lived with nurse Parry, but of course I will adhere to your father's plans; his wishes are sacred to me."

"Yes, let them be so always, Mary," said Bertrand, with a significant smile, which sent the blood surging through her heart with sudden agitation.

But what is nurse Parry going to do?" continued Bertrand; "I cannot consent to lose sight of her."

"Oh, I hope not, indeed; it would break her heart to be altogether separated from either you or me. She does not like this plan of my residing with Mr. Windham at Chiverly, but since it must be so, she is going to live for the present with a friend of hers, who is also a widow, and keeps a boarding-house in London.'

"That would not have been at all suitable for you, dear child, so I am glad another home has been found for you; and you must shake off your fears, and look at it brightly. I shall take care that you are not made unhappy, for I shall come and see you at least once in the course of the

"Oh, will you!" exclaimed Mary, look ing up to him with such a light of rapture in her eyes, that he smiled at the full confession of her love for him which they in

voluntarily made. "Yos, that I shall; whonever I can get leave. Mrs. Windham is my cousin, and shall assume that she is bound to exercise the duty of hospitality, and I can always bring the Gorgon of a step-daughter some trinkets from Vienna to propitiate her savage nature; so you must take courage little Mary."

"You shall hear no more complaints," she whispered, while his fingers clasped ploser round the little hand he held.

They sat down under a willow-tree that grew on the banks of the stream, and Bertrand began to tell her of his life on the Continent: of the country ceremonies he attended, and the brilliant society which surrounded him in the diplomatic circle to which he belonged. She was intensely interested in every detail which concerned him, and the hours flew away on golden wings; high noon had come and passed her forlorn condition should in any sense appeal to Bertrand, so long as she was uncertain that Mr. Lisle was right in believing she had won his love.

Some time, when at a pause in the conversation, Mary said, "Surely, it is impossible that your father can be sleeping all this time, and yet nurse Parry promised so faithfully to summon us when he awoke; it almost makes me feel uneasy to think of such a long slumber. Let us go and see

liow he is."
"By all means; but quiet sleep can only be beneficial," said Bertrand; "and he has suffered much, has he not, from wakefulness?

"On yos, it has been his great triel; I am truly thankful he is quiet now; I have so longed that he might rest."

Did she know what she was caying? They strolled on together over the sunlit lawn, and went into the house, where all was perfectly quiet and silent, for the servants offices were at the back, and Mr. Lisle and nurse Parry were the only occu-pants of this part of the dwelling. They went on up the stars, through the passage and in at the open door of the sick room, to enable her even to support herself, and Mrs. Parry's absence was at once accounthe knew, though Mary did not, that ed for, as she had lain down on a sofa the very small sum she had inherited placed at a little distance from the bed, and had, naturally enough, again fallon ladies in her rank of life would consider asleep in the slumbrous heat of noon, scarcely sufficient to provide them with Then Bertrand and Mary Trevelyan went Mr. Liste had always told his and stood by the side of Mr. Listes couch. Was it the living father that lay there or a his adopted daughter how completely she statue carved in monumental marble to represent eternal peace, white and manithe truth in this respect would never be mate, with scaled eyes and hips set in known to her till after his death, when it a strangely meaning simile, as though some would be no longer possible to hide it; but wondrous secret nad just been revealed to Bertrand thought it provable that in his him? Something there was in his aspect so antagonistic to the glow and warmth of life that a deadly pallor stole over the two bright young faces that looked down on him, and a chill of dread struck to their hearts. Involuntarily Bertrand grasped Mary's hand, and then stooping down, he laid his own reverently on his father's breast, no beaving breath, no throb of life, responded to his touch, but the mysterious mexplicable change which purvaded the whole well-known form, struck home to him instantly with that unmistakable conviction of the presence of death which the passage together.

And he has proved a better nurse than cousin, Mrs. Windram. I do not know it the very moment they are brought in any of us, Mary," said Mrs. Parry; "for why my residence there is to be limited to contact with its mystery. Bertrand turned

and looked at Mary without speaking, and gently drawing her down beside him, they knelt together by the couch in silence.

It was even so, carofully as he had been tended by that poor human love, which is so helpless in the face of death, the old man had gone through the last dread change in solitude, unaided and unwatched; secretly, silently, the long life of hope, and fear, and love, and anguish of though and error, had floated away into the invisible air on one expiring breath, and now it no longer existed at all, save as a memory, a feature of the past, which soon would vanish, even from the remembranco of those to whom his living presence had been most familiar.

As the sunbeams flickered through the Venetian blinds that shaded the room, and i-il in straggling rays upon the kneeling group, and the rigid figure with its folded hands and marble whiteness, it looked as if all were alike out out in stone—the effigy of one long dead stretched upon a tomb and the sculptured representatives of those who had lingered a while to pray for him, carved by the cunning of the artist's hand into a vivid imitation of life. But the spell which held thom in such perfect immobility was soon disolved, it was broken by a cry from Mrs. Parry, who, waking up suddenly, had come towards the bed, and in a moment had understood all that had occurred.

"Oh, my dear master! my dear friend! to think that I should have gone to sleep and left him to die all alone! I shall never forgive myself!" she exclaimed; "and you will never forgive me," she added, turning to Mary and Bertrand, "for not having called you."

Her distress and excitement were great, that they both were obliged to draw heir thoughts , way from the contemplation of their loss, in order to console her Bertrand emphatically assured her that he did not blame her, and that his dear father had passed away in sloop, so that it could have made no difference if they had all been present; but Mary's gentle soothing did more for the good woman than all his vehement protestations, for her sympathetic nature told her she should hast relieve the sense of remorse for neglect, by reminding her that she had still a duty to accomplish for him whom they mourned and by begging her to calm herself in order that they might join together in performing the last offices of the dead; even in that sad moment Bertrand could not help admitting Mary Trevelvan's delicate tact, and it had at once the desired effect. Mrs. Parry wiped her eyes, and resumed her composure, while Mary, in a tremulous whisper, asked Bertrand to go into the garden and cut some of the white roses his father had so specially loved, that she might lay them in the form of a cross upon his quiet brenst.

A few days passed away-days of glorious summer beauty in the world without, floods of sunshine streaming over wood and field, birds making the whole air musical with ecstacies of song, green grass waving, flowers opening new blossoms to the light, all nature full of gladness and life, and within shaded rooms and voices hushed, falling tours, and footstops lingor-ing round a silent bier; yet it might be that the truest life was there, in the midst of that atmosphere of death, for the sunshine of the summer days would fade, the birds would cease to sing when came the winter snows, the grass would all beneath the mower's scythe, the flowers would shrivel and perish in the chilling frosts, but out of the very rigour and soullessness of death there springs the imperishable hope of life that cannot die, and from the gloom and horror of the grave there rises a light for the righteous, which shall forever sline in the unfading brightness of the perfect day. This much is certain deeply as those true mourners grieved for their personal loss in him who had been taken from them, there yet seemed to be a strango prophetic sweetness in the peculiar calm that was all around and within them, during the waiting days before he was hidden out of their sight till the morning of the great awakening; for it had be-fallen them, as it does to most in the actual presence of death, to receive so strong an impression of the utterly ophemeral nature of all those conditions of life which it could terminate so suddenly, that it seemed scarce possible to attach much importance to the vicissitudes of that mortal state, which would seem to be as a vanished dream when once they had passed to the eternal existence on which they believed

he had already entered. This is a phase of feeling which all have experienced probably who have seen a familiar friend, that has shared all their daily cares and passing joys, sudderly withdrawn behind the veil; but for a brief time only it seduces the things of sense to their true proportions, and then all the passion and frenzy of earthly hopes and fears rush in and blind our eyes, and they loom out before us so near and prominent that they seem to drive back all that lies beyond them. Already the hopes and anxieties of their earthly career had returned to beat tumultuously in the hearts of Bertrand and Mary Provelyan, when they turned away to have the father and the friend lying pencefully beneath the green turf of the little country church-It had been Mary's special wish that he should be buried at sugget, when the same soft woing light and heavenly stillness was on all the hving nature, which had filled him with such serenty when has she sat by his side, and bade him mark how like the golden west was to the gate of paralise. Quiet's as the sun was declining, they walked out hand in hand behind the coffin, borne on the shoulders of poor men to whom he had been kind; and Mrs. Parry followed ucar them. So they carried him to the rustic graveyard that surrounded the village church, and laid him down by the side of his lost love, with the music of colestial bopes broathing in every one of the solemn holy words with which they lulled him to his rest.

(Lo be Continued.)

As I we little known what a blessing there is in being helped with a little help. A FATHER'S throne! I hope vie shall never be satisfied with that-a Father's

Learn to Keen House.

Beautiful maidens—aye, nature's fair queous. Bome in your syentles, and some in your teens, Sasking accomplishments worthy your aim, Striving for learning, thirating for tame, Taking such pains with the style of your hair. Rasping your filly complexion so fair, Miss not this item in all your gay lives; Learn to keep house; you may one day be wirer; Learn to keep house !

your Adouis loves amost moonlight walks. Hand-clasps, and ki-see, and nice little talks; Then, as plain Charlie, with purdens of care, He must subsist on more nourishing fare: He'll come home at the set of the sun, Heart-sick and weary, his working day doze; Thence led his alippered feed ne'er wish to roam; Learn to keep konse, that you may keep home Loarn to keep house!

Pirst in his eyes will be children and wife, Joy of his heart, and life of his life; Next to his bright dwelling his table, his meals, Shrink not at what my pen troorbing roreals, Laidons romantic; the truth must be told; Knowledge is better than silver and gold; Then be propared in the spring-time of health; Learn to keep house, the' surrounded by wealth; Learn to keep house!

Duty and Pleasure.

I utterly repudiate the worldly maxim Duty first and Pleasure afterward," That is a poor school which does not teach, or a poor scholar who has not learned, how pleasure is a duty, and duty a pleasure. And so the words are one. For what is duty? Simply what is due; and duty done is a debt paid—receipted, canceled, and released. We are too apt in the everflow of life which belongs especially to youth, but lasts, thank God, into gray hairs-we are too apt to treat it in an another way; too apt to dwell upon its hardness, its severa demands, its rearie. tions of liberty. Learn to look on it, dear children, in the true light. It is undone duty that is hard; just as a debt owed and paid has in it a thought of pleasure and relief, of freedom from a haunting shadow which bears down stout hearts with its anxious load. And in its highest reach, your duty is a dobt of honor, of gratitude, of love, whose payment is all pleasure in the act of paying, no less than in the sense of its discharge.—W. O. Doane.

The Portuguese.

A very interesting book has been published in England by a Mr. Latouche, about Portugal and the Portuguese. It describes many curious customs, which are doubtless of long standing in that little-visited country, and which mark its people as quite different in many respects from others that we know. In the first place, their farming cools are very primitive, for Mr. Latouche says of them: "A man might have fancied himself carried back eighteen hundred years, and transported to that famous farm among the Sabine hills. Barring the maize, I fancy Horaco would have seen nothing outlandish on this Portuguese farm. The ploughs, the ex-carts, the sickles, the pruning-hooks, are of the aucient Latin patterns, and all the operations of farming absolutely the same." The author follows up the traces of the old Moorieh occupation of Portugal in an inter-esting chapter, and gives many strange instances of the rooted belief in the existonce of hudden treasure which prevails in every part of Portugal. The uninhabited royal palace at Queluz, near Lisbon, is believed to secrete immense wealth, and has been nearly pulled to pieces in the vain search for it. In Oporto a club has been formed for the sole purpose of seeking for the hiding place of a fabulously large diamond said to be concealed in its near neighborhood. Mr. Latouche had reason to believe that he was popularly supposed to be travelling in Portugal for the sole purpose of seeking for the military chest of the French army, which was buriedness Ponte do Lims, after the passage of the Douro, and the capture of Oporto by Wel-

lington. A pleasant characteristic of the people is their kindliness and gentleness to all animals. "The tamoness of all domestic animals in Portugal," says the author, "cattle, sheep, pigs, and poultry, resulting from habitual kind treatment, is striking

to a foreigner."
The Portuguese are described as being frugal, moral, religious, and sentimental, ceroiuonious in their manners, and scrupulously polite among themselves. The author is very entertaining about the difficulties of modes of address in Portugal,which must indeed present some, when one may hear a little street-boy say to another, "Your lordship is cheating," and the accused reply, "Your worship has stelled my kite."—In some parts of the country, the administration of the country that country the c country it is a solecism to talk of a dog; the animal mast be named apologetially as a puppy, a "cacherro." No Portuguese, the author tells us, will name that shock-

ing animal the pig:—
"If he must be alluded to—and it is necessary sometimes, seeing that the Portingness are very fond of him cooked—he is called the 'fat animal,' covada, and if a Portuguese is driven into a corner, and absolutely forced to employ the word, he will use the diminative 'porquite," a little pig, and even that only under his breath, and with the phrase 'by your leave. In a portugues a warded in the phrase 'by your leave. Portuguese translation of a French savant's account of a fossil bone-cave, in which bones of swine were abundant, all direct more in of the animal is avoided with impressive and the animal is avoided with impressive and the animal is avoided with impressive and the animal is avoided with impressive animal animal in a second animal mense ingenuity, and as often as science clearly demands the word 'pig,' recourse is

had to some pompous paraphrase, such as a familiar mammal which we still empoy as food, and so forth."

As funny is the avoidance is the word "doz." Even in print they slide over it with an initial and two stars, and Mr. Lattender of the start of the same of a start of the s touche says, "I have seen the name of a well known place in Lisbon, Foole do Olho, do Cao, the Fountain of the Dog's Eye, printed Fonte do Olho, do Cao.

Guilx i pon the conscience unfits a man

for all hory service of God. MAKE mie more fruitful-and all the discipline—tae how.and.the wherefore I lears

Scientific and Aschul.

WATER window plants with topid water, and wash the leaves often.

ALL vegetables should be washed in hot water first to cleanse them for cooking. Insects, sand, dirt, etc., are loosened by the

EQUAL proportions of turpontine, linesed oil and vinegar, thoroughly applied and then rubbed with flaunel, is an excellent farniture polish.

To each bowl of starch, before boiling, add a teaspoonful of Epsom salts. Articles prepared in this way will be muc' stiffer, and, in a measure, fire-proof,

Ir you don't want milk to sour during a even in hot weather, the purpose being to drive out the moisture.

When milk sours, scalding water will render it sweet again. The whoy separates from the curd, and the former is better than shortening in broad.

FROSTED glacs, useful for screens, is made by laying the sheets horizontally and covering them with a strong solution of sul-phate of zinc. The salt crystallizes on dry-

In a lengthy article on fall sickness, Dr. Hall concludes that if persons in the country, where intermittent fevers prevail, would adopt the breakfast before going out of doors, and keep a blazing fire on the hearth in the living room during morning and evening, fevers and chills would almost entirely disappear as a provailing disease.

CHARCOAL POR HOGS.

Professor Kuapp, of Vinton, Towa, thus alludes to the value of charcoal for hogs: "Charcoal should be fed to hogs frequently." Better keep a supply by them in small boxes. Mix four quarts of salt, two ounces of sulphur, and one bushel of wood ashes, and keep constantly in the pen in boxes. It tends to reduce fever, destroy worms and aid digestion."

QUEEN OF PUDDINGS.

Take one pint of bread crumbs, add one pint of milk, one oup of sugar, the yolks of four eggs, well beaten, rind of a fresh lemon, g ated fine, a piece of butter the size of an egg: then bake till well done; now beat the whites of four eggs to a stiff froth, adding a toacupful of powdered sugar, in which has been stirred the juice of a lemon; sproad over the pudding a layer of jelly, then pour the whites of the eggs over, and place in oven till browned. Serve with cold croam.

RYE AND INDIAN PRUIT LOAF.

To five quarts of fine corn meal add five pints rye meal, mix thoroughly, add water as hot as the hands will bear, and make into a not very stiff dough; then add three pints stewed raisins and three pints of washed currents, mix intimately, fill a deep pan, and smooth it over the surface, steam it six or eight hours (all night if convenient), bake about two hours longer, and serve warm or cool.

A NOVEL MODE OF PRESERVING TOK.

The use of ice in small quantities fro-quently repeated is very general in many diseases, but it is generally found to be a difficulty to keep it from melting, especially in small blocks. Dr. Schwarz recommends, to obtain this result; that the ice mends, to obtain this result, that two less should be put in a vessel covered with a plate, which vessel should be placed on a feather-bod and covered with a feather-pillowor cushion, feather-abeing very had conductors of heat. Dr. Sohwarzystates that by this plan he has been able to keep six pounds of ice for eight days when the thermometer marked summer-heat.

A NEW HYDRAULIC CEMENT.

A French chemist is said to have succeeded in preparing a mineral compound, which is said to be superior to hydraulic lime for uniting stone and resisting the action of water. It becomes as hard as stone, is unchangeable by the air, and is proof spinst the action of acids. It is made by mixing together nineteen pounds sulphur and forty two pounds pulverized stoneware ; the mixture gentle heat, which melts the sulphur, and then the mass is stirred until it becomes thoroughly homogonoous, when it is run into moulds and allowed to cool. It melts on about 248 ° Fah. and may be reemployed without loss of any of its qualities, whenever it is desirable to change the form of an apparatus, by melting in a gentle heat, an operating as with asphalte.

TREES.

"Trees as a cordon around a house are considered a prophylactic. They must not evershadow the building, for sun and air are the best sanitary preventive agents; but at a little distance, they seem, especially if about 100 properties. if camphor bearing, like the Australian gum tree, to absorb or avert the miasma. There are many authentic instances of this power of vegetation. Then, not too many trees should be cut down in the neighborhood. Our sun has a tromendous power, and it may be safer not to expose an old forest ground to its rays. Under-draining is a well-known preventive, and will sometimes (though not always) completely preserve a place. Ponds should be distrusted, even with running water through them, as they will become stagment under the best of care. Bedrooms on the ground floor should be avoided; and in Spring and Addition a Noticet; and in opinion and all the kept up in the evenings. The old Romans well understood the sanitary effect of an open firs on their malarious plains. Night air in April and September must be guarded against an article food he helptinally ed against, nourshing food he habitually taken, a little solution of quinine kept at hand, and, with ordinary prudence, a family may escape all ill offects. For the enouragement of our rural house-owners it should be remembered that England once inflored ander intermitted fover as much stany part of the United States. In the time of Cromwell, parts of Lincolnshire were almost uninhabitable from the form fever, and so with other districts of England. Underdraming and cultivation have changed it all in this respect. This will inevitably bo the case here."

A REMARKABLE PROFESSIONAL SUCCESS.

From the Missouri Republican (St. Louis.)
Among the notable professional men of this country who have achieved extraordinary success is Dr. R. V. Pierce, of Buffalo, N.Y. The prominence which he has attained has been reached through strictly legitimate means, and, so far, therefore, he deserves the envisble reputation which he enjoys. This large measure of success he enjoys. This large measure of success is the result of a thorough and careful preparation for his calling, and extensive reading during a long and unusually large practice, which have enabled him to gain high commendation, even from his profes-fessional brethren. Devoting his attention to certain specialities of the science he has so thunder storm, kindle a fire in the dairy, carefully investigated, he has been reward-even in hot weather, the purpose being to ed in a remarkable degree. In these specialities, he has become a recomized leader. Not a few of the remedies pre-scribed by him have, it is said, been adopted by physicians in their private practice. His pamphlets and larger works have been received as usual contributions to medical knowledge. He has recently added an other, and perhaps more important work, because of more general epplication, to the list of his published writings. This book, entitled "The People's Common Sense Medical Adviser," is designed to enter into general circulation. Dr. Pierce has received acknowledgements and honors from many sources, and especially scientific degrees from two of the first medical insti-tutions in the land.

The immense domand for his specifics, some time ago necessitated the opening of a regular Dispensary for their preparation, the establishment has expanded it into mammoth proportions. In order to meet the demand constantly made upon it for the romedies propared by Dr. Pierce, a large number of men are employed at all times, and the expenditures made by Dr. Pierce are enormous. The postal expenses amount to nearly a thousand dollars a month, while a corps of experienced physicians are constantly employed by the dector for the conefit of his patients.

Special Yotices.

ELECTRICITY! THOMAS' EXCELSION ECLECTRIC OIL!—WORTH TEN TIMES ITS
WEIGHT IN GOLD.—Pain cannot stay where
it is used. It is the cheapest medicine ever
made. One dose cures common sore
threat. One bottle has cured bronchitis.
fifty cent's worth has cured an old standing cough. It positively cures cotards ing 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 Thomas Eclectric Oil, have sold all 1 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 at first, but takes splendidly now." H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eclectric 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 1 bottle left. I never saw any hano only 1 bottle left. 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 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 delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eelec-tric Oil. We find it to take well."

Sold by all medicine dealers. Price 25 cents. S. N. THOMAS, Phelps, N. Y. And NORTHROP & LYMAN, Toronto, Ont., Sole Agents for the Dominion.
Nore—Eclectric—Selected and Elec-

MAPLE GROVL, ANCASTER.

Messrs. W. G. Chute & Co.
GENTLEMEN,—I feel bound by a sonse of duty, and a desire to conefit my fellowbeings, to make known the wonderful effect of your Indian Rheumatic Cure has had in my case. I suffered from rhoumatism for six years, and tried everything said to be benificial without obtaining said to be benincial without obtaining relief, and I come to the conclusion to try nothing more; but my husband hearing of your-medicine wished me to try it, and with a doubting heart I tried one bottle, and I was so much relieved by it that I tried another, which completed the cure. Irhope-you will publish this, for these are facts, as many in this neighbourhood can testify. Hoping your medicine will reach every one afficieted, I remain, yours turly, Mrs. Wn. Scott.

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THE TOLEDO BLADE

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DR. C. M'LANE'S Celebrated American

Worm Specific

VERMIFUGE

SYMPTOMS OF WORMS.

THE countenance is pale and leaden 1 colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilute; an azure semicirele rone along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds: a swilling of the upper lip; occasional leaded by with meaning or throlling of ine ear; an unusual . - cretion of saliva; slimy ir furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleering pains in the stomach; occasional naucea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood belly swollen are hard; urine turbid; respiration occasionally difficult, and accompanied by hircough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variall, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

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

RETURN THE MONEY

in every instance where it should prove ineffectual; "providing the symptoms ettending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Med 1 cine to be given in stluct accommands WITH THE DIRECTIONS.

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

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32-Yor sale by "pruggists and Country Store Keepers generally.

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Invite specialattention to their New Stock of MERINO AND COTTON HOSIERY.

Children's and Ladies' Scotch Morino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cetton Hose, Children's and Ladies' Baibringan Hose, Children, sand Ladies' Lisle Throad Hose; Ladies' Scotch and English Lerino Underc'oth. Cents' Scotch and Englist, Merhin Undereici ting 49 KING STILET EAL.

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CORTICINE Suitable for Offices Dining and Billiard Restactive It is known to be of great durability. Also a large assortment of

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The best Remedy in the World for the following complaints: Cramps in the Limbs and Stomach,

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All of which require either an internal or external remedy, and we feel confident there is no medicine sold equal to Hag-YARD'S ROYAL PAIN REMEDY for the speedy relief and permanent cure of the above complaints. Full and explicit directions accompany

cach bottle.

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HAGYARD'S Anti-bilious & Cathartic

Sugar - Coated Pills,

Liver Complaints, Gout, Jaundice, Dys-Liver Complaints, Gout, Jaundice, Dyspepsia, Rheumatism, Affections of the Bladder and Kidneys, Fevers, Nervousness, Erysipelas, Discases of the Skin, Impurity of the Blood, Inflammation, Melancholy, Sick Headache, Costue-

ness, Pains in the Head, Breast, Side, Back and Limbs, Bilious Affections, Female Diseases, &c., &c.

There is scarcely any disease in which purgative medicines are not more or less required, and much sickness and suffering might be prevented were they more generally used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by a timely and judicious use of proper Cathartic Medicines.

The proprietor can recommend these Pills with the greatest confidence, believing them far superior to those in general use; being more mild, prompt, safe and uniform in their operation.

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CURN OF EPILEPSY; OR. FALLING FITS,
INY HANCE'S EPILEPTIC PILES.

Perions labering under this distressing malady, will
find Hance's Epileptic Pilis to be the only remedy over
discovered for curing Epilepsy or Falling File.

All the "Market Hance and the read by all the
"Macted, but according to the control of the control
be read by any one who is not afflicted himself, if he has
a friend who is a sufferer, he will do a humane act by
cutting this out and wending it to him.

A MOST BEMARKABLE CURE.

A MOST HEMARIKABLE CURE,

PHILAPRIPHIA, June 25th, 1867.

SETH HANCE, Baltimore, Md. – Dear Sir. Seeing your advectionment, I was induced to try your Spileptic Pilis I was statewed to the property of the pr a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pilis and their good effects should be made knewness by the control of the providence of the provi

IS THERE A CURE FOR EPILEPSY:

IS THERE A CURE FOR EPILEPST?

The subjoined will answer

Grexada. Miss. June31—Strip. S Haxes—DearSir:
You will nud enclosed five dollars, which I send you for
La baxes of your kpileptic Pills. I was the first person
who tried your Pills in this part of the country. My son
was badly afficied with fits for two years. I wrote for
and received two boxos of your Pills, which he tool according to directions. Ho has never had a fit since 's
was by my persuasion that Mr. Lyen tried your Pills.
His case was very lead one; he had fits heary all this
late. Tersons have written to me from Alabama and
Tennessee on the adject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no lastance where I have
bad a chause of hearing from their effect have they
famed to cure. Yours, etc., C. If Oren

ANOTHER REMARKABLE cure of epilepsy; or, Falling fits BY HANCE'S EPHILIPTIC PILLS.

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TO STRIP S. HANGE - A PERSON In My employ had been affected with Fits of Epileps, for thirdeen years, he had these states at a terr sile of two to four weeks, and often-times serveral to guide succession, sometimes continuing for the or three days. On soveral occasions they lasted for the order of the

STILL ANOTHER CURE.

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

SETT S HANCE, Baltimore, Md.—Dear Sit. I take great pleasure in relating a case of Spasms, or Fits, cared by your unsainable Fills. My brother, J J. Ligon, has long been achieted with this awfin; discase. He was first at-cacked white quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase. Upto the time he commenced taking your Fills he had them very often and quite severe, program in now, as a happy to say, he is cured of those of the commenced taking your fills are he grew and the fill in the commenced taking from Fills, and he was a long of the commenced taking in the commence of the commence

JAMES SHIELDS & CO.,

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A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sedi-ment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

HAIR DRESSING.

nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

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\$5.10\$20 PER DAY Agorts Wanted All sex, young or of the thorough the presence of the two three for the thorsper moments of a literary in the translation of the trans

THE PRODUCE MARKETS.

AUGORSO, OCK 4761. 1373 Liverpool quotations for grain and flour are unstained. In New York, thour is dull, while wheat is in 0.7 to flower, it cannot a study the floorest flour market is fatrly active, but release through nominally analised, are tending in the buyers' layer.

TORONTO. ressod Hogs per 10 sef, blad quarters sef, fore quarters utton, by caroass ferkdys Butter, ib rolls..... Butter, large rolls... Butter, tub dairy ... Eggs, trosh, per dox

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Straw, 2 load			0	60	"	
Potatoes & Lust.		•-	0	83	"	
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Chathan—In Wellington street Church, Chatham, on Tuesday, 28th Dec., at 11 a.m. Owen Sound -Knox Church, Owen Sound, on the 3rd Tuesday of Lecember, at 10 a m. SAUGES.—Next relinary moeting of Prosbytery at Mount Forest, Knox Church, on the 2nd Tues-day of December, at 20 clock

day of Dacember, at 20 clock.

HAMITTON.—An adjourned meeting will be held in 6t Paul's Church, Hamilton, on Tuesday, Nov 2nd, prox., at 11 am. A special meeting also, in Norfolk Street (hurch, Simco, en Monday, Nov. 1st, at 20 clock p.m.

Bannix.—The Prosbytory of Barrie will meet at Barrie, on Tuesday, 7th Dec., at 11 am

KINGSTON.—Ne.t; meeting to be held in 6th Andrew's Hall, lingston, on the second Tuesday of January, 1876, 4t three o'clock p.m.

Tengarou—Next edinary meeting in the 1set are

Tonorro, Noxtordinary meeting in the lecture room of Kaby Obbrob, Toronto, the Drat Trusday of Lecember at 11 a.u.

Whitel.—The Presbylery of Whitely meets in Oshawa, on the first Tuesday in November, at 11 o'clock o.m.

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VII. The present position of Presbyteriantan in
the United States, as shown in the Minutes and
Reports of the espective Churches for 1876.
VIII. Presbyterianism in Great Britain and Iroland.

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X. Presbyterianism on the Coulon ant of Europe
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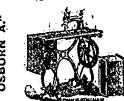
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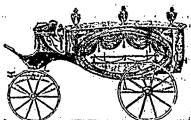
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