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TORONTO, CANADA, FRIDAY, DECEM 3, 1875.

Whole No. 199

Contributors and Correspondents. DIARY IN THE EAST.

last week in jerusalem—jewish pass OVER-JOURNEY TO "AZARETH.

Jonin is the ancient Eugaunim, the fountain of gardens," as the name means. Even now the name suits it; there is abundance of water, and many fruitful gardens. It is beautifully situated on the slope of a hill on the very edge of the Plain of Esdraelon, just where the glen by which we had come opens out on the plain. We had no tents, so were obliged to be content with a native house where travellors are received, and where good Bishop Gobat was in the habit of resting when making a tour through his diocese. Going into a small court we were taken up an outside stair, to a room which was put at our disposal. It was entirely innecent of furniture of any kind or description, but looked clean, and had some page and a first contain times is risking the sharing the fate of Sisera's host, when the "ziver Killy start is the start of the start of the start is the start of looked clean, and had some pegs and a Kishon swept them away. shelf, and a kind of stone divan before the window, which had alaframe of trollis work instead of glass, and wooden shutters. The family brought mats and cushions, which they sproad on the floor for us to squat or lie on. We took suppor from the provisions we carried with us, and then thought we would try if we could got some sleep, for we were tired after our

But it was the pursuit of sleep under difficulties. Dogs barked and showled incessantly. Mustapha, in the room below. talked ...awoariedly with the mukharies and family. A marriage was being celebrated in a peighboring house, and, along with a tabourine, they with their voices kept up a tune consisting of some three or four notes, repeated up and down, and backwards and forwards, by the hour together. Then frogs added their voices to the music outside, and the droning pipe of mosquitos insido, gave us warning of dangor.

There was a small square hole; close to me, in which I rejoiced as giving air when the shutters were shut, but soon I heard a fussing noise, and only looked up in time to see a cat ready to jump down on me. Then, we had to barricade the opening soil. The water-courses which out it across with a big basket of grain which stood in | in different directions, show something of a corner, and again I tried to sleep. We kept very quiet, each hoping the other was sleeping, but beginning to be painfully aware that there were more inhabitants of the room and exphions than ourselves. Occassionally the smack on the check of a vain attempt to murder a mosquito, gave notice of wakafulness. At last we got into a fit of laughing at our hopeless efforts

Occasionally I took an airing on the

other respects we had no cause of complaint. Their mules were excellent, and they were very careful of our baggage. The small articles, which are need devery there are sught undulations, and several evening, they sewed up every morning in this mounds crowned with villages, which a long sack, so there was no chance of rise almost like islands from the sea of their being lost off the mules, but for this vordure around. It was beginning to get their being lost off the mules, but for this they took a very long time. I had been | very not by the time state while, which they took a very steep hill, which is the plain. told so much about the hard usage that I we had to mount after crossing the plain. luggage met with in roping on mules, and occasionally tumbling off them, that I was agreeably disappointed by my own being so little injured. A great deal depends on more of a regular hili-town than I had or the skill of the Mukhary in balancing the pected. The valley is shallow, the houses load for each side of the mule, as the arc built on a rather steep hillside, and load for each side of the mule, as the the ground. Besides, of course, with such quoer tempered animals as mules, there the whole luggage. Tumbles down, summer is muon more interest, and degree slippery places, or by fighting on narrow that the cool nights which in some degree slippery places, or by fighting on narrow that the inhiabitants of Jerusalem, after paths are not at all rare. When, at last, we trefresh the inhiabitants of Jerusalem, after paths are not at all rare. paths are not at all rare. When, at last, we refresh the minabilities of Jorusalem, after were under weigh, and rode out of Jonin. even the hottest summer days. As we we found we were fairly on the great plain reached Nazareth before our letters no of Esdraelen, the battle field of Palestine one came out to meet us, an omission Hose of Napoleon Bonaparte. The Plain lary and his wife, toolid help of Irlandois Pott, Engone Pourte, John is of a kind of triangular shape, with two though they were in no way to blame for Downes. Alexis Columbo, Theophile long off shoots, one dividing the mountains it. What a kind we come they gave no, Itauit, Joseph Paradis, Joseph Burner, Of Gilbor from little Hermon, the other and how much they did to make my three Coorgina Burner, Pierre Bernier, Jone Separating little Hermon from the hills weeks stay in Nazareth agreeable to me, I titchard, Marie Richard, Nicholes Brogner, atoind Nazareth and Mount Tabor. Promission never forget. And what a feeling it Alexis Etello, Claude Simon, Marie Guix, the moment we started we had the heights was to took forth on these scoues where the moment we started we had this heights was to look form on these scenes where book frazareth directly in front of an and four blessed Lox passed the greater part of Larochelle, Jeanne Larochelle, Joseph Larochelle, Pierre Larochelle, Clothide to near, that Mr. W. and I could scarcely the certainty of everything being entirely believe B. when she told us we had a four connection the town since his days than bour's ride between us and them. But, in Jerusaloms Not that Nazareth looks Freeques, fils, Emilie Freeques, Marie

we took all that to it, though the width of the plain is only some fifteen miles. There several water courses to crocs, which took time in seeking out a good crossing place: there were swampy bits to avoid, and even when we could gallop on oursolver, we had afterwarde to linger till our

attendants came up with us. It was a most interesting ride. There were so many interesting sites on all sides. West of us to our left was the long range of Cavmel, that " aucient rivor" Kichon flowing at its foot, and receiving the water courses which we crossed as its tributaries.

The high point supposed to be the scene of Elijah's sacrifice, was pointed out to me on several occesions from a distance, but that was all 1 saw of it, for the accounts we got at Nazaroth of the state of the Rishon at the crossing place near there, made me give up a proposed excursion there. After much rain its bed and banks are sometimes very dangerous to cross, and it would have been very foolish to take a four

As we got out on the plain we could see, in a recess of the hills to the south-west of us, Taannuk, the ancient Taanach mon-tioned in connection with Megidde, in the account of the defeat of Sisera's host in the song of Doborah. Further on towards Carmel lie the few remains of the Legio of Roman times, the Megiddo of Scripture, now bearing the name of Lejiun. To our right, east of us, the range of Gilbon bounded the plain, and at the foot of one of its spurs we saw distinctly the village of Zorin, the Jezrul of Ahab, the scene of his and Jezobel's cruel oppression, and its terrible punishment. Beyond the arm of the plain, at the mouth of which Jezreel lies, little Hermon rose before us to the north-east, with the village of Solem pleas-antly situated at its south-western base, and interesting as the Shumen of Scripture. When we got quite abreast of the western end of little Hermon, we began to see the other northern arm of the plain, and gladly hailed the sight of Tabor which looks down upon it. Its poculiar smooth, conical outline, blunted at the top, is so remarkable that even on first sight one could have no doubt as to its identity with the Tabor one had so often heard described; and great Hermon showing its snowy head at one side of the nearer Tabor, at once accounted for the way in which these two mountains are associated in Scripture

the depth of the soil, and the luxuriance of the few slovenly fields, and still more of the weeds and wild flowers, show its richness. I was reminded, by i e height of the grass and abundance of flowers, of some description I have read of the rich western prairies of America. In crossing one of the streams we met a large flock of sheep, and goats, and calves. The shep-hord had some difficulty in getting thom to tempt the deep, but sluggish stream. We waited to see them pass; it gave us an at sleep, and proceeded to concort lemonade and drink it by-way of solaring control wearily.

We waited to see them pass; it gave us an idea of what was before us. The way the man succeeded in getting all into the water wearily.

We waited to see them pass; it gave us an idea of what was before us. The way the man succeeded in getting all into the water wearily.

When she swam off the others followed, and all got eafely across. What we found most difficult was the banks of landing outside the door. The stars were the streams, which are apt to break off shining in great splendour, and the tall under the horses fore feet, and send it palm trees waving their graceful plumes back into the water, but the bottom where we crossed was good, so all got through over the flat-roofed houses, looked very safely. In the Kishon sometimes the fine against the dark blue sky. I think I bottom of the fords turns into something may have had half an hour's sleep between a quagmire and a quicksand, in towards morning, but certainly not more. which a horse flounders about till it is exhausted, and is carried away by the stream April 10. We had intended to start very if it does not sink altogether. About the comprendre les erreurs de l'Eglise de mi'dle of the plain we passed the small Rome. Aussi nous obaudonaons cette and Mustapha about 6 a.m., we did not get off for another hour. It is always diffecult to get them under weigh, but in feult to get them under weigh, but in his ground against a much larger body of Turks for some six hours, till at length Napoleon brought reinforcements, and O'est co que nous vous faisons savoir par the Turks were completely defeated. In presente lettre que nous avons signes de Though the plain looks to perfectly flat, nos noms en presence du Roy. M. Chini-I very hot by the time that we reached the We had still an bour's ride up it, scross some broken ground to the little upland valley in which Nazareth lies em-| bosomod. It struck me as being much things are slung across the pack-saddle by even from the houses there is a wide view ropes; if too heavy a load is put at one side | over the low heights that encircle the vale, it overbalances the other, and all goes to | down to the plain of Esdraelon, which the ground Packers and all goes to | down to the plain of Esdraelon, which looks so far below that it makes one feel Nazaroth is higher up than it really is. is always the chance of a biting and kick. height does not at all approach that of ing match, ording in a general scatter of | Jorusalem, and in consequence the heat of Tumbles down, summer is much more felt there, as it has fom the days of Deborah and Barak, to twhich my kind host, the modical nussion from the days of Deborah and Barak, to twinen my kind nost, and Abarak forget, Francois Petit, Eugene Pontro, John Bose of Napoleon Bonaparte. The Plain tary and his wife, could never forget, Francois Petit, Eugene Pontro, John Bose of Napoleon Bonaparte. The Plain tary and his wife, could never forget, Francois Petit, Eugene Pontro, John Bonaparte. The Plain tary and his wife, could never forget, Francois Petit, Eugene Pontro, John Bonaparte.

nearly so ancient, or that there are really any certain remains of antiquity in it at all; but in Jerusalem we know that the very foundation of the city of our Lord's days lie buried beneath twenty, thirty, or forty feet of debris and ruins, while Nazaroth is still just the little country town that it must have been when he lived there -a despised little country town whose turbulent Galilean inhabitants were so far from bearing a good character, that is had become even a proverbial saying that no good thing could come out of Nazareth. The only thing in the town which I felt really belonged to our Lord's days was the fountain.

There is but one at the eastern side of the village, and to it one can fancy the child Josus must often have accompanied his mother. It was with the greatest interest, therefore, that I watched the picturesque figures of the women as they fro, balancing their large earthen water-jars on their head. Their flowing dress, and long, hanging, pointed sloeves looked very well, and as almost all are Christians, they were not covered up with the hideous veils of which I saw so many in Jerusalem and Nablous. Their head-dress is not so pretty as that of Betinlohem. There the silver coins are fastened on a round form, that makes a kind of coronet on the top of the head. In Nazaroth the coins are fastened like scales one over another upon a roll, which surrounds the face like the front of a hood, and looks very heavy. And it is a very heavy head-dress. I had one sent me for inspection, and found it very weighty indeed.

Nazareth has no walls around it, so the houses are not nearly so thickly built to-gother as in Nablous; it is also very much less populoue, numbering only 4,000 or 5,000 inhabitants, while Nablous has nearly double that number.

(To be Continued).

French Canadian Missions.

Editor Brytish American Pursbyterian.

Sir,-I send you for publication in your next issue the protest and names of 157 persons who have recently left the Church of Rome under the preaching of Mr. Chini quy. The protest is a translation of the French sent to Bishop Bourget. Yesterday 15 additional converts gave Mr. Chiniquy their names. This was the result of their having listened to his fearless exponent of the Proposition Language of the Proposition L sure of the Inquisition last Sabbath even-ing. Please publish also the accompanying letter addressed to Mr. Chiniquy, which appeared in last night's Witness. Our phrase.

In crossing the plain I was much struck by the exceeding richness of its alluvial soil. The water-courses which out it across in different directions, show semething of in different directions, show semething of faith in what God is manifestly calling us to do? Our Board not last Saturday, and the law race of the semething of the semet was uttorly at a loss how to continuo its operations for lack of funds. I hope to find time to-morrow to tell you more fully of the triumphs of the Gospel among this people, as well as of the hardships and persecutions patiently endured by our missionaries and converts. Meanwhile be so kind as to publish this harried note, in the hope that the Lord may touch the liearts of some of his people to come to our aid, and to send us at once of the abundance which Ho has given them. Our Treasurer is A. B. Stowart, Official 'Assig-Yours truly, D. A. MACYICAR. nee, Montreal.

Montreal, Nov. 28rd, 1875.

CENT SOIXANTE CONVERSIONS AU PROTEST ANTISME.

A Monscigneur Bourget, Eveque Catholique, a Montreal

Les Misericordes du Seigneur sout in finies, nous venons d'en avoir une preuve admirable dans la grace qu'il vient de fait partio quo par lo hasard do notro naissance et par la confiance que nous avions accordes a des pretres, qui nous trompaient sans que nous le sussions. O'est ce que nous vous faisons savoir par quy. Et nous nous engageons a faire tous nos efforts pour ramener au christinisme du Christ nos freres et sours, infortunes, que vos pretres, et vous, tenez, enchaines au christianisme contrefait par le Pape, et qui n'est plus maintenant qu'un fetichieme grossier, an lieu d'une religion sainte.

(Signe) Francois Papineau, Eugene Petin, Pindlippe Blanc, Pierre Dubourg, Mario Dupuis, Marino Brossent, Emine Rubert, Guillaume Habert, Louis Sensone, Eugenie Boyer, Louise Jorolle, Francois Poltfer, Joseph Peltier, Rosalie Lajounesse, Louis Peltier, Julian Lynlain, Ernest Serres, Alfred Serres, Henri Hebert, Cyprion Hebert, Philippe Roux, Roalphe Bresdin, pero, Rodolphe Bresdin, ille, Isidore Thieri, Alfred Jorelle Paul Aadry, Etienne Mousset, Alphonse Foucher, Virginia Ridoux, George Foucher, Jean ginie Ridoux, George Foucher, Jean Foucher, Sara Armstrong, Jean Hebert, Adolphe Brissot, ex Conseiller Municipal de Fontainobleau, France, Felix David, Marie David, Bernard Lupas, Philomone Laroche, Edward Hamel, Engenie Hamel, Victoria Genot, Joseph Fadoveze, Gregoire Bault, Joseph Paradis, Joseph Simard, Georgian Bernier, Lierre Bernier, Jean

Chariette, Lucien Pessoz, Caroline Pessoz, Suzanno Pescoz, Louis Shenber Mario Louvenier, François Louvenier Jacques Louvenier, Vital Dumas, Napoleon Dubrule, Rene Cousin, Menriette Belanger, Jules Pelisle, pere, Jules Dolisle, file, Constanco Delisle, Emilionao Delislo, Jouls Jacob, Mario Jacob, Naroisso Belanger, Rose Neel, Jean Desleriers, Marie Colombo, Pierre Bonvin, Victor Nicifore, Jules Oclarene, Franceis Defer, Rosalio Dourdon, Mario Hennopin, Kate Honnopin, Paul Viathou, Merie Cazalas, Domiuique Viaton, Josephio Viaton, Mathilde Viaton, Elzear Bouchard, Mario Nouleau, Augusto Nouleau, Loon Chavier, Clemence Souchet, Marie Charrier, Leonie Charrier, Felicio Charrier, thenriette Charrier, Joseph Angue, Louis Baribeau, Victoria Augue, Anne Bourbue, Joseph Desloriers, pero, Lumina Paquette, Joseph Desloriers, fils, Eugenie Desloriers, Gilbert Desloriers, Victoria Desloriers, Joseph Desloriers, grand-pero, Louis Stephane, Esther Stephane, Elzear Bouchard, Mario both Bouchard, Emilia Baron, Pierra Cayrel, Bouchard, Emilio Baron, Pierro Cayrol, Mario Cayrol, Emilio Baraton, Joseph Torrion, Eusebe Terrion, Angeline Terrion, Marcolline Terrion, Honrietto Vernette, Marie Monte, Lea Monte. Ernest Monte, Monte, Victoria Cousinesu, Cousineau, Lousio Cousineau, Edmond Michel Joseph Consineau, Dominiquo Consineau, Moyso Cousineau, Dositho Consineau, Elopso Consineau, Naroisso Galineau. Galipean, Joseph Galipeau, Mario Papineau.
O. Chinique, Temoin.
Montreal, Canada, 15th, Nov., 1875.

one hundred and fifty seven conversions TO PROTESTANTISM.

To Monscigneur Bourget, Catholic Bishop of Montreal.

The mercies of the Lord are infinite, and we have had admirable proof of them in the grace he gives enabling us to discover and understand the errors of the Church of Rome. Thus we abandon that Church, of which, up to the present time we have formed a part, only by the accident of our birth and by the confidence which we gave to the priests, who deceived us without our having known it. Wo make known this to you, by the present letter, that we have signed with our own names, in presence of the Rev. Mr. Chiniquy: and we engage to put forth all efforts to bring back to the religion of Christ our unfortunate brothers and sisters whom you and your priests hold on-chained in a Christianity deformed by the Pope, which is no more now than a gross

Folicism instead of a holy religion.
(Signed) C. Chinique, Witness.
Montreal, Canada, Nov. 15th, 1875.

ANOTHER THREAT TO TAKE RET. MR. CHINI-QUY'S LIFE.

"Some time since, Rov. Mr. Cliniquy received a letter, written in a good hand in good French, of which the following is a translation :--

"November 5th, 1875. "Currency,—Charity chliges me to warn you that if, in a short time house, you do not rollove the city of your infamous pressence, I have a very sure and simple means to make you disappear from the world, even at the cost of my life if I am discovered, because I consider that I would die a martyr for the faith in relieving the city of a being so infamous from his scandals, and constituting the shame and dishonour of Canadians.

You have to choose between death or quitting Canada. I am a man to do what I decide, no matter at what cost. I again repeat that I have a very simple and sure method of putting you to death, without noise. Do not believe that it is only to frighten you that I write these lines. My only object is to avoid the killing of a man, which is always repugnant to human na-My "A CANADIAN."

In what Sense is Etern.ty used in Scripture?

Editor BRITISH AMERICAN PRESERTERIAN.

DEAR SIR,-Lour editorial of last week on this subject has, no doubt, been carefully read by many of the recople for whose benefit it was intended. With its general tenor most will agree, but there are one or two points which, if not dissented from, at loast deserve a passing notice.

In the quotation from " Boattie," you do not hesitate to umit the word " ago" to the life of the young man, or rather the period during which he was called on " to main-Dupuis, Maximo Brossoau, Emilio Hubert, tain the right." It refers to a finite sub Heet, and must, therefore, have a finite sense. It would be false reasoning to say, "Because he is aye to maintain the right, and aye means an unending duration, therefore he must exist for over for this purpose." But this is your mode of anplying the argument to "everlasting nunshmont." Here the subject is as finite as in the former case, and therefore the same limitation is required, yet you adopt the false reasoning. "This everlusting pun false reasoning. "This everlasting pun ishment is to last during the eternity that is to succoed the consummation of all stop, things, therefore, the sinner's existence Fodefoze, Mario Fodefeze, Mario Michault, must be made infinite in order to endure I, for one, object to this reasoning. Again you remark, " It requires a know

ledge of neith r Hobrew nor Greek to un derstand these things." This is not so clear. On the contrary, it stems to be quite necessary. Not being a Greek scholar my self, I have asked the Head Master of a High School, who is to give me the exact menuing of the worlds in the hast rintee of Mark x. 80. "And in the world to come, eternal life." He informs no the world translated world and sternal are the same,

the one is substantive, the other in adjective form; that if sternal is the proper word for the one, sternity would be for the other, and then it would read "In the sternity to come, eternal life." He says the Greek words are aioni and aionion;— in the aioni to come—aionion lifo—and is of opinion that it is referred to the then coming ago or dispensation, and the priviloges it would bring with it. So the expression is equivalent to saying "You must go to Canada to enjoy Canadian life," or, "in Canada you will enjoy Canadian life." This view seems to gain confirmation from some other passages, where the Gospel is called the aionian, or overlasting Gospol, and the blessing of the Christian life—everlasting joy, everlasting light, everlasting salvation, and everlasting consolation, and that not in the future but in the perfect tense, "hath given us over-lasting consolation.

Insting consolation.

If this reading is correct, it furnishes an argument not only for the necessity of a knowledge of Greek, but against your definition of everlasting punishment. Because if "eternal life" means the blessings and privileges peculiar to the Christian dispensation, in like manner "everlasting punishment" may mean the judgments and awards pertaining to its administration. ashment, may mean the judgments and awards pertaining to its administration. And accordingly, we read amongst others of "everlasting repreach," "everlasting confusion," and "everlasting contempt," expressions conveying the idea of continuity, even more clearly than "everlasting destruction." Yet all readving to finite destruction;" yet all referring to finite objects, and therefore, subject to corres-

pouding limitation.
You say, "surely the Bible has some word to express never ending continuance." And so it has. That word is ETERNITY. A word of awful majesty; grand and imressive from its very solitude, for it occurs but once in the sacred volume; a word not applicable to any created being, to man, angel, or devil, but to God only. "The high and lofty One that inhabiteth

oternity, whose name is holy."
Would it not be well to stay all discussion on this subject till the revoised edition of the Bible, now under way, is completed, when every reader of it will have the benefit of the new light, which is to be hoped will be shed on many passages, hitherto somewhat obscure. Yours, truly, 22nd Nov., 1875. LAYMAN.

Future Punishment.

Editor British American Presbyterian.

Sis,-May I say a word or two about the notion of getting out of hell again? Some people seem to think that such a thing may "come to pass;" but however much I might "wish" it to be so. I can't believe it, because it leads one into such absurdities. Let me mention one or two things con-nected with it which seem not a little

strange.

If hell is a place of preparation for heaven, then its suffering is not punishment but chastisement. Read—"these ment but chastisement. Read—"these shall go away into everlasting chastisement," and doesn't it sound somewhet out of place? If the wicked become purified in heil—"without heliness no man shall see the Lord"—then they are not punished but chastised. We read, "whom the Lord loveth He chasteneth"—nover whom the Lord loveth He punisheth. But the Roll in the Lord in the transping throughout is that God in Bible teaching throughout is that God inflicts punishment upon His enemics. Look at the difference between chastisement and punishment. If a child disoboy, the parent corrects that child so as to make it understand the fault, be sorry for it, and amoud it ways. This is chaetisement. When a murderer is executed it is because the law demands "life for life." This is punishment. I think any one can understand that a murderer's life is not taken to make him sorry for his crime, and give him a chance to amend his ways. "There is none other name under heaven.

the name of Ohrist." "Neither is there salvation in any other." "He that believeth shall be saved; but he that be lieveth not shall be damned." "Thus saith the Lord." Universalism and Restanting saith the Lord." saith the Lord." Universalism and Restorations any that's a lie. Some are "saved by faith;" the rest are "saved.

... by fire." The Bible teaches that the blood-washed are to be "clothed in white robes, and are to "ascribe their conquest to the Laml." Query—how are the fire purged ones to be clothed? Shall they ascribe their salvation to—to—well, in plain English, to the Devil through whom "hell and destruction" came? A great many such questions come in which great many such questions come in which I can find no answer to it the B'ble, but which ought to be fully answered there if Universalism be true.

If this doctrine be true it won't be such a terrible thing to be in hell, because the commencement will be the worst, and the "chastisement" must got lighter as the sin gets smaller and the being holier. Indeed there would be a great amount of pleasure in such a hell—one brother could heer his fellow with such words as these: "Christ said to us 'depart ye cursed,' but no, we are most blessed, 'for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

These are only a few of the things that are readily suggested. Though a very long letter could easily be written I shall

Mr. Editor, you deserve thanks for the decided stand you have taken on this sub-ject. Those who preach the Gospel specially need to be decided and on this point. Look at Spurgeon, Talmage, Moody, and all who are successfulin saving souls, and they are very positive, and it is just because they are so that they are in "red-hot carnest" in pleading with sinuers to flee at orea to Joins "from the wrath to come. Such is the preaching that the world needs, and that the Holy Ghost blesses. Onricopex. New Jorsey, Nov. 23rd, 1875.

Enstor and Beople.

A Magnificent Passage.

We are very glad to find, in the United byterian, an extract from a cermon by William Davidson, D.D. Our read-Rev. William Davidson, D.D. Our read-ors will eatch from this extract, an idea of the spleudor of his elequence—even though the towering form, the flashing eye, and the clear, mellow, powerful tones of his voice are absent.

A soul! What is it? At what shall we replie it? that her given we no data from

value it? God has given us no data from which nor rule of which to estimate its value. But he has not left us altogether without a witness. From what he has done

without a witness. From what he has done for it and will do, we can see comething of the price he fixed on it.

When he created it, he formed it in his own image. He made it not after the likeness of angels that excel in strength, nor of any of the thrones or dominions or powers of the world on high—none of these in his repute, were fit to be the father of the human soul. But Himself was the grand model after which he fashioned it. grand model after which he fashioned it. His own ineffable essence was the form after which he created it; his own marvellous attributes the form after which he fashioned its attributes. Now consider what it is for a being to be created, in essence and excellencies, after the image of the great God—of him who fills immensity and inhabits eternity, who stretches out the north over the empty place, and hangeth the earth upon nothing; whose glory no eye can see and live; from the insupportable splender of whose Epiphany, when he shall come forth, the heavens and the earth shall dissipate into smoke, shall vanish into nothing, shall fice away and "no place be found for them." Consider, "no place be found for them." Consider, I say, what it is to be created in the image of this great Gcd, and remember that great as God is, infinitely great, past finding out, still the human soul in its prist no luster was the perfect picture, the daguer rootype likeness of its great Maker. His own uncreated excellencies were the mold in which he formed and fashioned the at in which he formed and fashioned the at-tributes of the human spirit, and the die he used to stamp it with. But as if he had not yet given sufficient

emphasis to the testimony which he bore to its value; as if he could never weary of working for his last and dearest of the works of his hand, see what a glorious world he has built to accommodate it, in this, its first and humblest state of being, for but a day—a great, green, goodly, world, a world of hills and valloys, and plains, of mountains and rivers, and floods, of minerals and vegetables and animals; a world of singing birds and waving fields, and lowing herds and nibbling flocks, and vordant vales and babbling brooks, and roaring, plunging water-falls; a world of oil, of olive, and honey, of figs and dates, and pomegranates; a world of whose stones are iron, and out of whose moun-tains one may dig brass, where one may cat bread without scarceness and not lack anything in it, and where the outgoings of the morning and the evening rejoice over us with an uninterrupted and a semiternal joy; and all this just as the birthplace and eradle of the nascent soul, and just for a day; all this munificence and spleuder and beauty, piled up, heap upon heap, as with the gorgeous and prodigal hand of the Eternal, in order that man might be accommodated for an hour, a short hour, as benefits him who wears the high image of

And then look, too, at the casket which he has formed to hold the jewel—these bodies of ours, fearfully and wonderfully made. Look at that knowledge of wise invention whereby he has formed and fitted together these vessels and viscora and visicles, these sinews and limbs, and li ments, these muscles and tissues, and tendens, these ganglions and glands and granulations, these-but there is no exhaustion to this argument; there can be no utterance given by human tongue, to the falness of testimony which God hath borne to the value of the soul. But why do we speak of value set upon the soul in its primoval and unfallen excellency? Look at the goodly price fixed on it now even in its run. It has fallen far and foully from the high glories of its Eden home. It is only the more wreck of what it was, a spleudid temple fallon into utter decay. But even in its fall it is a great price at which he estimates it. I cannot understand, and therefore I cannot declare the value he fixes on it even now. I am most entirely unable to comprehend the length, and the breadth, and the height, and the depth of his love for it; but I know the comprehend the length of his love for it; but I know the comprehend the length that the comprehend the length that the le that it is a love stronger than death, that it is a jealousy crueller than the grave, that the coals of it are coals of fire that hath a most vehement flame: I do not know what this love is, but I know that it is a fire of arder, which many waters cannot quench, mor the floods drown; that it far transcends the love of a mother for the darling idel babe she dotes on; and transcends the uncalculating, the all-confiding, and the wonderful love of weman for the arm she leans on; that earth hath nothing equal or like it all, that it is an infinite, eternal and unchangeable love.
I do not know, and I am sure I shall

never he able to know, how much heloves; but this I know, that he grudges not the choicest treasure in the universe to save it. The Father so loves it as to give his own. his only, his well-beloved Son to humiliation and chame, and pain and death to de-liver it; the Son so loves it that he is willing to breast and brave the whole brunt and burden of Almighty wrath that it might be spared; the Holy Spirit so loves it that he is willing to take up his abode in it, and put up with many a wrong, and many a scro indignity, that he may save throw sin and woo, and win it back again to holiness and God, and angels so love it that thrill after thrill of holy juy flashes like the electric pulses through all their shining ranks as the news is borne home in heaven that another and another

soul is saved.

I cannot tell aright the worth of the soul I am not able to grapple with this great idea, it is too high for me. But I know its value to be such that all heaven, on the one hand, and all hell on the other, are stirred and excited, and that there is

carrying on between them a keen and deadly contest for who shall have the prized possession. I know that the devil and all his legions been have watching and working and warring, by day and night, for these six thousand years that they may wrost it away overlastingly from its allogi-ance to its God. I know that God the Father, and Christ the Saviour, and the Holy Spirit, the Sanctifier—the Triune Johovah Sabbaoth does from his high throne make bare his arm of salvation; that he musters his angels and marshals his cherubim, and yokes his chariots, and bids them forth to watch over his heirs of salvation, to defend them from the wiles of the devil, to lead them in the good and light way, to minister to their necessities, to consolo them in their sorrows, to help them on in their journeys to their heavenly

Seld I not well that it is a goodly value at which the soul is valued?

"Up Guards, and at Thom."

When the famous battle of Waterloo was at its crisis, Wellington, the commander upon the side which afterward proved victorious, intered the memorable order, "Up Guards, and at thom!" The charge of the Guards turned the scale and secured the victory. A tromondous conflict, more important in its issues than any over fought on bloody field is now waging in this laud of ours. It is a conflict against the demon of the december and the dramshop. It not only involves the nation's hie and well-being, it involves the eternal welfare of thousands of immortal souls.

Upon such a vital issue there is one body of men and women who cannot be neutral. Silence and inaction are not neutrality. They are a vital siding with the enemy. If one of "Old Put's" militia companies at Bunker Hill hed cried out, We are neutral," and refused to fire, it would have been a surrender on their part to the assulants. The "Church of Jesus Christ" is to day assailed by the drinking customs and the dram-shops. They are the worst and most deadly enemies which Christ's Church has to encounter. They do more to thwart the progress of true religion—they waylay and entice more church members to ruin—they damn more souls than any one agency of the devil. Silence and inaction towards them are not neutrality. It is cowardly surrender.

Every Church of Jesus Ohrist is a witness of the havec wrought by strong drink. The children of the church are endangered by it. Outside of the church are multitudes of souls which would be converted to Christ except for the deadly influence of the bottle. To refuse to wage wise and persistent war against the bottle is a porsistent war against the bottle is a virtual grounding of our arms while under the fire of the fee. It is strange that Christian people can be so blind as not to recognize this fact. Silence towards liquor drinking and solling means surrounder. That church and pulpit which do not throw the weight of their words, their provers. the weight of their words, their prayers, and their example against the drinking custom and traffic, are actually aiding the both the Lord and the liquer interest.
"Who is on the Lord's side?"
Those churches and those Christians give

the right answer to this momentous question, who decidedly and carnestly labor to stop the use and sale of intexicants. Their method of labor they must decide for themselves. We can recommend, but we cannot dictate. One thing is perfectly cer-tain, and that is, that if Christ's follower really desire to oppose the evils of strong drink, they will be guided of God to some effective mothods.

Of these methods none is more legitimate and natural than prayer. How many pastors and prayer-meetings and private Christians are in the habit of petitioning God for the overthrow of the drinking curse? We leave the readers of this article to answer for themselves.

A second agency is preaching. A minister of God is supposed to have but one aim in view—to honor God and save souls. The drink-customs and drunkenness dishonor God and damn souls. How many pulpits speak out forvently and faithfully against the curse of curses? How many plead with their congregations to take the side of entire abstinence from all intextcants? Kind reader, pleaso answer for the pulpit you live nearest to; whether you stand in it or support it, you are responsible for its utterances. Certainly if your pulpit gives "practical aid and comfort" to this gigantic evil, you are responsible for the result. We never know of a faithful minister yet who really wanted to help the cause of temperance but he soon found out the way to do it.

out the way to do it.

A third agoncy is organized action.

Nearly all our churches have come organized action for helping the poor, instructing the children in the Word of God, and for giving the Gospel to the destitute.

How many churches have organized an effort to resist the curse of the bottle?

We many hears yet of a hyetherhood of We never heard yet of a brotherhood of Christians who honestly desired to fight the drink-devil, who did not put their hoads together and contrive some way to do the thing. The fire in their bones burn-ed out into action. They got up public moetings, organized societies or circulated appeals, or end avored to enlist men, and women, and chancen, by pledges to abstin-ence. The farmers around Loxington and Concord snatched the first weapon within their reach and went into action. Surely God's people have common sonse enough to know how to organize efforts to save their fellow creatures from the drinking

their fellow-creatures from the drinking enric. They will always find the way.

Money, too, is always freely spent when the heart is enlisted. The people who drink and sell alcoholics are in such terrible enriest that they invest billions of dollars every year. Christ's followers are so lukewarm that the majority of them do not contribute a dollar a year to promote the

temperance referred in the temperance referred in the temperance referred in the temperance of the temperance in the tem

question the people of God must speak and not decisively, or that question is settled in favor of Satan and sin. When the ballet hangs on the pivot of doubt, the decisive charge must be made by Christ's body guards. To-day God commits to the Christians of America a mightier question these areas and a mightier guestion them. tion than ever sword on Bunker Hill or the heights of Chattanooga-a mightier question than agitates any ecolosiastical bedy in our land. The soldier of Christ who shirks it surrenders! May the voice that goes forth from Chicago be a clarion to the warriers of Jesus: "Up Guards, and at them!"—Theo. L. Guyler, D.D., iv N. T. Advocate.

The Birds of the Air.

Our Saviour once pointed to the birds of the air, to teach us to trust to the watchful care of God, St. Matthew vi. 26. "And are yo not of more value than many sparrows?" We have a soul that never dies, and in love to the precious soul, our Lord Jesus Christ camo down from heaven to save it from being lost through sin.

Observe how much wisdom is to be seen in the creation of a little bird. God designed that birds should move in the air; He has therefore furnished them with wings to waft them, and a tail to keep them steady, and direct their course. Look at the strong, yet light quills; How nicely they are placed together and in what perfect order! they all point one way, that

they may not check its flight, The body is like a boat, sharp before and gradually swelling, and then tapering off behind to the tail, which serves like a rudder of a ship, to steer the course of the bird, and help it to ascend and descend. The whole body is so formed as to present the least resistance to the air. Look at its beautiful eyes. They resemble tiny telescopes, and like them, have the power of bringing distant objects near, so that when almost out of sight they can clearly see a grain of corn lying on the earth. In some birds, those who fly among the thickets or brush, the eye is provided with a web, which protects its sight from in-

How well suited is the beak to pick corn out of an ear of wheat. To enable it to rise from the earth, and to sail through the air, it is furnished with hollow hones, filled with air which being kept warm by the natural heat of the bird, enables it to rise like a balloon. Even in a little bird we can see the wisdom of God, as well as His goodness in providing for its wants. How much more therefore will He not care for us, and in return, ought we not to do that which is pleasing in His sight ?—A. L.L.

Thoughts for Every Day.

How few Christians have imbibed the spirit of their Master's beautiful and most moreiful parable of the tares, which the servants were forbidden to pluck up lest they should root up the wheat along with them! Never have men been wanting who come, like the servants, and give no tice of the tares and ask leave to go and gather them up. J. C. HARE. gather them up.

Have you never observed how free the Lord's prayer is of any material that can tempt to this subtle self-inspection in the act of devotion? It is full of an outflowing of thought and of emotion towards great objects of desire, great necessities, and great perits. After this manner, therefore, pray yo. PROF. Austin Phelps

III.
They pray the best who pray and watch, They watch the best who watch and pray; They hear Christ's fingers on the latch Whether He comes by night or day. Whother they guard the gates and watch, Or, patient, toil for Him and wait. They hear His fingers on the latch, If early He do come, or late. REV. EDWYRD HOPPER.

IY. And now out of the writings and sayings and deeds of those who loudly proclaim the "rights of man" and the "rights of liberty," match me, if you can, with one sentence so sublime, so noble, one that will so stand at the bar of God hereafter as this simple, glorious sentence of Paul's, in which he asserts the rights of Christian conscience above the claims of Christian liberty—" Wherefore, if meat make my brother to offend, I will eat no flesh while the wild standeth, lest I make my brother to oi. ad." F. W. Robertson. to oi. ad."

The good God has more weapons than won at of, and more means of grace than are counted in the catechism. The touch of a littly child's hand has oponed many a door through which the Master has afterwards come in, and sat down and MRS. CHARLES. VI.

A happy thought comes from a happy heart; it will come from no other, but it will go to another.

F. G. will go to another. VII.

The bulk of mankind feel the reality of this world, but have little or no feeling for the reality of the next world. They who, through affliction or some other special cause, have had their thoughts withdrawn cause, have had their thoughts withdrawn from the world for a while, and been living in close communion with God, will sometimes almost coase to feel the reality of this world. The true way is to feel the reality of both, so as to give each its due place in our thoughts and feelings, to keep the middle one only our bearings. our mind's eye and our heart's eye ever fixed on the Land of Promise without looking away from the road on which we are to travel to it. Maria Harr.

THE Gospel has no word of pay in it-it is a broad welcome to all comers.

Queen's College.

INCTURER IN THEOLOGY. - We have much pleasure in announcing that the Rov. Patrick Gray, minister of Chalmers' Church, Kingston, has concented to give lectures in the Divinity Hall this session.

MISSIONARY ASSOCIATION.

The annual meeting of this association was held in the Theological Hall, on the 12th inst., the Vice-President, W. A. Lang, B.A., in the chair. There was a large attendance of members, and six new names was added to the real. From the report were added to the roll. From the report of the Recording Secretary it appeared that more than usual prosperity marked the history of the Association during the past year. The membership had been increased by eight. And during the session many of the members were employed on Sabbaths in teaching in Sunday Schools, conducting services in outlying stations, and household visitation to the aged and infirm. During last summer no less than twenty-two students were employed in missionary work, a marked increase on the highest number so employed at any previous period in the history of the Asso-ciation. It is highly gratifying to hear of the marked success that has attended their labors; and of late years we have been pleased to notice that it has become been pleased to notice that it has become quite general for students to be invited back to former fields of labor. We take this as an indication of two things—first, their fidelity to the work in which they are engaged in the mission field; and secondly, the superiority of the training which they receive at college, and which combles them to minister so acceptably enables them to minister so acceptably to the people among whom they labour From the statement made in reference to the treasury it appeared that the funds on hand amount to something in the neighborhood of one hundred dollars; to this is to be added some forty dollars, collected by six of the students in their mission field. After the different reports were disposed of, the election of officers were proceeded with, and resulted in the following gentlemen being elected for the current

President-Wm. A. Lang, B.A. Vice-President-Alex. Macgillivray. Corresponding Secretary-Thos. D. Camberland, B.A. Recording Secretary-John Ferguson.

Treasurer—Hugh Cameron. Librarian—John Chisholm.

Committee—Goo. McMillan, B.A.. Chas. McEachern, Jas. G. Stuart, Hugh Taylor. The following is a list of the Scholarships awarded to students of this session with the names of those who have been successful in gaining them :-

ARTS.

First Year.

1. Watkins-James V. Anglin, Portsmonth.—980.

2. Leitch Momorial (with honor of Mowat
—F. M. McLennan, Kincardine.—\$67.

8. Mowat-Joseph McCormack, Lands down.-850.
4. St. Paul's-Matthew McKay, Bradford.

5. Allan—George McArthur, Kincardine.

6. Campbell - Wilberforce Daly, Napance.—\$80.
The Tassie Prize was gained by James

V. Anglin, Portsmouth.—\$25.

The subjects of examination for this prize were the same as those for matricu-lation, with the addition of Cicero, Pro Lage Manilia, and Homer, Iliad, Book I

Second Year.

1. Hardy Memorial-James Ross, Holbrook.—\$50. 2. Synod (1)-Robert Nairn, Kingston .-

8. St. Andrew's-Robert Ferguson, Dromore.—\$50.
4. Henry Glass Memorial—Donald Mc-

Canuell, Collingwood .- \$35. Third Year.

 Kingston-John Reove Lavell. Kingston.—935.
 Synod (2)—Alexander McKillop, Beachburg.—970. Fourth Year.

Synod (8)-James G. Stuart, Toronto.

First Ycar.

1. Leitch Momorial (2)—Thos. D. Cumberland, B.A., Rosemont.—980, ton-

able for three years.

Dominion—George McMillan, B.A.,
Picton.—\$70.

8. Colonial Committee-John Mordy, B.A. Bath.—950. Colonial Committee—Alexander Mc Lean, P. E. Island.-\$50.

5. Colonial Committee—Alexander II. Scott, B.A., Martintown.—\$50. 6. Colonial Committee—Thomas G. Glassford, B.A., Gravenhurst .- \$50. Second Year.

Colonial Committee (1)—Alexander Macgillivray, Collingwood.—950. Third Year.

Colonial Committee (2)—William A. Lang, B.A., Almonto.—\$50. The Scholarships in the first year in Arts and Theology were gained at the matriculation examination of the present session; those in the other years were awarded on the pass examinations of last

THE TASSIE PRIZE.—In the list of scholarships published in this number, is included a prize called the Tassie Prize. This, which is of the value of twenty-five dollars, was presented by William Tassie, L.L.D., of Galt. Such liberality is highly commendable, and evinces a lively interest in the higher education of young men. The gift of Dr. Tassie is very gratifying to all connected with Queen's College, evidencing, as it does, the warm feeling which he has towards the institution. In our position as the college organ, we thank him and commend his example to others.—Queen's College Journal.

Tax rod is but the graver countenance of a Father's love.

THE path runs through the desert, but it leads to the Land of Cannan.

The Progress of Coylon.

At a meeting lately held in Aber. deen, of gentlemen interested in Ceylon, it was stated that the cultivation of coffee in that island had progressed so rapidly that while thirty years ago only 170,000 owts. were exported, last year the shipments exceeded one million of hundredweights. There are now in the island 1,215 coffee plantations, containing 297,000 acres, and valued at 211,000,000 sterling. These estates omploy 800,000 Indian labourers, with European superintendents, and more than double that number of Dutch and Portuguese descendants. It is likely that Ceylon will soon become a great ten producing country, though as yet that branch of industry is only in its in. fancy. About 650 acres only are as yet under the tea crop. Indeed, very few of the British Colonies have made so great progress during the last thirty years as Ceylon has done, with, at the same time, so little said about it.

THE TROUBLES of European Turkey do not appear to be improving. The Herzegovinian insurgents appear to have made some trifling gains; but perhaps on the whole the attitude of the whole Christian population in Turkey is assuming a more determined character. At the same time it would appear that at least Austria and Russia are intent on more concessions to the Christian population. As we have already remarked, England ought to be foremost in the business. India would be just as much ours if there were no Ottoman Empire at all, and Egypt is of far more importance to us than the territory of the Golden Horn. Turkish reform, as everybody has known for many a year, is as vile an imposture, and Turkish regeneration is as idle a dream as any the world has ever heard of. Turkey has neither the will nor the power to afford protection to its Christian subjects, and there does not exist on the continent of Europe a more crying sin than the existence within its bosom of a Moham-Empire tyrannizing over medan some of the finest races of Christendom. It should not, and need not be left to Russia to become the sole protectress of the Christians in Turkey. It would surely be a better policy for England and France to assume that responsibility, and give Russia so much the less excuse or her interference.

Serious rumors have reached us in

reference to the Prince of Wales' visit

to India. The rumors, however, come to us through a channel that is some-times given to startling sensations, and that occasionally makesa mistake or two which appear to be of no consequence compared with the desired im-A cable despatch however pression. received by the New York Herald states that at a cabinet council held about a week ago, the Princo's return was decided upon, and that a telegram advising this was immediately sent off. Two reasons are assigned for this extraordinarystep. Oncisthounfriendly attitude of the Native Princes, who are said by the cable despatch "to hold sullenly aloof." If this indeed were the case it would augur ill for the future of the Indian Empire so far as British connection was concerned. The Prince landed at Bombay on the 8th inst., and arrived at Poonah about one hundred miles further, on the 18th inst., and since then it is alleged that the telegrams have conveyed very meagre information as to his subsequent movements. We scarcel think, however, that the native unfriendliness would be the cause of the Prince's sudden return. After their experience in the past, they could scarcely be 50 steeped in infatuation as to deem it the best policy in the world to make so public and so marked a manifestation of their feeling. It would be sure to operate as a warning to their conquerors Nor is it in accordance with their usual policy. They have been in the liabit of maturing their plans and completing their organization as much as possible in silence, and their making a sudden outbreak. So that we decidedly incline to think this could not be the motive for hastening the Prince's return. The other research assigns a subsequent of the prince's return. other reason assigned is the extensive outbreak of cholera in the southern part of the Peninsula, and if the Prince has really been recalled, we should imagino this as the most probable cause, especially as the last accounts state that he moved northwards for Baroda. Those who have witnessed the progress of Asiatic cholera must have observed that its movements are very erratic, and very uncertain. After having for four, five, or six weeks thoroughly impregnated a law weeks thoroughly in the law weeks thoroughly in the law weeks the law weeks thoroughly in the law weeks thoroughly in the law weeks nated a locality, it will bound off to a considerable distance, where perhaps it has been least expected. We shall look with considerable impatience for further information as to the truth of this cable despatch.

Nothing on earth is so beautiful as the household in which the Christian love forever smiles, and religion walks a counsellor and a friend. No storms can make it tremble, for it has a heavenly anchor. The home circle surrounded by such influences, has an antepast of the joys of a heavenly home.

Our Joung Kolks.

A Youthful Martyr.

the first ages of the Church of Uhrist, In the arst ages of the Cauren of Christ, in the city of Auctoch, a believer was carried fourth to die as a martyr. Ask any little child, said he, "whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is that a give us, or to worship the able to save us, or to worship the many talse gods whom the heathens serve?"

yow, it was so that a Christian mother had come to the spot, holding in her hand a little con, of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eye rested on the child, and he desired the question to beput to him.

The question was asked; and, to the surprise of those who heard it, the boy re-

surprise of those who heard it, the boy re-plied, "God is one, and Jesus Christ is one with the Father."
The judge was filled with rage. "Oh! base Christian!" hearied, "then hast taught that child to answer thus." Then turning to the lay, he said, more mildly. Tell we to the boy, he said, more mildly, "Tell me child, how did you learn this faith?"

child, now an you teem this taith?"
The bey looked lovingly in his roother's face, and replied, "It was Cod's grace that taught it to my dear mother, and she trught it to me."

"Let us now see what the love of Christ and the you." oried the arms index on the condition of the conditions of the you."

can do for you," oried the cruel judge ; and at a sign from him, the officers who stood ready with their wooden rods, after the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but the could not do so; yet did she whisper to him to trust in the love of

Christ, and to speak the truth.
"What can the love of Christ do for him
now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the reply. And again they smote the

What can the love of Christ do for him?" And tears foll even from the eyes of the heathen, as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as

they rose up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and dony Christ, he still cried, "No; there is no other God but one; and Jesus Christ is the Red-emer of the world. He leved me, and I love Him for His love.

The poor boy now fainted away between the repeated strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Ohrist can do for him now."

As the mother pressed her child gently to her own crushed heart, she auswored, "That leve will take him from the wrath common to the rest of heaven."

"Motherl' cried the dying boy "give me a drop of water from our cool well upon

my tongue. The mother said, "Already, dearest, hast thou tasted of the well that springeth up thou tasted of the work that grace which Christ gives to His little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth for the. May He grant thy poor mother grace to follow in thy bright

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom He has sent," and so saying he gave up his life.—Golden Sayings for the Young.

BRITISH AND FOREIGN ITEMS.

An English Protestant Church is in course of creetion on the site of the old slave market at Zanzibar.

The Sunz Canal cost 805,000,000. Its income this year will probably be about \$1,260,000.

It is a ugn of the times that the Reformed Jows have almost coated to observe the Fast of Ab, the anniversary of the destruction of the Jerusalem Temple. THERE may be different answers to

W. E. G.'s question, "Is the Church of England worth preserving?" but one thing is char—the jar are ready.—Punch. According to the Indian Journals, four

Europeans—a German, two Irishmen, and an English ex-officer—have recently become Mahammedans of the fanatical sect of the Wahabees.

Fourtes thousand dollars have been collected in Scotland to creet an educational memoral institute to John Knox, at Haddington, Scotland. He is believed to have been a native of that town. Ir is a significant fact that the many

distinguished men who have been banished by the present Spanish Government, have been conspicuous alvocates of the abolition of slavery.

THE Rev. John Laidlaw, of the Free West Church, Abordeon, having received a call from the Free High Church, Edinburgh, as successor to the late Rev. William Arnot, has intimated his intention of declining the same.

Dr. Biren has recently unrolled a mumny of the period of the twenty-sixth dynasty, the property of the Dake of Sntherland, at Stafford House. The body was that of a woman of advanced ago, and was in a most perfect condition.

MR. Purrup Purlars, the "Singing Pilgrim.' now in Australia, and the originator of the solo singing which Mr. Sankey and others are using so successfully, has arranged to visit India, and is expected in Calcutta about the first of December.

A GERMAN paper expresses uneasiness at the decreasing population of Prussia pro-per. Betwon 1861 and 1864 there was an increase of 8,400, but between 1864 and 1867 there was a decrease of 12,922, and between 1867 and 1871 one of 56,440. Al-lowing for the loss of life in the last two wars, and for the Prussian soldiers quarter tered in France at the time of the consus. the loss of population in ten years amounts to 52,200.

TRIALS must be felt for Jesus to be

Ir is no small morey to understand an affliction.

Subbuth School Teacher.

LESSON XLIX.

JESUS AND MARY.

COMMIT TO MLMORY, vo. 15, 16. PARALLEL PASSAGES. - Matt. xxvin. 1-8; Mark xvi. 2-7; Luke xxiv. 9.

SORIPTURE READINGS .- With v. 11, read v. 1 and Luke vut. 2; with v. 12, compare Hob. i. 14; with v. 13, read John xxi. 4; with v. 15, read Luke xxiv. 10; with v. 16, read John xiii. 13; with v. 17, compare 2 Cor. v. 16; with v. 18, compare Matt. xxviii. 9, 10, and Luke xxiv. 22-24.

GOLDEN TEXT.—Now when Jesus was rison early the first day of the week, he appeared first to Mary Magdalone.—Mark

CENTRAL TRUTH .- Josus could not be olden of death.

Great agitat a and excitement were produced among the friends of Jesus by the quaking of the earth (Matt. xxviii. 2), the angels, and the finding of the grave empty, and by the conflicting ideas and feelings. There was "hurrying to and fro." It was early dawn, the light not yet clear. Each party had its own experience and observation, as in all such scenes of confusion, and as each reports there is the usual obscurity and seeming lack of harthony. There would have been none of this if the disciples had concocted the There would have been none of story. Then it would have been all plain. But the witnesses are hourst. (This feature of the narrative ought to be explained to the more advanced classes, with, per-haps, a reference to Robinson's, Ellicott's, Neauder's, or other "harmony" of the events.)

The account of Mary's proceeding's on this eventful morning is briefly this: Sue, in common with the women, on coming near sees the stone rolled away. It was very large (Mark xvi. 4), and so could be seen before coming to it. Her enger mind rushes to the conclusion that the body has been snatched away, perhaps for dishonor She does not wait a moment. The disciples, particularly Peter and John, ought o know. She rushes off to tell them. They have taken away the Lord out of the sepulchere, and we know not where they have laid him." "They," she loss not know who, and "we," the rest of the women, and I, of v. 1. The two hastens, and outrus her, of course. Indeed she can learn little more and need not hasten yet her love draws her towards the place Meantime they get fuller disclosures (vs. 8-8), but know not what to make of them, and go home (v. 10°. i.e., to their stoppingplace. She comes meanwhile alone, and the interview of our lesson follows.

(V. 11.) Shows us Mary in distress by the grave, perplexed, gazing again into the resting place of the beloved teacher who had delivered her from so much misery. She does not stand inside indeed, but stoops down and looks (down) into the

She may stand to us as the picture of our race—weak, porplexed, not knowing what to do, weeping, miserable, looking into a grave in despair, and in need of a revolution from heaven.

(V. 12.) She gots comfort. The angels

-two in number, enough to bear witness --sitting, their work is done, "one at the head, the other at the feet," as it had been. head, the other at the feet," as it had been Christ was fittingly attended, as at the temptation (Matt. et al.), and the agony (Luke xxii. 43), in the grave. These represent his Heavenly Father, and wait on him in the rising from the grave. They mark the divine appreval of that act. They attest it to men. They learn from it themselves. it themselves. They attest also the dignity of Jesus. They minister comfort to his followers. Like the Scriptures—God's revolution to helpless mon—they declare what otherwise man could not know.

(V. 13.) They speak with sympathy, and

respect, for "woman" has not the abrupt and somewhat harsh tone it would 'ave with us, if so used. (See John xix. 25, and u. 4.) Augel's are in sympathy with God's "spiritualism," the "necromacy of Deut. xviii. 11, and of the witch of Endor.) Her reply is in the singular (so v. 15), as she is now alone, yet fearless in the courago of love. She indicates no surmise as to who had taken the body. Nor does she been to expect information from them, but absorbed in the one idea—the body is not there and must be found—she tuens. So God's children often seek one thing and find another. All seems lost to them, when the best blessings are near. The provi-dences are dark, but light is flashing from the promises.

(V. 14.) Turning and raising herself, she notices rather than sees one standing near. It is a gerden. The presence of a gardener would be natural. It was not quite clear daylight yet. She did not expect, and so did not recognize Jesus. Who can tell how much change had occurred in look, clothing, etc. She is the picture of many a saint, weeping when he is at hand to comfort, expecting light from sermone, ministers, sacramente, when he him-

(V. 15.) He repeats and enlarges the question, "Winom seckest thou?" Her attitude was that of a sacker. Her reply assumes his knowledge of her errand. She is alons, speaks in the singular, but alone, will, in her grateful love, undertake every thing. "I will take him away." He thing. I will take him away, gives her opportunity to tell what she is seeking. She does it informally in her

vory cagerness.

(V. 16.) He speaks her name, in the old tone, "Mary!" It is enough. To is here. All queries as to how, why, when, are dism's ed. "Rabboni!" the response to his "Mary!" She is probably stretching out her hands in glad recommission. vory ongerness. ing out her hands in glad recognition (perhaps to assure herself that he is not a

(perhaps to assure herself that he is not a spirit, when he interposes with (V. 17.) A word which has suggested diverse meanings. There are two that deserve respect. According to one our Lord means that something more argent than demonstrations of love is now pro-

per, namely, informing the disciples (see v. 18), and that though he would ultimately ascend, yet not immediately. There would be time for loting intercourse and confirming of faith before his ascension. "I am not immediately going, though I

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shall go after a time."
The second is based on the idea that she meant to renew the old reations (as "Rabboni" shows), that he meant to convoy to her that a new relation between him and 'he disciples was now formed involving more reverence, and that he with draws from a "too human touch." But, on the other hand, he allowed, buter, the touching of Thomas, and showed that his touching of Thonas, and showed that his

body was real by eating (Luke txiv. 48).

Is there not a third, and more natural reading? "Touch" has been taken to reading? "Touch" has been taken to mean mere momentary contact, such as, with hot fron, will burn. But it may mean continued contact. "Cleave not to me now." I told the diceiples that I would remain with them for ever. Yet not in this form, or in a bodily way. Tell them I ascend to my fether and theirs, and after that I shall be with them so that they can cleave to me." He teaches them as they are able to hear it, that not the as they are able to bear it, that not the bodily, but the spiritual presence is the blessing to them. He is to be known, but not after the flesh. He calls them "brothrou." His death has, in this respect, made

(John i. 12). (V. 18.) Records her obedience to the divine command. She may not cleave to him and hold him fast, but she may show her love and trust in obedience. Sue has high honor put on her—the first mortal messonger to announce Christ's resurrec-

tion—and that to apostles!

Learn from this: (a) The power of grati-lude. She received tanch and loved

(b) The wisdom of God. All things connected with the resurrection arranged with a view to the end in view.

(c) The grace of Jesus. He meets the seeking souls. Yet in his own way—not (d) His unchanging faithfulness. The timed, descring, doubting disciples are "my brothren." Tho

(c) The honor to woman. On her fell

SUGGESTIVE TOPICS.

The time-the place-the state of mind of the disciples—of the women—of Mary—her history—obligations to our Lord—her aim in coming—the discovery—her probable thought—communication to the two—after-course—her attitude—the augels— Lord's appearance—her mistake—how corrected—her impulse—how checked—meanings attached to the words—the first -second-a third probable—the lesson to us, and the honor upon woman.

LESSON L.

Dec. 12, } JESUS AND THOMAS.

COMMIT TO MEMORY, VS 28, 29. PARALLEL PASSAGES .- John xiv, 5; 1 John i. 1 Peter i. 8.

SCRIPTURE READINGS .- With vs. 24, 25, read Mark xvi. 14; with v. 26, read Acts xx. 7; with v. 27, comp. John xi. 16; with v. 28, read Rom. i. 4; with v. 29, read Heb. xi. 27; with v. 30, read Acts i. 8; with v. 31, read 1 John v. 18.

Golden Text.—Believe in the Lord your God, so shall yo be established.—2

CENTRAL TRUTH .- Peace and strength

come by faith. I. THOMAS DOUBTING.

The opening verse of our lesson declares the occasion of the incident here reported. On the day he rose, in the evening of the first Christian Sabbath, the Master entered n. 4.) Augol's are in sympathy with God's people. A friendly relation with them is established by redemption. (See Hub. xii. 22) (The human mind, ignorant or incredulous of revealed truth on this point, and lacking something, finds a substitute in genii, fairies, and the alleged facts of the grain fairies, and the alleged facts of the point makes in the mecromacy of Dout. that possibly he at once lost all hope and went on his own way. This however is not declared, and is not quite supported by his boing with the twolve a week after. He may however, in the meantime, have so far reconsidered the matter as to wait for more evidence; or (less pro' able) his absence may have been accidental. How-over he was absent; he missed much—the conclusive evidence of the the Lord's resurrection (v. 20), the joy it gave, the repented salutation of forgiveness and reconiliation (vs. 19, 21), the gift of the Holy Chost (v. 22), the authoritative commission to declare the terms of divine forgiveness

(860 Jer. i. 10.)
We may learn from this, the wisdom of making the most of all religious services and opportunities of followship open to us. That from which we stay ray, from lack of taking trouble or from deliberate purpose, may offer the very help we need. A Sabbath afternoon or evening service may include a message for

(V. 25.) The "glad" disciples met Thomas with the news. He would not take their testimony. He must see for himself. He must even have more evidence of the senses than they had. He must have it in the most distinct sensuous and even gross way. His mind is made up beforehand that just such, and no other evidence, will convince him. "I will not believe." There are three remarks proper

on the speech:

(1) It is a providential blossing that we have an example of infinite wisdom dealing

have an example of infinite wisdom dealing with a faulty doubter. For

(2) There was much fault in this form of doubt. And

(3) He (Thomas) was not illustrating faith, which believes on proper evidence, manely, the Divine Word, but proud selfwill. (See Note on "The Scepticism of Thomas," p. 186.) Thomas," p. 186.)

II. THOMAS CONVINCED. (V. 26.) The noxt Sabbath (and a week | noed.

has never past since without this Sabbath), the disciples were again assembled. They had, we may reaconably infer, the Lord's authority for thus marking the day. Thomas was present. Jesus came again, "The doors being shut" must be mentioned to indicate that his coming was supernatural. (How often no finds the heart so!) He rene as his salutation, " ?cace." He is " Prince of peace" (Isa. ix. 6). The disciples would leave her to lead, and the first thing apparently, is to deal with this one unsettled, and no may becare, unhappy disciple.

Without introduction or ceremo y, He who knew "what was in man" (John 11. 25), mosts the terms of Thomas, declared to the eleven, and in Thomas' own words. The effect was overwholming and instant. The knowledge, the condescension, the grace, the patience here disclosed, declare the divine Lord. He helds out no longer. He does not apply his own test; other evidence has satisfied him. He enunciates, not as has been crudely alleged, a profance exclumation of surprise, but a solemn, grateful, most tender recognition of Jesus as his own divine Lord, his Emmanuel (Matt. 1 23).

(V. 23.) Jesus accepts the testimony (800 Acts N. 36, and xiv. 15) Let it be noted here, that honest doubt is not a safe state; that a mind in suspense is "faithless;" that there is no wasdom in remaining no changes. Mark the force of "my less;" that there is no wisdom in remaining Father, my God and yours." One with in it; that Christ desires men to get out C'rist! See the over memorable words of it; that he knows their thoughts; that he offers suitable evidence, and desires them to be believing. If he does not now treat men as he ded Thomas, it is because he has given ample proof already (Luke xv. 31). To say, "I will not believe unless I see such evidence as I domand (e.g., a spirit from the other world), is to declare the millions of the Church Catholic who have believed, 'though they have not seen fools or faunties." It is to reflect on God, as if he invited their belief on defective ovidonce.

III. THOMAS INSTRUCTED.

There is repreach in the Lord's word (v. 29). "Because then hast seen me, then hast beneved; "My word beforehand" (Matt. xvi. 21), and the testimony of thy brothren (v. 25), "thou wouldst not be heve. This is not the highest kind of faith. There is a higher, that of these do not have nor eare such evidence; who (c) The honor to woman. On her lost heavily the curse (Gen. iii. 16). To her can speak like Peter (1 Peter i. 8), or like can speak like Peter (1 Peter i. 8), or like Paul (2 Cor. v. 7). This blessing comes abounded. So does grace. Yet not to draw her into prominence. Mary, like the mother of our Lord, here disappears.

Had all refused to accept Christ but on the evidence required by Thomas, either the correlation of the system as Christian Church, or tuoro had been no Christian Church, or Christ must have been on perpetual exhibition on earth. Thomas was only a little way removed from the Jews who said, "Show us a sign" (Matt. xn. 88). Our Lord points to no individual cases, but states a general principle in v. 29.

IV. GENERAL SUMMARY.

(V. 30.) "Many other signs," etc. Two views are entertained regarding the applications of these words: (a) That John refers to his ent're Gospel, and accounts for his omitting much that is given in Mat-ther, Mark, Luke and John. Against this it is urged tout the break from the narraciples" is meaningless.

(b) That he refers to the evidences he had reported of his rising again, other "signs" being given by other evangelists. There is less objection to this. Great names are

on both sides. The "other refers to the one Thomas had given him; the "signs" need not be taken as miraculous only, but including all the "infallible proofs" (see 1 Cor. xv. 5-7). But the settlement of this is of less moment than the aim which John

(V. 31.) " That yo might believe that Jesus is the Christ the Son of God," etc. This was the vital question. Mon were di-7ided in two parties. The testing question was, "Is Jesus the Christ?" He would have that point firmly settled. During the time between Christ's rising and this writing, the other Gospels had been given and read. Many questions arese as to our Lord's true nature, as subtle and eager men turned their thoughts to him. John was well fitted to answer those, by intimacy with Ch ist, by sympathy with him, by years by spiritual onlightenment (and the Holy Ghost employs suitable instruments), and so he writes his gospel. He concodes the work and worth of the others, who have written what he has not, as he has much which they have not. And all this is not for speculation or curiosity, but for a practical on a—the highest for us, "That bolieving, ye may have life through his name." See Jonn iii. 36; x. 10; xiv. 6.

Learn from all this: (a) The evil of unlited hypersystems of the condition of the cond

belief, however it seems to be candid and call for evidence. Thomas is not commonded but consured.

(b) The nobleness of faith, which takes the divine word as evidence. Thomas' "free inquiry" spirit is at the best, and whon it results the best, a second-rate thing. The absolute need of knowing

(c) Christ. (d) The variety and abundance of proof

that he rose from the dead.
(e) The wonderful pity of Jesus, who even to such a temper vouchsafes con viction and faith, which is in every believing man "the gift of God" (Eph. ii.

(f) The gentleness of the love, which did not "east ont" Thomas; nor did the Evangelists report this, till probably he was dead, for John only gives this narrative.

SUGGESTIVE TOPICS.

The general character of Thomas-his absence on the first Sabbath evening-how regarded-how much he lost-the lesson to us-the effect of Christ's appearance on the disciples—of the report on Thomas—his avoval—the evil in it—the spirit of it the good we incidentally gain from it -the lessons it may teach us-the Lord's grace -when shown-his salutation-its mean ing-his words to Thomas-their effectthe robuke—the general truth—the objects of John's record—the lessons to us.

A PRESENT God is enough for present

Miscellaneous.

New York has elected Democratic State officers.

Time creat war in Turkey is becoming sangumary on both sides.

Tunkey has withdrawn her troops from the Sorvian frontier. Servia has done the same.

New poster rions are to be insted instead of the Adiairalty's fugitive slave The old carrie at Nottingham is to

e converted into an Art Museum at a cost of £10,000. Seam is sending large numbers of

troops for Cuba. Six thousand are preparing to leave. The Genone funeral passed off quietly on the 16th inst. Cement was used instead of the sarcophagus.

The Garek Journals announce the death of Mrs. Black, Byron's " Maid of

Athens" at the age of seventy-six. THE INTERNAL revenue of the United States for the present year is estimated at \$122,000,000.

A FIRE DAMP explosion in Holland has resulted in the death of ten persons, and mjury to one hundred more. During the past week a continuance

of wet weather with storms has prevailed in England and Prance. THE DIAMOND MERCHANTS OF PAris,

Halpen & Co, have failed with, liabilities amounting to \$3,000,000. Tun carete between Madras and

Padang is broken, thus interrupting communication with the East.

A FARMER named Abel McDonald was murdered about half a mile from Caledonia on the 20th, at 8 p m.

THE POPULATION of Calcutta is 795,000 of Bombay 641,000, of Madras 380,000, of Lucknow 285,000. THE SHIP which collided with the

Partie has since been wrecked through mistaking one light for another. A VIOLENT STORM occurred on the coast of England on the night of the 19th inst., causing great loss of life and

damage to shipping.
THE DUKE OF MODERA, Francis V., is dead. He was dispossessed of part of the present kingdom of Italy iz

1860. THE IRON TRADE is expected to be de-pressed this winter. One firm near Leeds has just discharged nearly three

thousand men. THE RUSSIAN Official Garette states that there is no danger of the disturbance of the present pacific relations of

Europe. THE MUTINOUS Crew of the ship Lennic are to be sent to England for frial, as the murder is supposed to have been committed in British waters.

THERE ARE 1,336.000 men to carry on the Government in British India; about twice the population of the Maritime Provinces.

British India has an area of 904,049 square unles, with a population of 190 millions, or about 211 persons to the square mile. THE BARQUE Toronto, of Glasgow, has

been wrecked near Navassa, an island The only off the west coast of Hayti. survivor is a Spanish negro. CARDINAL McCloskey holds up the establishment of the State endowed

University of Maynooth as an example o other countries, especially to America. Administrative reform has been be-gun by the Porte, three districts having been detailed from Herzegovina and

placed under the Government of an Armenian Greek. A FEW DAYS AGO Cardinal Cullen ecured the appointment of an bishop in Ireland, because he was opposed to any change in the political re-

lations of that country. THE ROMAN CATHOLIC Church represented by two California Bishops, has been awarded one million dollars by Sir Edward Thornton, in an arbitration with Mexico, in what was known as the Pious Fund Cass

A MUTINA took place among the crew of the ship Lennic, of Yarmouth, N.S., while she was off the coast of France, and the master, mate, and boatswain were killed. Six of the crew who were Greeks escaped in a boat.

A GENTLEMAN has placed at the disposal of the Church Missionary Society in England, the sum of £10,000 in answer to Mtesa's appeal through Mr. Stanley for the Christianization of Africa. Mr. Stanley was much indebted to Mtesa for his co-operation in the discoveries he has made.

Louis XIV. having appointed Bossuet, Bishop of Meaux, he was anxious to know how the merits of this wonderful preacher were appreciated by the inhabitants of that city. "Tolerably," was the answer to his question. "Tolerably!" said the king; "is that all you have to "In truth, say concerning him?" replied the people, "we think he must be an inferior person. We should have preferred a bishop whe had finished his education, but whenever we wait upon our Diocesan, we are told that he is at his studies." Bossuet was a unive-sal Bossuet was a unive-sal genius. He despised the tricks of thetoric so much admired in the present day, and came down upon his hearers with an authority that was irresistible. Born 162.; died at Paris, 1704.

It is an orean of which the Presbyterian Church has no reason to fuel achained. — trasford lieteon

THE

British American Bresbyterian FOR 1876.

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& F. Record.

THE PHEMBYTERIAN VEAR BOOK AND ALMANAC for 1876, edited by Rov Jas Cameron, Chatsworth, Ont. Price, 25 cents. For table of contents, see advortising columns of the British American Pressurerian. The Year Book for 1875, first issue, was received with mach and cornect," The Mentical Presentation and cornect, "The Record of the C. P. Church romarked:—"Should have a place in all our Prosbyterian homes." The Edition for the coming year will be still more complete in all its details, and should have a large sale. Mailed by the undersigned, free of postage, on receipt of price. Usual discount to the Trade.

Communications, having reference to any of the above publications, should be addressed to

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British American Bresbyterian. FRIDAY, DECEMBER 3, 1875.

REV. MR. CHINIQUY'S LABORS.

We draw special attention to the document we publish this week, from converts of Mr. Chiniquy. It will surely be in no common measure discreditable, if this good work is crippled from want of funds.

CHURCH EXTENSION.

In our issue of the 19th inst., we noticed in an editorial, the subject of Church Extension in the city of Toronto, in connection with a meeting to be held in Knox Church, for the formation of an association to promote this object. A brief report of that meeting will be found in another column.

No one will doubt this is a move in the right direction. It is only a pity that it has been so long delayed. Presbyterians have been too long in the habit of waiting till compalled by obvious necessity to extend, instead of going in advance and encouraging extension. It is high time for us to assume the aggressive, and we hope the movement which has been inaugurated will be the beginning of better days, good as the past have been, and 'are an indication of the provalence of a better spirit among Prosbyterians, and greater onthusiasm in the support and spread of their principles. It has always appeared to us a thing to be deplored that the late happy union should have ended to such a degree simply in itself, and not have been signalized by a movement in advance along the whole line worthy of the powerfal body the Presbyterian Church in Canada now .crms. It will be some compeneation for the want of this, if a vigorous

begun in several of the chief cities in connection with some of the larger Presbyteries. There is no reason why membership in such an association as has been formed, should be confined to the city of Toronto. Of course there is nothing to prevent its extending, at the very least, over the whole of the Presbytery, and more widely still. It is of the last importance to the interests of our church that it should be firmly established, and take a prominent place in all our growing cities and towns. This is especially desirable in such a commercial, educational, and religious centre as Toronto is now, and is yet more destined to be. We have been, and are still, as a body, as one of the speakers indicated, characterized by far too little denominational spirit, as distinguished from congregational. In the latter we are not deficient compared with other bodies of Christians: in the former we greatly lack. The formation of a Church Extersion Association would tend powerfully to counteract that defect in our character as a body. The more widely they are extended, the more would they tend to create and foster a healthy decominational spirit which would make its effects seen and felt throughout the whole body from one extremity of the Dominion to the other. Such a work cannot be vigorously proseouted without money, and a sufficient supply of this indispensable, though much decried commodity would be one of the benefits of a widely diffused membership. We would suggest then to our readers, and hope that many may act upon the sug gestion, especially within the bounds of the Toronto Presbytery, that they lend a helping hand to this auspicious movement by enrolling themselves in its membership. It is honourable to the city and Presbytery of Toronto that they have taken the lead in this matter, and we hope that the example may be followed in other places where a like necessity exists. Let us not be afraid to declare and seek for the spread of the principles of our beloved Church by every fair, manly, courteous and Christian means. We have already in the city of Toronto a good illustration of what may be done by such a course. Let us not suppose, as we have been too prone to do, that Presbyterian principles of doctrine and Church government are adapted best or only to the Scotch and their descendants in the North of Ireland, whether at home or abroad. What we see of the spread of Presbyterianism in England, in the United States, and more especially of its wide diffusion as illustrated in the pan-Presbyterian Council lately held in London, should convince us of its pre-eminent adaptation to every race and nation ality, should encourage us to expect great things in the future, and convince us that it is worthy of every effort we can make to diffuse it. Wherever Presby torians go and carry out their principles, there society is found existing in one of its highest and best forms. The formation, energetic and wise working out of the ob jects of such associations, wherever formed cannot but result in the greatest good to our Church, and all the best interests of our common country. We trust, therefore, that this and similar associations to be formed. as we fully expect they will be now that the movement has begun, will have the prayers, the liberal pecuniary support, and the carnest and wisely directed labours of all intelligent and leal-hearted Presby-

KNOX COLLEGE TEMPERANCE ASSOCIATION.

The first meeting of the above Association was held on Wednesday evening 24th ult., in the College.

An excellent essay was read by Mr. J. H. Ratcliffe on the duty of individuals, and the claims that prohibition has on all our moral support. A triumphant answer was given to many of the objections com monly advanced.

Then stirring addresses were delivered by Messes. A. C. Morton, D. C. McKenzie, and J. J. Henry, B.A. Before the meeting closed all who were present felt thoroughly the impropriety of giving any countenance to the drinking customs of the age; and felt that, in part, it devolved upon them to emancipate this country from its present subjection to this terrible instrument of death.

The officers elected for the ensuing year are: Pres., Mr. W. M. Henry; V. Pres., Mr. F. R. Ber tio, B.A.; Sec. Mr. R. P. McKay, B.A.; Tres. Mr. D. C. McKenzie; Councillors, Messrs. J. Johnston, A. C. Morton, J. McDermid, A. Scott, B.A., and J. J. Henry, B.A.

The meeting was then adjourned.

THE USUAL REPLY.

To our article on Romish Processions, the Tribune, a Roman Catholic paper of Toroute, has replied in language not very complimentary to Prosbyterianism. The Presbytarian Church expects no compliments from the Romish Church. The two Churches understand each other too well for that kind of thing. These two cystems Church extension mavement should be uct in conflict 800 years ago in France, set

when Presbyteriantsm, by the massacro o St. Bartholomew, was driven from the field. To what issues the victory of Romanism, let France of to-day testify. About the same time the two systems met in conflict in Scotland, when Romanism was driven from the field, not by the civil swe d but by the sword of the Spirit, which is the Word of God. To what issues the victory of Presbyterianism, let Scotland of to-day testify. Since these two decisive and renowned conflicts Popery and Presbyterianism have met in various countries, in various circumstances and at various times, and as might be imagined they understand the one the other, excellently well. From the centre to the circumferonce of each these two systems are opposed and mutually subversive. Therefore the Romish Church bears us no love, nor do we feel at all astonished to see signs of that in the very vigorous language of the article to which we refer. We commend to the notice of people who, (never having seen Popish Sabbaths and Popish Processions in Popish countries), think there is not the least harm in allowing full scope to such things in our Protestant cities, the following concluding words from the columns of the Tribune as serving to show, half in irony and half in honesty, the real aim of the recent attempts to begin Popish processions in Toronto. "We sympathize with the writer in the PRESBYTERIAN in his dread of Romanism.

Keep away your "Sunday School" children and your "simple worshippers" from the Catholic Church. In this consists your safety. The Spouse of Christ is beautiful and her brow is radiant with the light of Heaven. To see her is to bye her, and to love her is to embrace her doctrines. She will lead you away from the "broad road" of Prosbyterianism into the narrow path which leads up to God, her Divine Master! for can we wonder at this. To the on lightened mind, to the loving soul, there is nothing more repulsive than Presbyterianism. It is a standing insult to God, and robs Him of half His glory. John Calvin, the architect of the Presbyterian Church, among other monstrous tenets, declares 1. That God has created the greatest part of mankind on purpose to damn them. 2. That God is the author of all sin. 8. That man hath no free will. 4. That all sins are mortal, and that the best of our works deserve damnation. 5. That Christ was in the state of damnation upon the Cross. Such are a few of the many beauties of Presbyterianism, as found in the writings of the "Fathers" of Protestantism. Martin Luther, Zuinglius, Melanethon, Beza, Knox, ad nau scum, taught doctrines equally as blasphemous, and these men were the founders of the Reformed Re ligion! We wish the editor of the BRITICE AMERICAN PRESBYTERIAN all the comfort he can find in such companionship, but would advise him to shun the light of Catholicity as been too strong for his vision, weakened by the darkness and gloom of Presbyter-

Ministers and Churches.

Ir will gratify the many friends of the Rev. Robert Scott, late of Plympton, to know that since he went to New York he has met with very encouraging success; and he and his partner in life are held in high esteem by the people, as is manifest from the fact that a few days ago, after the usual weekly locture, Mr. and Mrs. Scott were invited into the Church parlour, when Mrs. Scott was presented with a very valuable "time piece" worth \$85, and the space of less time than a week, the following address was handed to Mr. Sec ':-" Mrs. Scott: "A very pleasant duty to perform has been laid on me tonight, but I wish it had been placed in the hands of one more compe at, to convey to you the true meaning of the spirit of that duty, which is the high appreciation and respect in which you are held by the ladies of this church and congregation, and as a small token of their esteem for you as the wife of our beloved pastor We ask you to accept of this time piece, which I hope will be received in the kindly spirit in which it is given. And as it ticks to you the fleeting time may it remind you of the many hearts that beat with kindly throb for you. And when your warfare is accomplished here on earth, and you numbered with the redeemed on high, may this be cherished by your children and children's children, in memory of one who was loved by us."-It may be well to note the fact that but recently the same people presented Mr. Scott with a very handsome sum of monoy, over and above his stipend.

THE RESPENSE OF COLLEGE STREET CHURCH, TORONTO .- This Church, which has been closed for some time past for improvements and enlargement was reopened on Sabbath the 21st November, when excellent and appropriate sermons were presched to large and attentive audiences by the Rev. Messrs. Fletcher, of Hamilton; and Robb and McDonnoll, of Toronto. The building is now seated for 550, and will accommodate when necessary a huntore. The progress of the congrega-

College street Church since the ment of Mr. Gilray as paster in Jap- to an excellent repast. Then followed

uary last, has been most satisfactory and encouraging; and there is every prospect of its becoming a large and influential body at no distant day. On the following Tuesday there was a soirce at the same place in celebration of the auspicious oc casion. It was a great success-every inch of sitting and almost of standing room being occupied. The chair was occupied by the paster, and easy and appropriate speeches were delivered by the Rev. Messrs. Cameron, East Church : Smith, Bay street; Frasor, Charles street; King, Gould street; and Inglis. The speech of Mr. King was specially worthy of notice, being chiefly taken up with the vindication of Presbyterians from the aspersions cast upon them of late by certain newspapers of the city, and especially by the Nation, which some short time ago talked in its usual oracular style about the dectrine of the eternity of future punishments being to be rejected, not because it was unscriptural, but because a democratic "humanitarian" generation could not possibly believe such a thing; while the destrine of election was equally unreceivable by a democratic prople who loved to look upon all as on the same level. In very vigorous yet becoming terms Mr. King protested against these and similar aspersions thrown upon Presbyterians who, if, in the whole course of their history noticeable for anything, have been for the horour and supremacy they have always given to the Word of God. Professor Jones added very greatly to the success and enjoyment of the meeting by singing the "Pilgrim Fathers," "The Life Boat," "Augel's Whispers," and other pieces, which he gave in admirable style. After a vote of thanks had been passed to all who had contributed to the entertainment the meeting broke up about half-past ten p.m., with the universal feeling that it had been a very pleasant and profitable ovening. Last Tuesday evening was both wet

and blustering, but the inclemency of the

weather did not prevent over sevenig of

the members and adherents of North

Gower and Wellington congregations, to-

gether with their newly inducted pastor making their way to and taking possession of the residence of their late pastor, Rev. Mr. Lochead, for the purpose of having a social time, and presenting himself and lady with a handsome silver tea set. Mr. and Mrs. Lochead extended to the company a a warm welcome. Immediately after order was restored and the party scated, Mr. David Wallace was called upon to take the chair. The chairman then called upon Mr. John Thomson to read the following address:-To the Rev. W. Lochead. Rov. and Dear Sir,-We, the mem bers and adherents of the Presbyterian Church in Canada, North Gower and Wellington, being aware that you are about to remove from our midst, feel that we can not allow you to separate from us without arst showing you some small token of esteem. You were our faithful pastor, from the autumn of 1856 till June 1873, a period of almost seventeen years, going in and out amongst us, breaking unto us the Bread of Life, visiting the sick and sympathizing with those in adversity as well as rejoicing with those in prosperity; and since you resigned your pastoral charge, you have not failed to evince an Mr. Scott, "that he might not be forgot interest, not only in our welfare, but also, with one of the best hats the city could | in that of the community at large, labourproduce." And, besides, a roll of bills ing in our Sabbath School, over lending amounting to a considerable sum, the your strength on the side of temperance, surplus of an effort made by the ladies, in ever actively engaged in upholding mis sionary enterprize, and above all, ever zealously supporting, upholding and propagating the interest of the Bible Society. We, feeling grateful for your past labours amongst us, have met together this evening for the purpose of presenting to you and to Mrs. Lochead, your beloved partner in life, and our highly esteemed friend, this tea-set, which you will now please accept- .ot for its intrinsic value, but as a small token of our esteem. We also dosire on this occasion to express our sympathy for you in your late illness, and our gratitude to God for your recovery. May you be spared many long years to be a blessing to your family and friends, and also to those around you in your new home, and may you over remember us in your prayers at a Throne of Grace; and may it be yours and ours, when life, with its joys and sorrows, meetings and partings, is ended, to meet around the throne above, where parting shall be no more. Signed on behalf of the congregations, by J. Thomson, D. Wallace, J. Callender, C. Lindsy, W. Bell.-Mr. Lochead, on behalf of himself and wife, replied in suitable terms. He spoke of the kindly feeling which this token of esteem conveyed to himself and Mrs. Lochead. He also made mention of the respect it showed for his successor in the ministry, and he concluded his remarks by assuring those present that he and his family would never look upon this tangible manifestation of good will without thinking of the kind friends in North Gower and Wellington. -After this part of the evening's business was concluded, the ladies uncovered their wellstored baskets, and the company sat down

music, both vocal and instrumental, and a most enjoyable evening was brought to a close by an exhortation to Christian love, the singing of the twenty-third Psalm, and prayer by Rev. Mr. Lochead.

Book Acriews.

Scribner's Monthly for December will he welcomed as usual by its thousands of readers. It is as bright and attractive as

ST. NICHOLAS FOR DECEMBER will be as great a favourite as the proceeding numbers have been, among children both of larger and smaller growth.

WIDE AWAKE is bright as ever, and true to its title of being quite awake. The chil. dren of the present day are favoured in having so many books and magazines prepared for their special use and delight. THE BRITISH AND FOREIGN EVANGELICAL

Review, October, 1875. James Bain & Son, Toronto.

Many of our roaders require no introduc. tion of ours to the British and Foreign Quarterly Review, for it has long been a welcome visitor to their homes, and one that would leave a very great bleak were it to intermit its quarterly appearance there. Still there are many who are strangers to its merits, who would find both mind and heart greatly improved by regularly porusing its pages. It is a mistake into which not a few fall that the Quarterly is exclusively for clerical reading, and that any other class of the community would find it wear isomely dull. There are a good many in every Presbyterian congregation in the Dominion, who, if they could be persuaded to subscribe for it, would soon say that it was full of pleasant and instructive, though not what might be called light reading. At the present day no thoughtful Christian man who wishes to keep in any degree abreast of the times can afford to be without his high class religious magazine, and no magazine of the kind can be secured on such favorable terms as those on which the Messrs. Bain are able to offer the B. & F. Review. For two dollars per annum the periodical is sent free by post to any part of Canada. Even very well-todo people are sometimes found who would rather starve both intellect and heart before they would spend even this small sum on the very best magazine or reveiw that ever was published. One can only pity such persons, and hope that thought and intelligence may be wakened up in them by-and-bye. Many others, however, of a different stamp will be thankful to us for the information we give, and will no doubt make 1876 a memorable year in their personal and family history by taking the B. it F. Review for the first but not by any means for the last time. It is very evident that credit at such a price is out of the question, and therefore no one will be surprised to learn that subscriptions for this review must all be strictly in advance. The number for October has six articles, among which may be mentioned "The course of the Church in Prussia during the

Correspondence.

present century," " Dr. Merle D'Aubigne

on the Reformation in Scotland."

Church Extension.

Editor BRITISH AMERICAN PRESETTERIAN. Sir, -In a late number of the I'm sustemas there appeared a brief editorial on the important subject of Church Extension. In many localities the ma-

chinery employed for that purpose is good

and effective; but in other places, especially in populous centres, it is not, I fear, It appears to me that it would be an ed-antage to our church in many ways, if congregations were to come more into united action in their efforts to extend

Prosbyterianism in the cities.

I beg leave to suggest that two or three larmen be elected by each congregationmon, active, carnest, and having leisure— to form a board whose business would be chiefly to ascertain the section or sections of the city where spiritual destitution was greatest. To these parts of the city they would direct the attention of the members of Presbytery. This board would also be very useful in showing young congregations where best to build their new churches, and old ones desirous of moving their churches, where to roplant them with greatest adventage to the crowth with greatest advantage to the growth

and spread of the Redeemer's kingdom.

A scheme like the preceding, skilfully planned and worked, would not—it is not intended to—interfere with, it would rather help the good work now boing done by other agencies. Yours, etc., Montreal, 26th Nov., 1875. A.B. ther agencies. Your Montreal, 26th Nov., 1875.

[EDIT NOTE .- It will be seen that the plan suggested by A. B. has been adopted in "oronto, with every prospect of success.]

Presbyterian Church Extension.

On Thursday evening, the 25th ult., a meeting was held in Knox Church, for the purpose of organizing a Church Extension Assemiation in connection with the Toronto Presbytory. The Rov. J. King was chairman. Among those present were Rev. Professor Caven, Rev. Professor Gregs. Rev. Professor McLaron, Rev. Messis. J. M. Cameron, D. J. Macdonnell, R. Wallace, W. Reid, Fraser, Gilray, Hou. J. McMurrich, J. Bain. A. McMurchy Gem-McMurrich, J. Bain, A. McMarchy, Gem-mell, W. Adamson, J. Young, J. Winches-ter, Dr. Agnow, etc.

After the devotional exercise, The Chairman explained the object of

the meeting. The subject of Church organization was brought before the Presorganization was brought before the Pres-bytery at their last meeting by Nev. J. M. Cameron, and the subject commended field se strongly to the Presbytery that a committee was then formed, and at its fat meeting it was resolved to visit terral localities where it was thought it terral localities where it was thought it would be advisable at an early day to see Sabbath Schools or to commence regular religious worship. One place relied was west, near Brockton; another est, beyond the Don, and the third was the north-east part of the city, towards the terralist. The coronities worship. Secrepelis. The committee were unanimous in their opinion that stops should be stone taken to have active ovangelistic with carried on as each of these points, when a connection with the work which either in convection with the work is being carried on, or that it should be an independent movement. The committee also recommended that a Church Extension Association should be formed, com-posed of members paying an annual sub-cription of from \$1 upwards, and who should choose their office-bearers, consistof a President, two Vice-Presidents, and forty Directors. The Constitution for such an association was submitted to the Presbytory and approved by them.

The Chairman here read the Constituiest read would give those present an in-lelligent idea of the aim of the Association which they had met to form. A very large number of persons had already signified their desire to become members, and he found in the list before him there sas already a membership of 176, with subscriptions varying from \$10 down to \$1. He considered by this that the object of the Association strongly commended itself to the minds of the congregations, and he believed that they would scen get a membership of some 400, with an income of \$800 to \$1,000. He had received a letter from Rev. Mr. Mitchell, stating that the circumstances of his congregation at present prevented thom giving their active co-operation, but the movement had his follest sympathy and carnest wish for its success. He had found that there was a wrong impression among some of the cougregations that they would be responsible in the matter, but this was an error, the principle of the organization being one of personal subscription. He would not speak of the necessity there was for such an Association being formed, but would leave that to some of the brothren round who were perfectly able to commend the cause to the intelligent audience present. He had, himself, strong convictions of the great importance of such an Association. Having road a letter from Rev. J. G. Robb, who stated his inability to be presont at the meeting owing to other engagements, and also asking that some one else should be appointed Secretary of the Association in lieu of himself, the chairman called on Roy. Mr. Cameron to address the meeting. address the meeting.

The Rev. J. M. Cameron said he thought there was a tendency among Presbyterians of wandering away from the strong, bold, and manly position which their forefathers had hold. He considere I the Presbyterians in this city were a great deal too lax in the principles for which their forcfa-thers shed their blood. He had long seen the necessity of an Association of the kind proposed, and the more he thought of it the more he was satisfied that a city like Toronto ought to have such an Associa-tion. Perhaps he was guided by the fact that his Church began from an organization of this kind, but without its coherence. His past experience had taught him that an Association as now proposed would not only exist in name, but would last year after year, and in future, when called on to assume the aggressive as Presbyterians, they would be prepared to do so as a united body. At present they were Presbyterians only in name, and almost Congregational in action, or Presbyterian in theory and Congregational in practice. They ought to be more united and stand shoulder to shoulder, and in some instances take a leaf out of the book of other denominations. Mr. Cameron spoke of the work done by other denominations in purchasing sites for building churches, and the circulation of religious books. But let them not find fault with the past, but if they claim to be Presbyterians, sons and daughters of those who shed their blood in behalf of their holy religion, they will feel it to be their duty to stand boldly up for the principles of Presbyterianism.

Rev. W. Reid agreed with the remarks of the last speaker. The formation of a Church Extension Association was not a new matter. He referred to the progress which had taken place in the city in the erection of Presbyterian churches, and the interest he and others had taken in the work. He was glad at the prospect of such an Association as that proposed being formed, and he hoped that much success would attend their efforts.

Aftersome discussion as to the regularity of forming the Association,
Mr. James Bain moved, "That this

meeting do now form itself into an Association in connection with the Toronto Presbylery, to be called the Toronto Presbytery Church Extension Association.

The Constitution, as submitted to the

Presbytery, was then adopted.
Mr. Young moved, "That a Committee composed of members of each congregation be appointed to nominate office-bearers, and bring in a report there-

Dr. Agnow moved in amendment, "That the office-bearers be nominated by the Present meeting."

The amendment was carried. Mr. Bain moved, "that the Hon. John McMurrich be President." Hon. Mr. McMurrich declined the

Prof. Caven then proposed that Mr. John Blakely be President. Oarried. Rev. D. J. Macdonnell and Rev. John

king were appointed Vice-Presidents. The following were appointed directors:

Messis. R. J. Huuter, Jas. Brown, Jno.
S. Playfair, Jas Bain, Wm. Rennie, A.
Rattray, Rob! Carey, Mm. Mitchell, Thos.
Short, Jas. Mitchell, John Leys, Wm.
Doran Data C. Martin, Line Yanng, Wm. Doran, David Galbraith, John Young, W.

Picking, John John Harvie, J. The bone lief! nohester, George Gall, t Thora. The bone left .. was pronounced by Pro-fessor Cavon, and the meeting closed.

Spice But State State State State

French Canadian Missionary Society.

The Committee of the French Canadian Missionary Society urgently ask for a con-tinuance of that support in prosecuting their evangelistic work among the French Canadian people which for over a third of a century has been afforded the Society. During that period it may be asked, what has been done to entitle it to the renewed confidence claimed and needed.

1. In education, at the Mission Schools of Pointo-aux-Trembles and other stations, over 2,000 pupils, mostly of Roman Catho-lic parentage, have received a Scriptural education, resulting in many cases in their convenient to Ohrist. Of these it has been shown that over twenty have become ministers of the Gospel, about seventy have taught school, and forty have colported for various seasons, whilst a large number have risen to usefulness in the ordinary walks of life. It is impossible to exaggerate the importance of this department of the Society's work in the evangelization of the French Canadians, and to every true friend of the race and of the Gospel, the Committee should surely not appeal in vain.
The session of 1875-6 at Pointe-aux-

Trembles, has commenced under most favourable auspices with 120 pupils, a large number of whom are of Roman Catholic parents, being a fifth more than last year while as many have been refused admit-tance for want of funds.

There are four other schools supported in whole or in part by the Society.

2. In the colportage department thirteen labourers are employed amidst great difficulties in circulating and expounding the Word of God from house to house in the cities and country parishes. This work is essential to the prosperity of the schools and of the churches which are largely recruited by the labours of those devoted brothren.

From the Depository last year were issued about 3,000 copies of the Scriptures in whole or in part, and 30,000 books, tracts and illustrated papers, most of which were circuiated by the Colportours. This year the issues will be as large. Since the for mation of the Society in 1839, the circulation of the Scriptures in whole or in part, is estimated at 40,000, and about 460,000 of religious publications small and large. Besides the Scriptures and publications suited for Colportage, the Commit tee import largely of standard French evangelical works, which are sold at low rates at the Depository.

3. In Evangolization, additionally to these departments of mission work, the Society has hitherto supported the pastors of the Synod des Egliscs Evangeliques in their important work, ministoring last year to the spiritual wants of ten churches and forty other mission athtions where meetings for worship are

occassionally hold. It has been recently decided however to recommend that after the next Annual meeting, this connection existing for soventeen years should terminate, and the Synod be entirely independent, leaving the Society completely free to devote its entire efforts to Education and Colportage. This arrangement necessary under the circumstances has been cordially accepted by the Synod. The Society will then be on the same footing as the Bille and Tract Societies, and able to co-operate actively through its schools and colportage and denository work, alike with all evangelical churches, and in return depending upon them for support in its undenominational

4. FUNDS.—Owing to the lamented death of the Rev. J. T. Byrne, the General Agent in this country, and the committee's inability for six months to find a successor, together with the almost unprecedented comme could depression, a debt of \$7,000 has been incurred. I. is essential to wipe off this incubus by a special effort, and also provide for the ordinary expenses of the schools and missionaries, leaving the generous grant from the heirs of the late W. Hall, Esq., of \$10,000, which will be paid next August, as a fund for more extended operations.

In conclusion, the committee appeal to all friends of Evangelical Protestantism for the assistance to carry forward this missiomary work among our fellow-countrymen, also requesting earnest prayer for an outpouring of the Holy Spirit upon the missionaries and converts, and especially upon the mission schools at Pointe aux

Contributions will be received by the

Treasurer, James Court. Esq.
HENRY WILKES. D.D., President. W.
TAYLOR. D.D., Vice-President. James
Court, Treasurer. J. T. Pitcher, Rec.

Secretary.
Montreal, November, 1st, 1875. HOW THE WORK CAN BE SPECIALLY AIDED.

1.—By each person who receives this appeal, soliciting subscriptions at once, and transmitting them, however small, to the Treasurer, using the form on the

2.—by special subscriptions for Scholarships at Pointo-aux-Trembles. The board of cach pupil for the Session costs, at least, \$40, but smaller amounts will be gratefully received and specially applied. This mode of advancing the cause is carnestly recommended to Sabbath Schools. Reports of the pupils will be sent quarterly during

the Session to their supporters.

3.—By supporting a Colporteur, which requires about \$500 per annum, in clading travelling expenses. This important means of assistance is commended to the consideration of Congregations to the consideration of Congregations. Bible Societies, and those to whom God has given wealth.

GENERAL AGENTS.

The Committee have much pleasure in giving notice that the Rev. J. G. Manly in giving notice that the new of the make a sim queaper our, viz. to send has accepted the General Agency for the Dominion and the United States. They bespeak for him a zealous co-operation and liberal response from the friends of With The Living Age and one or other of With The Living Age and one or other of petnates youth in the mind and heart.

French Canadian evangelization of all denominations.
The Rev. Thomas Stevenson continues

his efficient Agency in Great Britain.

Presbytery of Peterboro.

The Presbytery of Peterboro held a prore nata meeting at Peterboro, on the 23rd of November. Mr. Donald declined the call from Knox Church, Montreal, which was accordingly set ande. The committee appointed to confer with the members and office-bearers of the first congregation, Peterboro, gave in a report which was re-coived. Mr. Roger was heard, stating that he still adhered to his resignation. Commissioners appeared stating that in consequence of Mr. Roger's impaired health, the congregation sorrowfully acquiesced in his resignation; that they would pay him a retiring allowance of \$800 per annum, and that they respectfully potitioned the Presbytery to secure for Mr. Roger the position of paster emeritus. It was resolved, though with much reluctance and regret, to accept the resignation, to express satisfaction with the arrangements regage very gladly to apply to the General Assembly for leave to retain Mr. Roger's name on the Presbytery's roll with the position of paster emeritus. It was further agreed that Mr. Smith should declare the pulpit vacant on the 28th of November, and that Mr. Bennett should be Moderator of sossion during the vacancy.—W. Donald, Pres. Clerk.

Presbyterian Missionary Meetings.

The committee appointed by the Presbytery of Stratford to arrange for missionary meetings in accordance with the resolution of Assembly, recorded on page twenty-eight of its minutes, met in Knox Church, Stratford, on Monday, the 8th day of November, and appointed the following deputation to visit the congrega-tions within the bounds of the Presbytery.

FOR THE SOUTHERN DIVISION.

Rev. Messrs. Wilkins and Hislop to be a deputation to visit the following charges and hold meetings at the time appointed,

Burns' Church, Zorra, Monday, Dec. 6th at 2 p.m. Harrington, Tuesday Dec. 7th, at 2 p.m. Harrington, Idesday Dec. 7th, at 11 a.m. St. Mary's, Tuesday, Dec. 7th, at 7.30 p.m. North Nissouri, Wednesday, Dec. 8th, at 11 a.m. South Nissouri, Wednesday, Dec. 8th, at 8 p.m. Frazer's Church, Thursday, Dec. 9th, at 2 p.m. Granton, Thursday, Dec. 9th, at 7 p.m.

Rav. Mosers. McAlpine and Hamilton to be a deputation (Rev. Mr. Scott to be a substitute for Mr. Hamilton, at the visitation of Fullarton and Avonbank) to visit the following charges and hold meetings at

the time appointed, viz.,

Roy's Church, Menday, Dec. 13th, at 2
p.m. Cremarty, Monday, Dec. 13th, at 7
p.m. Fullarton, Tuesday, Dec. 14th, at 2
p.m. Avonbank, Tuesday, Dec. 14th, at 7 p.m. Carlingford, Wednesday, Dec. 18th, at 7 p.m. Asonbank, Wednesday, Dec. 15th, at 7 p.m. St. Andrew's Church, Stratford, Thursday, Dec. 16th, at 7.30

Littell's Living Age for 1876.

In no other way can so much of the best work of the best minds of the time be obtained so cheaply or conveniently, as through this standard colectic weekly.

In 1876 it enters upon its thirty-third year, having met with continued and inyear, having met with continued and in-oreasing success, and being now, since its absorption of "Every Saturday," practi-cally without a rival in its field. With its weekly issue, and its three and a quarter thousand large pages of reading matter a year, it is enabled to present with a freshness and satisfactory completeness, attempted by no other publication, the ablest ossays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific and political information from the entire body of foreign periodical literature. It would be difficult, therefore, to over-estimate its importance to American readers as the only thorough compilation of an indispensable current literature,—indispensable, because it embraces the productions of the foremost living writers in science, fiction, history, biography, theology, philosophy, politics

oriticism and art.
Such distinguished authors as the Hcn.
W. E. Gladstone, Prof. Max Muller, Prof.
Huxley, Dr. W. B. Carpenter, Prof. Tyndall, R. A. Proctor, The Duke of Argyl, dall, R. A. Proctor, The Duke of Argyll, Edward A. Freeman, Francis Power Cobbe, Jas. Anthony Freede, Mrs. Mulloch, Mrs. Oliphant, Miss Thackeray, Jean Ingelow, Geo. MacDonald, Thomas Hardy, Win. Black, Authony Trollope, R. D. Blackmore, Mrs. Parr, Julia Kavanagh, Mrs Macquoid, Matth w Arnold, Honry Kingsloy, Thomas Carlyle, F. W. Newman, W. W. Story, Robert, Buchanan, Tenny W. Story, Robert Buchanan, Tenny son, Browning, etc. etc., are represented in its pazes; and during the coming year, besides the best fiction by the leading foreign novelists, it will give the usual amount, unapproached by any other periodical, of the most important literary and scientific matter of the day, from the pens of the above named and many other ablest living contributors to current litera-

The Living Age has always stood "at the head of its class," not only as the best, but all things considered, the cheapest of the eclectics; and in the multiplicity of quarterlies, monthlies and weeklies, it has become almost a necessity to every person or family of intelligence and tasto; for it. alone furnishes such a compoudium of whatever is of immediate interest or permanent value in the literary world as to render it an invaluable ec nomizer of time,

The subscription price (\$8 a year,) is cheap for the amount of reading furnished; or for these desiring the cream of both home and foreign literature, the publishers make a still cheaper offer, viz. to sond

our leading American monthlies, a subscriber will, at remarkably small cost, be in possession of the best which the current literature of the world affords.

The volume begins Jan. 1st, and to now subscribers, remiting now, the publishers Littell & Gay, Beston, offer to send the intervening humbers gratis.

" Almost All."

A court preacher was once delivering a brilliant discourse 1, fore that pleasure sock inguid king, Lame NIV., or Louisthe Great,

of France.
The o. I king scened interested, and the vanity of the preacher, who was morely a court flatterer at that corrupt period in re ligion and politics, was doubtless much ex cited by gaining the attentive car of so splendid a king.
"We must all dae," at last said the preach

er solumnly, as the discenses was drawing

The king moved uneasily.
The preacher noticed that the last trite sentence had offended the lang. He has

tated a moment, and added,
"Almost all."
"Almost all."
"We smile at the insincority and vanity of the French court preacher, yet how many make one exception when steals into the mind the unwel come subject of death. The last sun will shine for almost all. The hills of spring will be lighted up with flowers, the summer will being its fulless of life and heavity and will bring its fulness of life and beauty, and fade, the mellowing autumn will crown the hills and fields with gold—all for the last time for others—for almost all. The day of sickness will come—to almost all. Almost all will need in these solemn hours a hope and comfort that this world cannot

Christ is coming. in the hour of death in the day of judgment,—to almost all.
Others shall feel the condemnation of
their sins. Others shell have pangs of regret for neglected opportunities and wasted
hours; these things happen to those who neglect God's law and the service of His love.-to almost all.

There is a world of darkness and loss and sorrow. It is the end of sin. Those who are living without God are in danger—they walk in perilous places—almost

There is danger that life may suddenly end, and without a space for repentence. We may look upon the clock and tell the hour of the day, but we cannot tell the hour of our life, whether it be with us morning, noon, or even. Some die early and without morning. Others may, not we -almost all.

Lost chances do not return. The purple swallow will come back again with God's sunshino on her wing, but a wasted year, or day, or hour, will not return. We must reap as we sow, and share the con-sequences alike of what we do and what we

"Almost all?" The self-deception is an idle dream. The exception will not stand.
Time flies and the laws of God are all fulfilled. His promises all become realities his neglected warnings, judgments, and eternal losses. The human tide rises and falls, and no Caunto can stay it; the green leaves wither and fall; the autumn follows the summer; the illusive dreams of life dissolve and vanish, and men die-the

king, the beggar, you and I—all.

And death will be followed by the judgment. Others will there appear, and you and I-all.—Christian Weekly.

Olive Trees.

In the Balearic Islands, where the cultivation appears to the eye to be so general, one-third of the land actually remains uncultivated. In these islands rather more than 26,838 hectares are occupied in the growth of olives. The clear tree, upon which the olive is grown, originally grows wild in the mountain land as a shrub, producing a fruit which bears no oil. When brought under cultivation, grafting is practised. The aucient historians of Majorca recount that in olden times the cave was unknown in the Balearic Islands, and that the art of grafting was taught to the is landers by the Carthoginians. By the appearance, however, of some of the enormous and ancient looking olive trees to be seen now in Majorca, one would be tempted to believe that their existence dates as far back as the period to which the historian refers. An intelligent Majorcan farmer, being asked by Consul Bidwell how old he thought some of these trees were, replied, "I believe they may well date from the time of the flood." It is a remarkable feature in the growth of these magnificent trees that one seniom or never sees two alke. Almost all, in the course of time, assume most grolesque forms and upon old trees whose trunks are tent open and torn into half a dozen shreds is often to be seen the finest crop of fruit, while in Majorca they have in some places attimed proportions akin to those of the forest troes of the tropics.

Old Age.

To grow old in years and retain youthful feeling and keep pace with human affairs is not often done. This is why there is such an abysis between young and old people. The fault is not always with the youthful that there is trouble and disagreement with old heads about pleasures, amusement and work. Old heads that are accompanied with young hearts manage well with the young people. They never have any serious difficulty. Keep the heart as young as you will, and mature years, ripe judgment and slow blood will then be enough of a balance and restraint upon the wild fancies of youth.

To be old in head and heart, infirm in body and subdued in every ambition, one might as well be dead at once to all the world. No thought remains except for self, and that never attracts friends

A Railroad Deacon.

This was the way it happened in a town not far from Elmira. "One of the regular attendants at Control Church is a railroad conductor. He is regular not so touch for any personal inclination for Calvinism, as from the fact that he has a first-rate Presfrom the fact that he has a first-rate Pros-byterian wife who keeps him in the way he should go. A few days since one of the deacens was absent, and our conductor was requested to pass the plate. Of course he assented. For the first dezen pows everything passed off well There was a regular financial shower of nickles and dimes, and the railroad man watched sharp but couldn't see that anybody 'got away' without responding. Finally he came to a sent where the occupant was either unable or disinclined, for he shook his head but made no attempt on his pocket. The conductor looked at him sharply, but no cash appeared. Then he nucled his shoulder and softly called, 'Tickets, sir!' Again the man's head wagged horizontally, but the etamps didn't corae. 'Pass, then!' whispered the conductor. Still no response. Just as the railroad chap was bout to call up the fireman and brakeabout to call up the fireman and brake-man to help to pitch the impecunious wor-shipper out of doors, the regular deacon came in and relieved the proxy. The conductor says he believes in running a church the same way as you would a railroad train—if a man won't pay, or hasn't a pass, let him git."—Exchange.

On the Peace of God.

My dear friends, take my words home with you, and if you wish for the only true and sound peace, which is the peace of God, do your duty. Try to be as good as you can, each in his station in life. So help you God. Take an example from the soldier on his march; and if you do that, you will all understand what mean. The Lad soldier has no peace because he troubles himself about things outside himself and not in his own power. 'Will the officer lead us right?" That is not in his power. Let him go where the officers lead him, and do his own duty. "Will he get food enough, water enough, care enough, if he is wounded?" I hope and trust in God he will; but that is not in his own power. Let him take that too as it comes, and do his duty. Will he be praised, rewarded, mentioned in the newspapers, if he fights That is not in his own power. Let him take that, too, as it comes, and do his duty; and so of everything else. If the soldier on the march torments himself with these matters which are not in his own power, he is a man who will be troublesome and mutinous in time of peace and in time of war will be the first to run away. He will tell you "A man must have justice done to him, a man must see fair play to himself, a man must think of himself." Poor fool! He is not thinking of himself all the while but of a number of things which are outside him-circumstances which stand round him and outside him, and aronot himself at all. Because he thinks of them-the things outside of him-he is a coward or a mutmeer, while he fancies he is taking care of himself-as it is written "Ho that saveth his life shall lose it."

But if the man will really think of himself, of that which is inside of him, of his own character, his own honor his own duty, then he will say. Well led or ill led, praised and covered with medals, or neglected and forgotten, and dying in a ditch, I, by myself, I am the same man, and I have the same work to do-my duty. So help me God. And therefore, so help me God, I will be discontented with no person or thing save only with myself, and I will be discontented with myself, not when I have left undone something extraordinary, which I know I could not have done, but only when I have left undone some plain duty which I know I could have done, had I asked God to help me

to do it. Then in that soldier would be fulfilled -has been fulfilled, thank God, a thousand times, by men who lie in this abbey, and by men, too, of whom we never heard, whose graves are scattered far and wide, by mount, by stream, by ea-would be fulfilled, I say, the words "He that will lose his life shall save it." Then would be have in his heart, and in his mind likewise, a peace which victory and safety cannot give, and which defeat and wounds, aye, death itself, can never take away .- Extract from a sermon preached by the late Canon Kingsley, at West-minster Abbey, Nov. 8, 1874.

It is said that a British fleet has been ordered to the Mediterranean.

THE PROVIDENCE Journal cleared \$70,-000 last year.

Queen Victoria has \$6,270 a day: Victoria Emmanuel, \$6,840; Alexander the 2nd, \$25,000; Abdul Aziz, \$18,000 : Francis Joseph, \$10,050 ; Fred. William \$2,210.

In the judgment of God there is no more henious sin than that of hearing with unconcern His messages of love and mercy. Doth not My Word do good to him that walketh uprightly? It always does. Yet Christians often go away from hearing the Word unaffected.

FEEL IT.—" Yes, I can give five dol-lars and not feel it," was the response of a man to a request for a contribution for some benevolent purpose. "Better give ten dollars and feel it-Christ felt what He did for you," was the quick re-

Choice Literature.

Still and Deep.

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

CHAPTER XIII.

The moonlight gleamed on Laura's face en the clear shining eyes, the rederched lips, the rippling ourle tossed back, unbound and falling to her waist, white the fairness of her complexion was enhanced by the scarlet colour of the loose dressing-gown the head theory around her clearlings. she had thrown around her shoulders.

"Well, Mary Trevelyan, I have come to tell you that I pity you very much," said Laura, leaning back in her chair with her arms folded.

"Why so ?" asked Mary, half laughing

the quaint address.

"Because you have come to Chiverley, the inest dull, hopeless, detestable place in the whole wide world. I wish I could sink it in the depths of the sea. I hate it, I beta it!"

She spoke with a vehemonce which al-

most frightened gentle Mary.

"But is it not your home? you have lived here always, have you not? It seems a pretty country and a nice place," said Mary, "and you heve got the poor people in the village to interest you, and schools, no doubt, for the children; if there are no other resident gentry near, you must have the entire care of them, and I should think it gave you plenty to do."

Laura made an expressive little grimace.

"Bah! that is not at all my line, if it is yours. There are but two things which I

can over feel that I like in this odious place -flowers and music, and there is not much good in cultivating flowers which no one sees, or in singing songs with nobody to admire them but John and Charlie, who who have heard all I know a hundred times already."
"I am glad you sing." said Mary.

"Music is almost a passion with me; but I do not quite understand about the village;

are you not obliged to visit the people as the clergyman a daughter?"

"Who is there to oblige me?" asked Laura. "Duty," thought Mary, as she looked at Laura with her soft dark eyes, but she did not say the word aloud, for she was much too meek and gentle ever to re-prove others, or to feel that it could be her place to do so.

Laura went on. "Wait till you have tried the life a few weeks, and you will understand it; you are not so badly off as I am, you are only here for one year, I believe."

"Yes; dear Mr. Lisle only made arrangements for the first year after his

"And where are you to go when you loave us?" "I have not the slightest idea; I have no

relations, you know.'

"But have you no one to help or advise you?" asked Laura.

"No one excepting--'' Mary stopped, for an indefinable sensation of shrinking dread made it unspeakably repugnant to her to utter the one beloved name on Laur Wyndham.
"Excepting whom?" said Laura, impa-

tiently.

There in a low tremulous tone Mary

answored, "Bertrand."
"Bertrand, Mr. Lisle's only son? I have heard that he has one; tell me about him, Mary," she continued, cagerly, "I want to know overything. Where is he? what is his profession?"
"He is travelling back to his post at

"Ho is travelling back to his post at this moment, after having attended his father's death bed and funeral; he is charge d'affaires in one of the Continental

towns."
"In the diplomatic service? Oh, that is charming for him! Then he will always be in the way of the very best society, and the gayest, brightest lite the world has to offer. How I envy him! How I should like to know him! is there any chance of it, Mary?

Could you not write and ask him to come and advise you about the future.
"He does intend to come here," said

Mary.
"Oh, when?" exclaimed Laura, her eyes dancing with excitement; "soon?"
"In the spring when the violets come

she added, so slowly that Laura did not hear

the last sentence .

ward to. Laura was silent for a few minutes, then she said looking keenly at Mary, "I suppose you are very fond of him?" him:

Even in the moonlight the vivid colour that mounted to Mary's temples could be distinguished.

"I have known him all my life, and he has always been kind to me," she an-

Yes, and you look upon him quite as a brother, of course," and the sparkling eyes bent with intense scrutiny on the pure still

"He is not my brother," said Mary, very

quietly. No, not in blood, I know but you were like a daughter to Mr. Lisle, and you watching over their spiritual and temporal lived in Bertrand's home. You must have adopted each other as brother and sister, I mined in the performance of his duties. em suro?

I think that in such matters one tonfollow God's appointment, and that alone; any attempt to interfer with it I feel sure

would be unwise and dangerous." "Well I don't agree with you at all." said Laura; "I have acted on a totally different principle all my life, so you are hit-

ting me pretty hard in saying that."
"I did not mean to do so; I beg your

pardon, said gentle Mary.
"O I am not offended, neither am I con verted ; I shall go on just the same in that respect. However, I hope you will head Mr. Bertrand Liste to his promise of came ing; he will bring us a breath of life fr in the outside world, and I shall look forward

Mary did not speak, and after a minute's silence Laura rose.

advise you to sleep as late as you can in the merning; the days are decidedly too long at Chiverley."

Mary rose to bid her good night and Laura put her pretty bright face against hers, and kissed her.

"We had better be triends, myhow,

Mary Trevelyan, since we are thrown togo-ther in this fororn place. Do you think you can like me?"

"I am sure I can," said Mary, warmly, as she returned the embrace; and it was true, that absolutely different as Laura was from horself in thought and teoling and manner, she had not yet escaped the fuscination which this strange below had account nation which this strange being had power to exercise over every one that approached to exercise over every one time approached her. And here we may briefly say that Laura Wyndham is not a fictitious character; and that if all we have to record of her in the future appears exaggrated or unnatural, we have simply to answer that herself, and her proceedings are drawn from the life. the life.

She left the room at last, and closed the door. What was it that caused Mary Trevelyan, as soon as she was left alone, to sink on her knees and bury her face on her hands, while she cried out, almost with agony of fear, "Oh, my God, I am afraid—afraid!—take pity upon me! I am full

of terror—save me—save me? We know a case in real life, of a human soul, on a fair summer morning, when the sunny world without was not brighter than sunny world without was not brighter than the hopes it held within, when his seemed to be accurely fixed in a haven of perfect peace and joy, when to the future had been given the promise, and, in a sense, the cer-tainty of all that poor blind soul most ar-dently desired, and yet to whom in that ealin bright hour, sudden as a black thun decland swooning down upon a cloudless dor-cloud swooping down upon a cloudless sky, there came an awful inexplicable terror of the very sources of its joy and hope, a terror so unendurable that for the moment the impulse to fly then and there away from all it most loved and valued, could scarcely be repressed, even by the very power of its passionate attachment to that which it seemed goaded by this mysterious dread to leave for ever. Well had it been for that soul if it had accep ed the warning and obeyed the imputed but it east it off as a delusion, and a tentation, and went on gaily over the ten dation, and would in that hour still have quitted if it would, and it was so, that long years after, the black terrible reality of which the shadow had been projected on it then-a reality which could never by any conceivable process, have forescen, came down upon it with a fe'll power which crushed the very life well nigh out of it, and wrecked it fatally for time and almost for eternity.

CHAPTER XIV.

Mr. Wyndham was a striking instance of the fatal power which adverse circumstances can have upon a weak and timid nature; he had a fair amount of intellec-tual capacity, and had pursued his studies in the days of his youth with a degree of plodding perseverence which had made him no mean scholar; he had always, however, been of a retiring disposition, and was absolutely deficient in moral courage or manliness; if, in the earlier stages of his career, he had been thrown with men of his own ago, who would have shamed him out of his want of energy and spirit, his subsequent history might have been very different, but from the first the conditions of his existence were against him.

He was the only son of a widow, who had him educated at home under a private tutor, and who died soon after he came of ago, leaving him with so small an amount of capital that it was necessary for him to adopt a profession. He decided at once to become a clergyman; but his choice was dictated by the hope that in his position he could lead a quite and peaceful life, rather, than by the zeal for religion, which alone can make a man fit to enter on that holy calling. Francis Wyndham was not in-sincero, however, though he was morally feeble, and his religious principles were perhaps the strongest elements of motive power which he p ssessed; but they were not strong enough to withstand the opposing tide of external influences, which soon set in after a state of spiritual helplessness and mortness.

Immodiately after his ordination, h the misfortune to marry ally, frivolous, very heautiful girl, whose sole desire was "In the spring? that is a long time house, six months at least; still the weeks will pass; it is something new to look for band so completely, that he was undeed a "reed slaken by the wind," and as he had no settled home when they first married, she compelled him practically to ignore his sacred calling, while she dragged him about from the watering place to another —chiefly on the Continent—till she finally succeeded in quite extinuiting their pecuniary resources. It then became a necessity for him to take a curacy, and to the supreme discontent of his wife, he found henself relogated to that of Chiverley in the Yorkshiro wolds. Undoubtedly it was an uncivilized place, very much cut off from the outer world, but the clergymen to whose care its humble poverty-stricken inhabitan's were committed might have found ample occupation and interest in

Although Mr. Wyndham was only curate "I should never wish to ca" han, no in charge, be had fall authority in the real relationship with any out, and Mary, parish, as the real rector was a paralytic ininhal, who lived at a distance, and took no further interest in the living than was involved in the appropriation of the income.

The stipend allowed to Mr. Wyndham was very small, and his wife absorbed the whole of it, so that he felt ashamed to go amongst the poor people without being able to help them at all in their great necore ties, and his wife did her best to hold him back from all but the barest perform suce of absolutely imperative obligations She was utterly without sense of duty, and thoroughly discontented with her posi

When she was at Chiverley her husband was her only companion, and she grudged every moment he spent away from her, but she had an outlet from the dulness of "I suppose you are growing sleepy? her home, as her sister was married to a Well, I will go and leave yen to repose. I wealthy merchant in London, and the

Wyndhams could go to stay with her whonever they pleased. So as often as she could manage, by the payment of some guineas, spared with difficulty, to got a stray clergyman to take the Sunday duty at Chiverley, they started off for London, and remained there as long as they could.

Gradually the fcoble remenstrances of Francis Wyndham's consciones succumbed to the mighty power of habit, and when his wife died, leaves, him with his one child, Laura, at the age of sixteen, he found that her influence was not only mute as extraortically a learns to his more quite as systematically alverse to his pro-fession as her mother's had been, but greatly stronger, maximuch as she was a tar more powerful character.

For her, too, too only outlet from the dreary monotony of Chiverley was the Lon-don home of her rich rout, and she made her father take her there as often as pos-sible, until the death of this descrable relation consigned Laura finally to the par row sphere where she felt like a bird in a

Her expensive tastes so far outran her father's means that he found himself constrained to take pupils, in order to sup-plement them; and it was chiefly to make his house a suitable home for them that he married the second Mrs. Wyndham. It was almost as unfortunate a choice as his first, although she did not crave for amusement in the same way as her predecessor; she was indolentand selfish; good-humoured, when to be so did not interfere with her own interests, but with a mind as restrict ed and commonplace that she scomed incapable of rising above the consideration of her personal ease and comfort from day

Of course such an holpmeet did but confirm Mr. Wyndham in his hopoless apathy and listlessness, and the only change which her advent made in the household was the excitement of the combat which straightway set in between her step-daugh-ter and herself, but which had not resulted in many passages of arms before Laura established her position so triumphantly as the conqueror, that there never was again a question of interference with her perfect independence of action on the part of either her father or his wife. In fact, perfeet freedom of action was the rule for all Mary Trevolyau soon found that whatever she might have lost by becoming one of this peculiar household, she had at least attained her most entire liverty. She was left completely to her own resources; every one went their own way, and left her to take hers, according as it might please her; and as her natural instincts led her strongly to the wish that she might in some manuer be useful to her fellow creatures, it was not long before she made her way into the village, and began to cultivate the acquaintance of the neglected little childron, and, as a sure result, of the parents

Up to the late dinner-hour, Mary was al ways left to horself. Mrs. Wyndham invariably spont the day taking her case in her arm-chair, diversified by instructions to Sally as to the cooking of various daintios which she afterwards consumed in solitary enjoyment. Laura was generally occupied in her own room with a most voluminous correspondence, which seemed to form the chief interest of her life; and the young men were out of doors or at their studies. But in the evening the heterogeneous elements of which the family was composed seemed to be driven together by the force of circumstances, and the young people would take long walks, or roam about the garden in each other's company. On these occasions John Pemberton always followed Laura like her shadow, so that Mary generally fell to the lot of trank boyish Charlie Davenant, and by the time she had been a week or so at Chiver-ley he seemed to be the one of the whole party with whom sho felt herself least a

stranger. One evening that they gone rather further than usual, Laura, and her companion had turned unporceived into a different path from that by which they had come, and Mary found herself under the

you think of us all. Now do tel! me, in confidence!"

"I think you are all very kind," sho

answered, with her quiet smile. "Do you, indeed? It is more than I do! There may be some of the outward semblance of kindness at Chiverley, but there is not so much of the actual reality. However, what I want to know above all 18 your opinion of Lurline. I am most curious to know the impression she has made upon you."

"Tell me first why you call her Lurline.

"Do you not know what it means?" he asked.

"Not at all," answered Mary.

"Lurimo or Lorelet is the syren witch of the Rhine, who allures men to their death by the entrancing sweetness of her songs. The name is exactly appropriate to Laura Wyndham, and she knows it. I have made no secret of my reason for giving it

"I suppose you mean that she exercises a singular fascination on all who come in contact with her. I have felt it

myself. "Les; but it is not only an involuntary fascination, though she has that too in her appearance and manner. The witch of the Rhino does not set herself more deliberately to entrance her victim than does our

" Victims; that is a strong word!" said

Mary.
"Not too strong for the occasion. know what I am saying very well. Miss Troveiyan, I will tell you frankly that I have a reason for wishing you to understand Lurline which I do not like to explain to you, at least at present; you must let me give you some insight into her charactor and history.
"If it does not involve my being told

anything which I ought not hear of a lady whose guest I am," said Mary gently.
"You are hardly her guest," said Char-

lie, with a boylch laugh. "She did not no, with a poyent langh. "She did not want you to come here I can tell you, though she is rather glad of it now, when she sees what it is likely to involve. However, I do not want to enter into all those mysterious under-currents at present. I simply desire that you should know the with shout Lurding as much as any truth about Lurline as much as any human being can know it, which is probably not to any very great extent, after all."

Mary turned and looked at the open face and the truthful eyes that met her own so frankly. The boy was speaking with a scrious carnestness, which was very unusual with him. He was about the same ago as herself, and therefore not really any onger a boy, but he was so young-looking, so almost child-like semetimes in his gaiety, that she instinctively thought of him

as one much younger than hersolf.

Vary had discovered that with all Charlic Davenant's mirth and boyishness, he was both shrowd and right-minded, so she said, gravely, at last, "If there is anything you think I ought to know, Mr. Davenant, you can tell it to me, but I trust you not to bid me listed to anything which it would not be right for me to

(To be Continued.)

Early Ballooning in England.

The Sadlers, father and son, were re nowned for their courage in making bal-loon ascensions. James, the father, made au ascent from Oxford as early as 1784; and on the 1st of October, 1812, he attempted to cross the Irish Changel from Dublin to Liverpool. But he met with adverse winde, and after much buffeting about he was obliged to drop into the sea, and was picked up by boat that fortunately was near, the captain being obliged to run his bowsprit through the balloon to foot him. His captain being solder as free him. His son, Windham Sadler, accomplished the passage from Dublin to Holyhoad, on the 22nd of July, 1817. On Holyhead, on the 22nd of July, 1817. On one of his ascents the not broke and the car began to slip away, when he saved himself by tying the neck of the balloon round his body. He was unhappily killed on the 20th of September, 1824, while descending in a gale, by striking against a house near Blackburn, in Laucashire.

Mr. Green, another of our most celebrated gromauts, was born the year after

brated eronauts, was born the year after the invention of balloons, and died only a few years ago. He made nearly one thousand four hundred ascents; he crossed the sea three times, and twice fell into it. He took up seven hundred persons, among whom were one hundred and twenty ladies and many persons of high rank. On one occasion he ascended sitting on a favorite pony, suspended to the hoop in place of the car; the animal, who had been trained at Astley's, did not manifest the least un-

at Astley's, and not maintest the least uneasiness, but ate freely during the excursion some beans given him by his rider.

For a long time Montgolfer's system of
heated air and Charles' system of light
gas were in rivalry. The former was much
the simpler; but the hydrogen was difficult
and early to preserve and the filling of a the simpler; but the hydrogen was difficult and costly to prepare, and the filling of a balloon with it took many days. About 1814 coal gas came into use for lighting towns, and this settled the question by providing an excellent filling material, always to be had at gasworks at a moderate charge. Although six or seven times heavier than pure hydrogen, it was still less than Lalf the weight of air, and there fore would give, with moderate-sized balloons, a fair ascending power; moreover, being less subtle, it was less liable to leak through the stuff of the envelope. Mr. Green was the first to take advantage of Green was the first to take advantage of this gas, and it has since been almost universally used. The Montgolfier system is quite abandoned, and pure hydrogen is only resorted to in special cases where great power is used.

The ascending force is determined, according to well known hydrostatic laws, by the difference in weight between the gas and an equal volume of air. An example will make this clear. The standard balloon used in the seige of Paris was about fifty feet diameter, containing 70,600 cubic come, and many found herself under the necessity of walking home alone with Mr.

Davonant.

"This an excellent opportunity!" exclaimed Charlie, when they had realized that they were really left alone. "I have been wishing so much, Miss Trovelyan, to know what you think of us all. Now do tell me in leaving 2 000 rounds and the leaving 2 000 rounds. The weight of the balloon, not and car was about 1,000 pounds, thus you think of us all. Now do tell me in leaving 2 000 rounds are included. leaving 2,000 pounds available for passengers, dispatches, ballast and anchoring apparatus. If the same balloon were filled with hydrogen, the weight of the gas would be only 350 pounds, and the disposable ascending force would be 8,650 pounds.

Tricks of Speech.

Nothing is easier to acquire, nothing more difficult to lose, than a trick of speech and manuer; and nothing is more univeral. If we look round among our friends and acquaintances, we shall find scarcely one who has not his favorite word, his per-petual formula, his automatic action, his unmeaning gesture—all tricks caught pro-bably when young, and, by not being cor-rected then, next to impossible to abolish now. Who does not know the fimiliar "I say" as the preface to every repark ?—and the sull more familiar "You know" as the middle term of every sentence? Who too in these later times, has not suffered from the infliction of "awful" and "jolly"-milestones in the path of speech, intersporsed with even uglier and more obtrusive signs of folly and corrupt dictionmilestones that are forever turning up showing the successive distances to which good taste and true refinement have recoded in this hideous race after slang to which our youth is given. Then there are the people who perpetuate ejaculations; who say "Goodness!" as a mark of sur prise, and "Good gracious!" when surprise is a little mixed with reprobation lower in the social scale it is "My word!" Patience!" "Did I ever!" and indifferently to all station, "You don't say so! or in a voice of deprecation, "No! and Surely not ! To judge by voice and word. these ejaculatory people are always in a state of surprise. They go through the state of surprise. They go through the world in unending astenishment; and their appeals to their goodness and that indeterminate quantity called good gradient of the indeterminate of the surprise of the most of the notion of my being by them assisted in the knowledge of service of God—cious are incessant. In the generation of Cotton Mather

that died with the fourth George, the favorite ejaculations were "By Jove!" and "By George!" with excureions into the regions of "Gad!" and "By Jingo!"

Again, a trick by no means unusual; your friend is telling you of some event, or making you the new telegraph in sevent, or

your friend is telling you of some event, or making you the participator in some feeling. Ife invariably rounds off his narration with "in all my life." "I never saw such a thing in all my life," he eays, if he is telling you how his cab-horse slipped on the asphalt and fell—exactly at all cab-horses always fall. "I never remember such a sultry day in all my life," he cries, mopping his flushed face. But the thermometer is only at 80 degs.; and he said the same thing yesterday when it was 86 degs., and the same thing the day before when it was 74 degs. Whatever happens to him is the supreme of that order of ovents, and nothing equal to it has been events, and nothing equal to it has been experienced by him in all his life before. He never had such a cold in all his life as this not very formidable catarrh—nover enjoyed himself so much in all his life as at this not very jocund afternoon tea; his life is perpetually at its highest point, and by his trick of speech you might imagine him forever at the zenith of human experience. It is nothing of the kind. He is a good common-place moderate kind of person, whose path lies in an equable, not to say humble level, both of fact and feeling; but he has suffered his speech to be pitted with this peculiarity, to be stamped by this trick of exaggeration, and the false registering of a funcy zenith means no-thing in the worl I but the simplest affirm-ation of the most ordinary discumstances, -The Queen.

On the Fly. It was Hamlet who expressed a p. fir-

ence for the "fly to illa we know not of," or words to that effect, and Hamlet either was or pretended to be insane. The idea that there is any more annoying terment possible than the frequent fly affords is an unsound notion, a sigu of a very thick skin or a very thick head. But setting aside for the time the direct discomfort that the creature works for man, it is interesting, and instructive too, to see the seriously injurious effect that its indirect influence seems to have upon the world's industry. There are in round numbers 88,000,000 cows, oxen, horses and the like in this country, which for about ten hours a day during fly-time keep their tails in almost constant motion. It is no exaggeration to estimate that they swing them at least ten times a minute, with a force equal at such swing to raising one pound a foot. That is, their tail force is ten foot-pounds a minute. One-horse power is thirt three thousand foot pounds in a minute, 50 thurty-three hundred cattle would exert with their tails one-horse power, and all these creatures in the country would put forth upon the fly the aggregate force of ton thousand horse power. Now the en-tire force of all the steam engines and water whoels in the country used in the manufacture of steam engines and boilers is less than twolve thousand horse power.

It is an enormous power to throw away upon so small a thing as the fly; but so it happens, and until somebody invents a machine for catching and transferring this force it will continue through the daylight of the fly season, Sabbaths and all, to be so wasted. Could the fly be abelished or trained and the thirty-three million tails kept quiet, the theory of the correlation of forces will show us how vast the saving of food and consequent relative extension of our pasture lands would be. Each flourish consumes so much force which must be made up by food, and to stop the flourish would be to stop that particular demand for food.

That is, the force wasted by our domestic animals in waving tails to keep the fly away is almost sufficient, if rightly applied,

to make all the motive machinery in the

land.

What especial good the fly does remains to be found out, and the utilitarian will hardly consider the creature worth the sacrifice of ten thousand horse power of energy every moment of two months of each year. It is the moralist rather than the utilitarian to whem the insect's virtues are revealed. The hald head is its favorable to the control of the depart. ito race course, and the face of the sleeper is its frequent reting place. It is perpetually tumbing into food, and every dish in summer terms with the remains of the falien. In milk, in water, in molasses, in soup and in gravy - in everything, the dead fly taries up with the regularity of meal-time. It is an unmeasurable annoyance, and in its vexations are the virtus of its being. It is also being a large and a second and the being a large and a second and a second a seco of its being. It is also a lesson and warning. Every misfortune of the fly. overy disagreeable and annoying feat that it performs comes from its folly. It was not made to essult the hald or to overun the steepy r to ver the lives of thirty million cattle. Those should be only the side issues of its career, but the creature is cursed by nature. It is born grown up, all flies are the same size, and there are no young or old, and being thus created the thing is a fool. It has no childhood, no experience, to parental instruction. It does not know what to do, and so is always wrong. It is a moving monument of the need of intelligence; it allo calls for wire screened windows and notted doors. -Hartford Courant.

God used consecrated lips. Consecra-tion is the secret of power with God. This is not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of prophecy. God sots high estimate on the speaking of his truth. It has pleased Him that men shall be sared by the feelishness of preaching. Power waits to be claimed.

I will always account myself happy in the favour of God, although I should have no earthly thing to give me satisfaction. will reckon any opportunities for being brought into converse with God as treature to be not being to be not be not being to be not be not being to be not being to be not be not being to be not be sures to be prefetred above all riches. will never be in any other than in a rest-less disquiet of soul, until I find all my onds to be entirely swallowed up in the glory of God. I will relieb all my euloy,

Scientific and Aseful.

DRIED POTATORS.

The Rochester (N. Y.) Express says: "Lately a trade has been developed among some Rochestor shippers about which but billo is known. It is the trade in dried potatoes. Potatoes are sliced up and dried in much the same manner as dried apples. one dem in this city has an order on hand ow for fifty thousand pounds of these dried potatoes, as well as for fiften hundied potatoes, as well as for liften hun-dred bushels of onions, which are dried in much the same manner. They are intend-el for the navy. A bushel of potatoes dies away to about ten pounds, and a bushel of onions to about six pounds. When ready, they are put into large tin cui, holding about forty pounds each, and saled up the same as oysters."

WATERING HORSES AFTER MEALS.

It is the practice of many horsemen to give their horses no water until after they have eaten their allowance of feed. Conthis practice, a veterinarien writes: "A fall drink of water immediately after being fed should never be allowed to When water is drunk by them, the bulk of it goes directly to the large intestines, and a little of it is retained in the In passing through the stomach, nomeyor, the water carries considerable quantities of the contents to where it lodges in the intestines. If, then, the food of horses stomachs is washed out before it is digested, no nouishment will be derived from the feed. In Edinburgh some old horses were fed with split peas, and then supplied with water immediately before being killed. It was found that the water had carried the peas from fifty torixty feet into the intestines, where no digestion took place at all."

SPRUCE UP.

If you got a moment to spare, spruce up; patthe gate on its hinges; put a little paint on the picket fence you built last year; tim up the door yard; make it cosy and inviting. Do not say you can find no time to attend to things. The fact is, you have no right to be slovenly. It can do you no good, but on the contrary, it will maryour peace, wound your self-respect, and impair your credit. Then, by all means, spruce up a little at odd times, and at even times, too, for that matter. It will make you feel vastly better, and maybe, a trifle proud of your pretty homestead.

MOLASSES PLUM CAKE.

Two cupfuls of molasses, two cupfuls of butter, six eggs, two cupfuls of brown mgar, six cupfuls of nour, one pound of plums, (juice and rind), two spoonfuls of ginger, other spice to your taste. Beat up the eggs very light and separately, add the spice, rub the butter and floar together, and, if you choose, have it hot for dinner, with the addition of French sauce.

ITALIAN CREAM.

Put the juice of one demon and the rind of two, to one quart of thick cream. Sweeten with half pound of sugar, and let it stand for half an hour. Add one ounce of singless dissolved in half a piut of war. ter, till perfectly smooth and free from Strain the whole mixture through a ine sieve, and boat together for several minutes. Then put into a mold or molds, and when cold and perfectly got, turn out upon a dessert dish.

CHEESE FRITTERS.

Slice thin a half dozen large, tart spiles, and prepare as many thin slices of cheese. Beat up one or two eggs, according to the quantity required, and season high with salt, mustard; and a little pepper. Lay the slices of cheese to soak for a few moments in the mixture, then put each slice between two slices of apple, sandwich style, and dip the whole into beaten eggs. then fry in hot butter, like oysters, and serve very hot. Those fritters are an ad-dition to any breakfast table.

FOR BREAKFAST.

For breakfast nothing is more appetizing, more thoroughly wholesome, and more nourishing to every part of the system than catmeal, cracked wheat, hominy, or cereals of any sort, properly cooked, and eaten sugar, butter, and mola tastes prefer. Light cakes, good broad Children's Coloured and White Cotton Hose, and butter, clear coffee, stewed or fried Ladies' Coloured and White Cotton Hose, potatoes, broiled ham, broiled steak, and fruit are appropriate for the morning meal. Having the elements of the feast provided, let mother or sister Alice take the trouble to give it, by a graceful touch or two, an air of a festival. A cluster of flowers, a brilliant dahlia, and a plume or two of feathery grass will give a welcome to the ontering guests, even though they be only our own family-father, mother, aunt Fanny, and the children.

PRESERVATION OF WOOD.

For the preservation of timber from decay, so many and different methods have been introduced, that the best engineers and constructors appear to be in doubt as to which is on the whole to be preferred. It is, however, found that one of the most effective of these curious processes consists in subjecting the wood to a temperature above the boiling point of water and below 300 ° Fah., while immersed in a bath of creosote a sufficient length of time to expel the moisture. When the water is thus expelled, the pores contain only steam; the hot oil is then quickly roplaced by a bath of cold oil, by means of which change the steam in the porce of the wood is condensed, and a vacuum formed, into which the oil is forced by atmospheric pressure and capillary attraction. It is thought by some competent engineers that a wooden platform, thoroughly treated in this manner, would last twenty to thirty years, and prove superior to a stone platform during that only the stone platform during

Sour Stour .- "Let it not trouble thee that thou art in want of eyes, with which even flies and gnats can see; but rejoice that thou hast the eyes with Which angels see, by which too, God is beheld, and his light received."

that entire period.

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Births, Marringes and Denths.

MARRIAGE.

At the residence of the bride's father. Mr Robert Mathemaeu, Brook Road. Whitby, on the 24th inst., by Rev. J. B. Edmondson, Mr. W. Robinson to Miss Ellen Morton Mathems a

On the 12th Nov. at the manse, St. Androw's Church, Ottawa, by the Roy. D. M. Gordon, B.D., assisted by the Roy. Joseph White of Wakefield, P. Q. the Rey. A. F. Tully of Bobenygoon, Out., to Ries Liezle R. Mokay, nicco of William Medicanad, Keq., Hull, Prov. Q.

THE PRODUCE MARKETS.

Togonto, thee 1, 1875

F The Liverpool breadetuffs markets are unchanged. Wheat's firm and higher in New York. The Wostern wheat markets are steady in Montreal the domaind for flour is moderate, and prices rather fayor the buyer. TORONTO.

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Official Announcements.

ARRANGEMENT OF PRESBYTERIES APPOINTMENTS OF MEETINGS

Chatham - In Wollington street Church Chat ham, on Tuesday, 28th Dec., at II a.m Own Sound-Edox Church, Owen Sound, on the 3rd Tuesday of December, at 10 a.m.

SAUGERN.—Noxtordinary meeting of Presbytery at Mount Forest, Knox Church, on the 2nd Tues day of December, at 2 o'clock Banna.—The Presbytery of Barrie will nicet at Barrie, on Tuesday, 7th Doc., at 11 a.m.

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

Tononto.—Next ordinary meeting in the lecture room of knex Church, Toronto the hist Tuesday of December, at 11 a.m Paris—Prosbytery of Paris meets in Knex Church, Ingersoil, on the second I seems of December, at 9 o'clock p.m

BROCKVILLE. - The next meeting of the brock ville Presbytery will be head D.V., in Brockville, on Thosday, Ilst December, in First Presbyterian Church, at 8 p.m.

PATERBONO. The next meeting of the ircsby-tory of Peterboro will be held in St. Paul's Church, Potolboro, on the third Tuesday of January, 167c, at 11 a.m.

Mantroba.—The next regular meeting of the Presbytery of Manteba will be held in Knex Oburch, Winnipeg, on the second Wednesday of December, and at the hour of ten ociock in the

OTTAWA.—The next regular meeting of free gary was appointed to be held within the Andrew s tury was appointed to no hell within St. Andrew a Church, Carloton Place, on the Tuesday after the first Sabbath of Feb., at 20 clock

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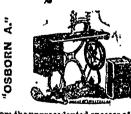
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