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| LI |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| $\frac{\text { Piteray and Religimas. }}{\text { THE NEF VERSION. }}$ | and well fitted for one of the vacant chairs. Mr. Macdonald is an accomplished scholar; his Greek Testament is said to be as familiar to him as the English alphabet. Axerican Methodists will soon have the opportanity of making his acquaintance, as he is one of the delegates appointed to attend the next General Conference of the Mothodist Episcopal Charch. $\qquad$ <br> EXCOMMUNTCATING TAE POPE. | a confict betwoen reason, which is razieal, and faith, which is conservative; and farcied he fonght for faith, when he fonght to mointain his own supremacy. Neither had learned the great truth that reason and faith at their best clasp hands in friendly alliance. From the wandering stradent life in Brit- | who have sustained,? without moneyr and without price, the long end arduous task of preparing a perfect Bible in the English langagge. $\qquad$ |  | beck; a rope was, attached to this cord añ ${ }^{\prime \prime}$ passed over a beam, by which he' was drainn up a foot or more fromit the grounat, and thas was suspended in curcruciating torture for |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  | A cable diepatch last week stated that |  |  |
|  |  | tany to Paris, the centre of art and learn-ing-from the modest papil's place at the and profess's foet to the heal of a rival | A cable dispatch last week stated that Arthur ! Wagner, the English ritualist, has |  |  |
|  |  |  |  |  |  |
|  |  | grest professr's feet, to the heal of a rival school, attacking his master's doctrines, ie- | beginnitg of a long impending and carefolls mrepared movement which may ere long |  |  |
|  |  | futing his reasoning; winning his disciples to swell his own train of admirers, was a long | prepared movement wh bring most of the ritualist Anglican clergy over to Roman Catholicism" . onder the tol. |  |  |
|  | In a recent lecture $\bar{J}_{\text {oseph }}$ Cook made the following remarks' in reforance to the great | road swiftly traversed. However interesting |  |  |  |
|  |  |  | over to Roman Catholicism". . under the tor. lowing pian : |  |  |
|  | reform movement among the Irish Oatholics in Americs. He said:- | as an episode in a romantic personal his. tory, it is much more so when we consider | 1. Converts who are already married are to be re-ordained (sub tacita conditione). . 2 : |  |  |
|  | When the Pope excommunicated Bishop McNamara, of New Xork, the latter, very | it as the beginaing of protests of mind against ecclesiastical anthority, of the assertion of |  |  |  |
|  |  | right of inquiry, of the battle of ideas against creeds, which culminated in the Reformation ; when all influence was eoclesiastical," when |  |  |  |
|  |  |  |  |  |  |
|  |  | when all influence was ecclesiastical, when the monasteries were the treasare-houses of | espociully to contessions. The English and |  |  |
|  |  |  | Irish laity would nover confess to married priests. 8, The males and females in : An. |  |  |
|  |  |  | gliean religious' orders are to pass through the novitiate under experionced; Fuperiors, | the Indian Mirror, the organ of this religion, it is possible, nay, more, it is quite probable, | means we eem to possess for itt secomplishment, ;emarked $:-$ - |
|  |  |  |  |  |  |
|  |  |  | appointed by Rome, and at the exd of their novitiate are to be professed with simple | (e) |  |
|  |  | pashed forward with his work. So many became his listeners, that, finding his teach- |  |  |  |
|  |  |  | novitiate are to be professed with simple vows, and will continue the philanthropic | itself the ally of Christianity, by bringing the educated Hindoos within the resch of |  |
|  |  | ings interdicted in Paris, he opened a school in Melnn, where surromnded by bis papils, |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  | Angliean clergy; 5. For the present the parts of service outside the eanon of the mass are to be allowed in the vernsealar, the Con | China contains one third of the world's population. <br> to level the Appenines avd Alps; like at teppting, hy means of a few buckets, to drain |  |
|  |  | behind. From Melun he mioved his school still nearer Paris, and from Corbeil continued |  |  |  |  |
|  |  | to harass his old master by the knowledge of his snccess and by the tarn of new contro- |  | Sitgie Protestant monssionary. |  |
|  |  |  |  | ge, one missionary to a million of people. |  |
|  |  |  |  |  |  |
|  |  | the interest in the new <br> BIBLE |  | God for their creation and preservation. |  |
|  |  |  |  |  | What shall we say when we remember that India is only one of many mission felds :in Which sonls have to be won for Christ 2 WLo. is sufficient for these thingh? Our suffinoney * is of $a$ od. |
|  |  |  | t the unual mass of Latin. ... $\quad .$. | redemption of the worla by our Lord Josas |  |
|  |  | From a paper by Dr. Holland, in Scribner or March, we take these paragraphs: |  |  |  |
|  |  |  |  |  |  |
|  |  | the Ameri Wiliam E. |  |  |  |
|  | those eyes did not see a much more signaificant sign of the times than was taking place just | we became aware of what seemed to ths the | ata a metining of Roman Catbolics at Bitiming. | of graee, no hope of glors ? It is estimated |  |
|  |  |  |  |  |  |
|  | beneath the tower. Ann Independent Catho- | ignozance of these revisers touching the tre |  |  |  |
|  |  | the |  | ery few-can ever have heard the goepel. |  |
|  | MoNamara, has opened with great promise in New York City, where it is more needed than |  |  |  |  |
|  |  |  |  |  |  |
| be changed in the interests of senise or form. |  |  |  |  |  |
|  |  |  | Clurch has made in England in the last queiter of a centary. It can searcels be denied |  |  |  |
|  | chief auditorium bas been filled to the roof |  | that in externals: the Romish Chuxch bas made progress, but this is iscarcely to be |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | gospel, notwithstanding the command of the <br> King Mtesa, and especially of Mr. Yelkio Saviour given eighteen hindred years bgo having easier access to him that tham- |  |
| d |  | work will be severely criticised-that it will disappoint many by its changes, and many |  |  |  |
|  |  |  |  |  |  |  |
|  |  | others by fits few and trivial alterations. And it may as well be stated just here that they |  | man seeth bis brother in need, and shatteth whole he showed faror to the Mission, it was . up his bowels of cocupession towards him, clear his main object was to get as mnoh as. |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  | version revised, ireed from its errors, and <br> possessing in every way the <br> divantages of all |  | much of added force is there in the in-qairy when the spixitual destitution of so many of our race is in question' ${ }^{2}$ | erpecially. Foarthly, two Freneh- Jesnite arrived to plant a Romish Mission in the conntry-three more being on the way-and fresh feelings of hostility to the riscionarie |
|  |  |  | congratulates his 101 low . Catholice. He says that their faith has lasted elghteen hondred |  |  |
|  |  |  |  | May these facts be indelibly impressed on | fresh feelings of hostility to the miscionaries were at orice manifest among the chiefs, who |
|  | - ABELARD. |  | that their faitb has lasted elghteen homise years, while Protestantism has only existed three bundred cears. Assuming the atate. | the minds and hearts. of move them to pray withont ceasing for |  |
|  |  |  | ment to be accurate-which, in the sense he makes it, we totally deny-we know ths three |  |  |
|  | Intent on progress, heday dat | James's Bible." The old form of language, which has itself become sacred to the eyef, ears and hearts of Bible-loving people, is to be preserved. |  |  | priests, even to offer them hindly medical aid when they required it. Fitthly; Mtesa |
|  | Intent on progress, he did not linger lovg to waste his controversial skill upon the pro- |  | \|eanturiee of Protestantiem bave done more |  | received letters from Zangibar,which-had the effect of turning the king's mind against the - |
|  |  |  |  |  |  |
|  | age songht Paris, where he gave himself to the stuady of masic, astronomy,- and gach |  |  |  |  |
|  |  |  | Better a century of Protestant light than a millennium of Romish darkness and super- | commencing with a tractate of sixty-funr pages on "China," describes that vast conntry, | being impcis.uts Apparently, even thei lives were in danger for a time. After earnest prayer for divine guidare |
|  |  |  |  |  |  |
|  |  | of their work is awaited. We believe, from the feeling every where around us, that the result of this revision will be received with | aillennium of Romish darkness and supertition." $\qquad$ |  | the missionaxies coincluded to withdraw fron: |
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| housebold word," both in the old country and in the new. Gossip is just now busy as to |  |  |  |  |  |
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| (tae money whioh the Doctor will recoive as |  |  |  |  |  |
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| collapse. It is certain, therefore, that his |  |  |  |  |  |
| Post as |  |  |  |  |  |
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| irresistible logis of time mast soon convert the Doctor's desire into s necessity. Then |  |  |  |  |  |
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| -a batch of three theologioal professors will have to be nominated. The names of Mr. |  |  |  |  |  |
| have to French |  |  |  |  |  |
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THE CHRISTIAN GUARDIAN
[Marche 8 , 1880
fithe Fanily Creasury. Beueath the Frost.
 And













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 Short Serrion, but a Good Gie. One inident which occurred, naturially,ineritably, under the circamstances, oun board
the Arizona, appeara to us to be worthy more the Arizona, appears to us to be worth, more
than a volume of essaysin theologi
views in regrard to the efficiency, the spon. taneons, the "natural law" of prayer_ Im.
medistely the passengers were led to believe that they were, at any ratt for the time be-
ing, , fafe, they joined in prayer-a prayer of
thanksgiving. Did any one donbt at that moment the appropriatenees of that set?
Was there any question as to whether such
prapers. would be heard? Was there, in. Was there any quastion as to whether such
praperss would be heard $q$. Was there. in.
different hearer? Did not the saden shook anil the supposed ssiets lead at onee, withont
argument, to the thought of an alligighty Being? Doubtless there were ploaty of intel.
lectual unbelievers in that ship's cabin; the lectaal unbelievers in that ship's cabin; the
unexpected gilimpe they caught of the fa-
tare life, it it did not affect the head, awabened the heart. Theology has ition suses, but
one may know very little about it and ktill be religions. That a man should give thanks to God for escape from great and imminent
danger is not indeed, proof of religionas chan
racter, bat it teinds to show that all are, unconscionsly or consciously, living in the berach informed by thoent, inther by bimsell or as informed by those in whom he has con
fidence, every reasonable cresture will on-
deazor to ascertain what his celations to the deazor to ascertsin what his relations to the
Deity are. I I prayer is a confession of dependence, it is hardly, worth while to wail
for a sinking ship before we satisfy ourselves
what dependence is, and whether we are living as it demanads. If there is a denominating law, are we conforming oursel
requirements? - Providence Journal.

## The Art ot Letuing oiners It might be maia with propritity that the  a necessity of the case; ;it would seema a sort feel like the Pharisee -who passed by on the other side, and earn for ourrselves the repata. tion of belfigh indifference, since human nature has become so ocoustomed to the nag- give process that it is apt to feel itgelf left ging procoss that it is apt to feel ittelf left ont in the cold whenever it is let lolone, as if there were something abrormal in the exemp. there erere omemething abnormal in the exemp. tion, like being tut off from participation in any of the universal experiences of the race. Is it not, in faet, the most difficalt art in the world, as well as the most obsolete? Do our elders or our savanits know it? Dia our fore- fathers study it? Are we not al ass string fathers study it? Are we not al waya striving to arrange and re-arrange the lives of others to suit our own views and convenience we see our neighbor diverging from the beater track without putting a stambling block in his way $2.2 y$ ve not adyise him about his Doestments, his hove aifirs, his children Do we lespe him in peace at his table, at his orisons, his toilote, his charities ? Thoo th it is angeraly conceqded thatitas ann' rectigion is something between himself and dod alone, hiussulf and us-as if wohad a mission to re- form his creed? We talk a great deal about miading our own basiness, bat we are morally certein that zome one else will mind it for ns, provided wee are kind enoagh to neglect it in tine interest of others.. Is there not some moribund Cresus who is anxious to estab. lish a chair in our universitios for the enttiva. kion of this neglected art, beside mpintance knowlede of the olassics, our acquaintane with the higheer mathematics, oor intimacy Hith all the hypotheses of the cosmios, is of no socis! ralue? But who can teech un it a beq And shall we begin its practice at our own fireside or next door i In the meen. times letettrg others alone cannot be learned in a day, any more than painting ot sculptare; may possebss. has probably grown shabby from dibuse When we can see yoryg Highfyer ridiag his mustang withont thre ening him with being brought home a shatter; when the parson's davghter

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## and

 Nomen eccentric as he was pifted. Scarcely one
present knew him personally, but all had
heara of his brilliant reputation.- Youth's

## Advinitages on Edacation. Now and then, even in these days of liber

and broadening ideas of edaceation, there are
still some who contend that when God calls

## people to work partioclarly for him they need not accquire mach general information, or spend time stadying in departments ontside

 spend time stacying in departments ontsidereligioions and : बenominational lines. How-
ever it may be with ministers at home, it is
 telligenty on ecientificic sabjects. He sars:-
"I was sitting in the siade of the charch,
and I sawa man pase by whom I knew by
ablipses and the phases of the moon, and then
aboutogy, and so on. We talked for nearlyat what he regarded as the most masty mellou
door-post. The next evening he rostood justn: $\begin{aligned} & \text { the f } \\ & \text { litlie } \\ & \text { he on } \\ & \text { dos }\end{aligned}$able horror, myriads of ants of ferocions
aspect approschea him , as he thought
all over his body; but instead of keeping
him down, as the inhbsitants of Liliput did
Lemuel Guliver, they enablea him to rise,for aftor andinointiag the prostrate souffere
with awith a profase supply of their irritant acid
which proved to be a remedry suited to hidpecoliar malady, they left him speedily torecover and resume his happy work with
gratituds to his God, who had used this little
peontepeople
Hour
$\sim$
Helen of Tyre.




The Lesson of the Bath.
One of the most rallable discoveries madecase in Sicily, relates to the weight of todies
immierred in water. Hiero, King ot Syracesehad given a lump of gold to be made into a
crown, and when it came back he suspectedgold, and had made ap the weight by addinmore than the right quantity of silver; bntthey had made it weigh as much as the golawhich had been sent. Archimedes pazzling
over this problem, went to his bath.. As heover this problem, went to his bath. As he
stepped in he saw the water, which his body
dizplaced riso to a biver level in the blyasplaced, the astonishment of his servants he
sprangsprang oat of the water, and ran home
through the streets of Syracnse almost nekedcrying, "Eureka! Eureka!" ("I have found
it I I have found itr"). He had discoveren
displaces a gantitybolk, and therefore that equal weights of the
two substances, one light and bolky


 $\therefore$ THE FALSE AND MRE TRUE, Gooiden Text.
" But be Fo doers of the
hearers only. ${ }^{\prime \prime}$ Jameesi. 22.





 tree is known boit it fritits. IT the wards and
deeds of religious teacbers are at variance
 were the prineipal fruits of 'Palestine.' A knew. where to look for tham.
them when found.
(Yer. 18 . cannot..... Neither can a corrupt tree-A $A$ right
heart will slow its goodness in the life. An ovil heart will be shown in eril condnct. II
the long ruat the characacter will be disclosed
 of fnal defest. Into the fre-The lot of the Calling one ons self a christian doess not make One a Chistian.. Joining the Charch is no
necessarily joining Curist.
IVor: 22$)$ In the
 cesselal Snadipr.school teacher, or. prayer-
meeting tailker, or preacher, or missionary, will never घave the worker. How mucl
 ${ }^{\text {The teaching of this discourse. Doeth then }}$ br his choicio and coorrse in this lifo- deceiaes solid part of thio earth; a firm bed ; not ${ }^{\prime}$ separate rock. (Ner. 27. Ant the foods oame
Thut otiol of character is sure to come, soone or later
rebuidivg grteor death. The death-storme tion. (Ver. 28b. Tree astoni hed at at hiv doo trine-The positiveness and \&piritanality of his
teachings amazed lis bearers. $\quad$ (Ver. 29

 need to argae. He who was one with Goo
declared the las, rather than commented ou it. Not as the seribee-Who cantiously gav
sa opinion, or confesed their donbty. $\therefore$ explanation. 1-- There wera hypocriticsl professors and
deceiving teachers in Christ's day, even as
now. But the woif now. St tibe woir natire is suro to con
 among the nost conmon of fruits in Paless
tine, but they are not toond on thorn buabees; very plentifal, but men do not find them o thistle weeds; ; the truits of professors aro
a good test of whether they aro vinos or fig. trees, or hypocritioal and worthless as thor bnshes or thistles. So oatward profession
goes for nothing, unless it be accompanied
by a heart and life to correspond therevith U.-Here are two men in the valley at the
toot of the mountain buildiigg houses. The
valles is dry now, bat there walles is dry now, but there are marks of the winter torrent which lately swept throvig
to the lake, carrying all movable thin before it. The prident man sees this, and, though hard work, under a hot snn
he digs down to fied a rocky foundation, and plants his honse thereon. The foolish and him; it it far easier and less expensive to thrown up, perhaps, by the last winter slood.
The houses are completed; the winter set in, the winter corrents come, they in stands irm, but see, the foolish man's honse
on the sand is being storm, the winds sweep down the ravine, the
whole structure crashes down in whole structure crashes. down in a. .e
momenta. Who understands these things? word STUDIES
Hovses-anch as Christ refers to, in the
rursl parts of Geliied, were commooly bot Tursl parta of Gediiee, were commoonly but
one storey high, and contained often not more than one room. They were built of dried bricks of clay. The roofs were mostly over raftera.' Unless built on a bard, rocky water ran off, such a house was sure to be injured, if not destroyed, by the heavy and
incessant storms of the rainy season. ......Tuxsries-There are certain species of bear fruit resembling the grape. There are said remotely to resemble the to proda SUMMARY. Who the false prophets are. 2, How we akall know them by their fruits. 3, What the right qualification for the kingdom is.
II. Facts to be specuar II. Facts to be specally bemembened.-
 That the and thastration of the corrapt tree not only refers to the false prophet, but teaches
the depravity of human nature, and its need of moral renemal. 4, That Christ is the tras Foundation.
 caccizg. 2 , To have the tree made good in
order to have good froit in our own case.
3, The w. 3, The uselessness of a inere profession of
religion. 4 , The necessity for $a$ thorough and eract obedience. 5, The importance of
brilding on the right foundation.
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GLOVER HARRISON,

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| theref are was formulated by the Marquis, gne loing agreed to by Lord Amberst, the |  |
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| of edccation generally. This determination |  |
| persistently applied means were so far stre cessfal as to arrest the action the Govern ment had proposed to take. Still, so resolved |  |
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|  |  |
|  |  |
| were the Government apon their course, |  |
| gent instructions to Receiver-Cremeral Mils to the following effect: 'Seeing that thelands of these societiez, particularly those of lands of these societies, particulanly |  |
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| the Jesaits, were being nuitod to the Crown domain, sou are to strive, by means of anarrangement mith the parties interested in |  |
|  |  |
| them, to enter into possession thereot in the |  |
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| sequestration or alienation |  |
| The correctness of this statement of thefactris fally sustained by Garnean, the his.torian, , by the articices and the traest; ; and bythe instructions of the Home Governuent, |  |
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| the Seminary, as if proprietors, took action against him. On appeal to the Supreme |  |
| Court, it was decided against the Seminary, or the groand "that allthough the Seminarycould plead possession, they could not do so$\qquad$ |  |
|  |  |
|  |  |
| as proprietors." It is, therefore, beyond sucesssful contradiction, in spite of the contrary |  |
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|  |  |
| that, from the conquest to 1840, the pro.prietorship of the seminary was persistertydeniod by the Govennment. Theyclaim bot the the of possession. |  |
|  |  |
| 4. As a reward to the Seminary for romsining loyal in 1887, sn Act was passed in |  |
|  |  |
|  |  |
| 1841, confirming their title to the Seigniory <br> of Montreal and that of Two Monntains. |  |
| Bat this confrmation of title was limited and defined, by placing them in the same position; as regards proprietorship, as the |  |
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|  Ecclesiastics of the Seminary ot |  |
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| to be applied ; which is very titrange, it the Seminary people are abolite proprietors.among these objects are namea the instruc. |  |
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| table and educational institutions as may, from time to time, be approved and sanc tioned by the Governor of this Province, for |  |
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| the time being-and to or for no otber objects,purposes,or intents whatsoever.' Hence, |  |
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| jects,purposes,or, intents whation These grants were origivally given to the Seminary of |  |
| St. Sulpice, Paria, as trasteos for the benefit of the Indians. <br> (2) After the conquest of |  |
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| Canada, all their rights were cancelled, and they had no title to transfer to any one. (3) The Act of 1841 is the sole authority bestow the. unconditional proprietorship claimed by the Seminary: |  |
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| $4 \overline{\text { High-aHURCH SNEER. }}$ |  |
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| The Montreal correspondent of the Do minion Churchman, of this city, in a recentcommunication, giving an account of the commanication, giving an accoant of the |  |
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| odist Prifachina House, on St.James Street." Of course, it would not do to have the conrtesy to call a place of worship, that |  |
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| had mever been episcopally consecrated, a"charch;" and so he calls it a "preach. |  |
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| term of reproach, when be knew that his own Church had won an nnenviable noto |  |
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| who cannct "preadi," and many charches |  |
| which are unfortanstely not "preachings" houses; hut places for the performance of |  |
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| elogneent preachers in the Engligh Charch |  |
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| Ytit "reaching" his herer then its stiong |  |
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| the "performance of Divine service." And even in Cansdi, when a third-rate Methodist |  |
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| minister, who cannot obtain the positions to which he aspires, goes over to the Episcopal Cinurch, he becomes an oratoricel star |  |
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| among the feebler preachers of that com manion. A recent English writer, epeaking |  |
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| of England, Bays:-"Preaching has neverbeen a ftrong point in the Charch of Eng: been a Atrong pointin uistingoishod cases. |  |
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| In thousands of coontry parish ebuarches matters are little altered from what they |  |
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$\frac{\text { ORONTO; WEDNESDAY, MARCH } 3,1879}{\text { THE OUTLOOK. }}$ THE OUTLOOK.







 aginist their 5,78 gis priests, 28,562 ministert.
 ot the Gospel! " Another modium has boon adaed to the

 called to proolaim the existence of more in.
timato relations bootreen the living and the dead than most ppoplt imagine. Receently
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 of peacio, bat this medium is strisikngorn out
orer an origisal line. Weimagine his bearera






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the prodacing power of the countries sad




 E81, 000,000, and of Rassias $10101,000,000$ as Yeurly expenditure of England is stated to
be about $\& 88,000$.00, and that of France,

 Aa compared to to $\mathrm{Ez,628,6000,000} \mathrm{in} \mathrm{1865}$.



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phany, \& oright Ilight was agsin tinille for
three bours. The



 mony of her motiber, had not toon any thing
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aud praying three timines in ber booor. This





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THE OKA INDIAN CLAKMS.


 of all lovers of jistice. Whe thereforer present
here, in a condessed form, some of the chief
 to drivo the Indians.
 contemplated the resididnce if the Indiins
on thas land; and their receiring their sup. ort: therefrom: Whev an aditional grant
was applied or and received, it was the ad.
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 of ponquiteot. Thin, why could not oonvoy a righ To recive and hold such a title to the pro-
oerty- This position has beon maintained
 na the Sominary poople, the latter ap The Gorerraor laid the casos beforo tho Corown
ficerre, who dediared against the assemp tiond ot the Seminary most directly and em-
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This decision does not tand sione in
istory of the case. In 1804 , the same



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te timoo of the conquest of canad. The
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nad thai of England at the time of the tero considered as privzte seifgioiries, a






Every restrictive law must grow. Its re.
strictive quality becomes strongen with timan;
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cumstances may dictate. This is especialy
true of laws restricting the sase of strong
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viste to bentevinle.
 fircti. H. Heocke of Hillowas street
















 The ministers of the tomn have worke
gether with great unity and harmony. We are very much gratified st the decided taken by the pastor and Trustee Board of the
 Company.". This company, composed of
inigers from most of the charch choirs in the city, gave a performance of the senseless bat
pnpular opera Pinafore, and opposite the
names of the performers on the programine
 fetiopolitan, as soon as this became known sent a letter to thos belonging to their choir
informing them that their services would
not be required any longer, and torbidi
Heen to aso then numo of the the dirivid tor






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 Havis. Solecry witess:-Wilic Clemeit,
 feeling very в3 a over this painfal e erent.
Wilie was a boy of more than ordinary.
intelligence and promiso, and will be greatly intelligence and promiso, and win be greatly
mised by all who kinew. him. In bis death eligioas training, and remmarkeal sbortly hefore he passed uway that he was going to
heaven to be with Jesus. Bro. Clemont and.

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| LITERARY NOTICES． |  |  | OR ROOMS． | RELIGIOUS INTELLIGENCE， | CURRENT NEWS． |
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| Alexander，and Greek Civilization in the East；＂ and＂The Romance of Modern Travel．＂We y | year mers onnusallly good． |  | XTRACTS FROM LETTERS： |  | being from Ireland． <br> －Owing to the bitter anti－Chinese feeling in |
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| J．$\cdots$ By A．N．Jobnson， J．Abbey． Published |  |  |  |  |  |
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ane section of our North．West．Territory，and hopefal summencement wade by Mr．H．Rose
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