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British American Presbyterian.

VOL. I.

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No. 30

Contributors & Correspondents.

NOVA SCOTIA.

Halifax.—Its Population.—The Elections. Party Cries.—The Marriage Affinity Question.—S. S. Convention.

Last month I gave you a few facts with regard to the religious state of our Province, and now I will take a glance at the capital, before giving a short account of the things that are going on around us. Halifax is very pleasantly situated on what its inhabitants delight to call "the finest harbour in the world." We imagined that it contained a population of forty thousand, but the inexorable census takers cut it down to a little over thirty, in spite of the indignant protests of the inhabitants. About two fifths of the population are Roman Catholics. The Presbyterians have seven congregations, the Episcopalians have five, besides the Garrison chapel for the accommodation of the military; the Methodists have three congregations, the Baptists two and congregationalists have the shadow one. In addition to these there are two congregations of coloured people, a few Plymouth brethren and the true church in half a dozen other different forms. The people of Halifax are on the whole a religious, church-going people, ready to take part in any good work. When we take into account the fact that Halifax is a military and naval station we feel that the religious condition of the community is most encouraging. Presbyterianism is a healthy plant and is steadily and rapidly growing. The great question before us in the city, just now, is the condition of our schools. Through the steady efforts of the Romanists, aided by the weak truckling of our politicians, school matters have been so bungled that the city is far behind our country villages in educational matters. We have a few good buildings and a few good teachers, but the vast majority of our teachers, thanks to an incompetent School Board, are better fitted for herdsmen than for teachers. Whatever may be said for or against our present local government, it is shamefully weak on the subject of education, and although we have an admirable system of free schools, yet the law is continually evaded and many of our schools are crippled because Rome is for sale and our politicians wish to buy her. The storm is looming and those in authority may learn ere long, that there is another power in the land as well as that of Rome. We formed a Protestant alliance once, with good results, and we may require to do so again.

The elections for parliament have just come off. The Government is sustained in every county, or at least the members go pledged to support the Government in everything that is good, and oppose it in everything that is bad; which is as much as any reasonable Government could expect. We hope our Members will be true to their promises. Everything went off quietly at our elections, and beyond the amount of personal abuse which seems ever to accompany political contests in these provinces, there was very little but what was right. I am glad to see you calling attention to the abominable style of writing adopted by our papers. If over a country was cursed with rabid newspapers, ours is. If we were to believe them, there is not a politician among us who has the smallest particle of truth, honor, or honesty left. Fortunately, however, no person believes them, and beyond the evil done to manners, and the bad effect it must have upon strangers, little harm is done. There is one thing very noticeable and very encouraging with regard to our elections, and that is, that the influence of Rum is almost gone. A few years ago an election could not be carried on in any section of the country without alcoholic aid, now there are scores of districts where the very sight of a rum keg would ruin the prospects of any candidate. The old parties and party cries are about dead here. Formerly a man was born a Liberal or Conservative (words utterly without meaning in our politics), and he generally died as he was born; but things are entirely changed now, and almost any Government that will do justice to all parties may count on the support of this province. Our people will watch the action of the Government with regard to education, and with regard to the Sabbath, quite as carefully as they watch the changes in the tariff. Heretofore our people, rail-roads and post-office employees as well as others, have enjoyed their day of rest, and some of the opponents of Union

predict that this will not always be so; and the conduct of some of our Railway Commissioners a few months ago seemed to give ground for these predictions. We hope, however, for their own sakes as well as for ours, that the authorities will be sound on this point. The question of marriage affinity dismissed in our Synod, is now being carried on in one of our country papers. The whole Church is studying the question, and whatever be the final decision, the discussion will have the good effect of making all, ministers and people, thoroughly investigate the matter. Our Sunday School Convention took place a few weeks ago at New Glasgow. There were about 100 delegates present, and a great many interesting and practical subjects were discussed. One of our Convention men described the meeting as "standing higher in the average of common sense than any Convention he had ever attended." Sabbath school work is receiving much more attention here than it did formerly. In our own Church during the past month there has been nothing of special interest. All are working away hopefully. The cry is still, "more laborers." We received two from Scotland last week—Rev. Messrs. Clarke and Sutherland. Both of them preach Gaelic, and enter upon a large field of usefulness in one of our Gaelic districts. One of our wealthiest congregations—Fort Massey—intend to make a raid on the West in a few days. We wish them all success.

N. S.

NEW BRUNSWICK.

Presbyterianism in P. E. Island—Good Feeling Between the Two Presbyteries—United to Support an Organ.

I promised in my last that I would this time say something about the Presbyterian Church in Prince Edward's Island. What prompted me to turn my attention in that direction in this correspondence was the fact that one of the Synods held its sittings in the pretty little capital of the colony this year. I might add that the whole island has about eighty or ninety thousand inhabitants. To make laws for these there is the same varied machinery in existence as there is in any other great constitutional country in the world. There is a Legislature of two chambers, the Lords and the Commons. There are in these chambers the Cabinet representing the Government for the time being and an Opposition as wily and as watchful as if Disraeli himself watched it, and there is the Lieutenant-Governor who represents the throne. I cannot at this moment give the figures of the Presbyterian portion of the population, not having the statistics at hand, but the members of that Church are numerous comparatively and influential. Each of the Synods is represented by a Presbytery. In that belonging to the Presbyterian Church of the Lower Provinces there are 23 congregations, which, according to last returns, numbered some 1,300 adherents. On the same authority I see that but four of these congregations were receiving aid from the Supplement Fund last year. The Gaelic language is still used in many parts of the Island, there being probably five or six congregations where the minister must know that tongue. On looking over the list of the pastors there are four at least who I am certain can preach in that language. The Kirk Presbytery has five congregations under its care. I mentioned in my last that the Synod of this Church published no statistics this year, hence I have to take my figures from the returns of the previous year. The five congregations muster 854 families, or an average of 170 to each, while the twenty-three of the other Presbytery embrace about 2,400 families, or an average of a little over 100. In Charlottetown, which is the seat of the Government there is one congregation belonging to each Synod. The one under the larger of the Synods has been consolidated two years ago, from two small and weak congregations that were there before. The Free Church and the U. P. had each its representative in days that are past. Both together do not make a charge that is by any means too large. The consolidation has been followed by good results, though all the old lines have not entirely disappeared yet. They will be rubbed out ere long, it is to be hoped. The Kirk congregation is stronger than the one I have referred to, and the two are in the utmost harmony. Indeed so far as I can observe the question of union is more advanced in the Island than anywhere else in these Provinces. The two Presbyteries meet in Conference almost if not quite as

often as they do separately. One of the chief objects of frequent consultation between them is the management of a weekly paper called the *Presbyterian* which they conduct and support in common. The carrying on of that paper constitutes a distinction which the Presbyteries work in common, and as may be expected to support a paper in a community composed of 28 congregations is attended with some difficulty. Nevertheless the struggle is made. The Presbyteries also consult on the question of education, on that of uniting outlying stations and such other objects as have a common interest to Presbyterians. Perhaps their isolation from the other Provinces not only geographically, but also politically, tends to draw the two sections more closely together, but whatever be the cause, the result of such united action cannot but be good.

H.

St. John, 28th August, 1872.

INEBRIATE ASYLUM.

Editor BRITISH AMERICAN PRESBYTERIAN:

DEAR SIR.—As I have no doubt that many are now getting sick of elections and the incessant warfare of party papers, together with the deluge of misrepresentation and untruth on both sides with which the country has been flooded, perhaps some of your readers will not only find leisure, but may feel it refreshing to turn aside for a little to other subjects.

We are all familiar with the wages of intemperance, and election time is not one to make us forget them. The legal opinion of a defeated candidate must have been a real godsend to all that class that lives only upon the misery and ruin of their fellowmen. The sights witnessed during the election may be pleaded as demonstrating the need of what has already been suggested as desirable in this country, an Asylum for Inebriates. It is to be hoped that, as matter of simple justice and gratitude, returned candidates, whether tory or reform, and especially, perhaps, the author of that legal opinion, will be willing to do something for their fellow-country-men, who, during an election, become fit only to be the inmates of such a place. Circumstances of a peculiar kind, have of late drawn the attention of the writer strongly to, not only the exceeding desirability, but to the necessity that a wise and humane government will acknowledge to exist for making provision for a most unhappy and unfortunate portion of society. It is admitted, in all lands, that intemperance in certain stages assumes the form of an absolute mania or disease, under the power of which the victim is totally helpless. Like other forms of monomania or madness, it requires peculiar treatment, and such as, in nearly every case, cannot be given in a private family, can only be given in such a place as an asylum. We acknowledge the necessity and duty of the state to make provision for men whom drunkenness or other causes has made hopelessly lunatic. Why should it not make provision for those who are not gone so far but that they may still be returned to a life of sobriety and usefulness? It certainly seems the more rational course of the two, to take means to correct an evil before it be hopeless, rather than allow it to go on till it is irremediable, and then make provision for it. It is certain that there are many inebriates who loathe their vice, who are groaning under it but are powerless, and who would welcome such a help to reformation and to a life of respectability. They shudder in their seasons of sobriety at the stigma and reproach they are bringing upon themselves and their families, and would a thousand times rather take refuge in an asylum than disgrace them by a drunkard's reputation. It cannot be questioned that many valuable lives are every year lost to the community, and souls lost, that can be saved in no way but by that we now contend for, and these are lost too in such a way as to leave to all friends behind them an evil heritage of shame. It seems all the more imperative that Government should provide an asylum, as it sanctions, upholds, and protects the infamous traffic by which this disease is produced. Other governments have acknowledged their duty in this respect, and have to a certain extent performed it. We certainly should not lag behind other intelligent, enlightened, and Christian Governments, in alleviating, and as far as possible healing altogether, the nuisances that arise out of the present state of society. To encourage something to be done of the kind sug-

gested, the thing is not an untried experiment. It has been tried and proved so successful to be well worth inaugurating in a country which boasts that it is superior to many older nations in all those charities which a spirit of humanity has provided for those who are the most fit subjects of public commiseration. The expense could not be very deadly to a country which has so large a surplus as Ontario has, which is enjoying extraordinary prosperity, and indeed it might easily be so managed as not to cost the country more than a mere trifle. Trusting that you will think this subject worthy of your advocacy.

Believe me,
Yours truly,

B.

OUR MISSION WORK—A FEW HINTS.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—The PRESBYTERIAN was greatly needed. May it contribute largely to enlighten the general public on the claims of our church. In a recent number you very appropriately draw your readers attention to this year being the tercentenary of the death of the greatest hero of the Reformation—John Knox.

Let ministers of the church throughout the land improve the occasion by showing their people the blessings of civil and religious liberty which we enjoy, and he inaugurated. As we are the true successors of the Apostles, our Catholicism should be clearly propounded to the world at this juncture. By press of circumstances, we have been classed as a sect, and the church has become less of that elastic thing that Knox and the Apostles intended. I have laboured in this region for 15 years to extend the church. The result has been the opening up of at least nine mission fields; three of which for want of assistance have become stony, thirsty, common; and the other five or six in four weeks will be without a labourer. The territory comprises 8,000 square miles of very broken country and poor roads.

In writing about this I am speaking for other mission fields of the Church. As we are deficient both in means and men, our people should ask themselves, can we not give more for our Home Mission Fund? Many give also for the Mission Funds of other churches. This strengthens them and weakens us. Besides is it right?

Our church should ask itself, can we not utilise our missionaries to better advantage? It is prodigal of its labourers. The moment they are found not to be very acceptable they are dropped. In that is there not too much pandering to the prejudices, or the stinginess of stations and congregations? Let us learn some things from the Wesleyan Methodists. I have been since 1857 on the County Board for examining Teachers, and I may fairly say that I never came across a correctly written certificate by one of its ministers in that time. Yet the church by its system of changing prevents them being injurious to its extension.

1. In this field it has at least ten ministers beside local preachers, and they are always at work. For many years I was all alone; and the help I still get is both limited and intermittent. Indeed this is putting the work into their hands.

2. At least \$1,500 are yearly lavished in this field by their Home Mission Fund, and ours can hardly be said to have yet given \$400. The liberality of the one contrasts unfavourably with the niggardliness of the other.

3. Local preachers more ignorant still and any itinerant quack nondescript preachers that may fall in their way are freely used to advance the interests of their church. Are we doing right to drop well-educated ministers, and to ignore intelligent Christian laymen, whose gifts and graces exercised might yield an abundant harvest? It is not thus the Free Church of Scotland acts with its overflowing ministry.

4. The Moravian Church sends its best men always to the most difficult and self-denying work; and they never think of refusing. In our church those who imagine themselves the best men, strive to get promoted to town and city congregations, where they have best pay and least strain on their mental and muscular powers. Is this labouring for Christ or self? This is not keeping the extremities warm, so essential to health and vigor. This is not fulfilling the Scripture maxim "the strong should

help the weak." We have now plenty of young men offering themselves for the foreign field, are there none to offer themselves for the home field? The enchantment and poetry of distance are awaiting; but more and cheaper work may thereby be performed for the church. I have built four churches. Had I the help I wanted fourteen might have been built by this time. Is there no man of considerable bodily and mental vigor willing to build churches and chapels congregations in this region? The work is glorious, and abundant fruit will be after a few days.

MADOC.

ALL ABOUT PRINTING.

Moveable types for printing were not used until the 15th century.

Books were printed by the Chinese and other Eastern nations from engraved blocks long before the invention of type.

The first types were of wood. The same material is still much used for the larger varieties of letters.

Johannes Guttenburg is generally believed to have been the first to manufacture moveable types.

An edition of Donatus was the first book printed from moveable types.

The first letters were characters imitating handwriting.

Printing was introduced into Paris in 1470; into London four years later.

Roman type were first made in 1465. Italic about the year 1500.

Type founding was formerly a part of the business of a printer, and was declared a distinct art by a decree of the Star Chamber in 1687.

The largest size of type used for books is Great primer; the smaller sizes are English, Pica, Small Pica, Long Primer, Bourgeois, Brovier, Minion, Nonpareil, Agate, Pearl, Diamond and Brilliant.

Pearl is the smallest type found in ordinary printing offices.

Agate is the smallest type used for setting advertisements in any American newspaper. It is in favor with those papers, which, from their large editions and the great demand for their columns, are necessitated to economise space.

The type in most general use for advertisements is nonpareil. Those papers which use larger are generally a poorer class, for whose advertising columns there is little demand.

In America printers are paid by the 1,000 ems, (M) an em being equivalent to about three letters. In England the matter is measured by ems (n), 2,000 of which equal 1,000 ems.

A good compositor will set, correct and distribute about 6,000 ems in a day of ten hours. Several of the New York newspapers are printed from stereotype plates which are prepared with great rapidity and melted over for use again in printing the next edition. So rapidly is this work performed that in some instances forms have been got ready for the press in twenty minutes after the last page had been given to the stereotyper.

The hand-press was invented in 1450 and is still used without any important improvement in the majority of country newspaper offices.

ink rollers are made of a mixture of molasses and glue, and were first invented by one Gannal, a glue manufacturer in Paris.

The first newspaper ever printed by steam was the London *Times* of November 28, 1814.

Hand presses are still used in large offices where very fine and perfect work is required.

The Hoe press was patented in July, 1847, and is indispensable to all newspapers with large circulations.

The Bullock press, a recent invention, exceeds all others in speed, printing 20,000 copies per hour, upon both sides at the same time, from an endless sheet, clipping off each paper as fast as printed.

Phonography was invented by Isaac Pitman, an Englishman, in 1837.

We let our blessings grow mouldy and call them curses.—*Becher*.

The purer the golden vessel the more readily is it bent: the higher worth of women is sooner lost than that of men.

Selected Articles.

TIED MOTHERS.

A little elbow leans upon your knee, Your tired knee, that has so much to bear; A child's dear eyes are looking lovingly From underneath a tangle of tangled hair.

But it is too sad! A year ago I did not see it as I do to-day;— We are so dull and thankless; and too slow To catch the sunshine till it slips away.

And now it seems surprising strange to me, That, while I wore the badge of motherhood, I did not kiss more oft, and tenderly, The little child that I thought my only good.

And if, some night when you sit down to rest, You miss this elbow from your tired knee, This restless, curling head from off your breast, This hissing tongue that chatters constantly,

I wonder so that mothers ever fret, At little children clinging to their gown, Or that the foot-prints, when the days are wet, Are ever black enough to make them frown.

—From The Abbie for September.

THE SERMONS WE LISTEN TO.

Preaching is a work fit for a king, and forms one of the most exalted and most honourable occupations in which man can be engaged. It is the work of a herald who bears a precious and momentous message, and longs eagerly till it is delivered.

Our attention has been called to the subject by what is called a "scandal case," which was to have been brought up for final judgment at last meeting of the Scottish Free Church Assembly.

The borrowing process has its advantages as well as its disadvantages. Should the borrowed stuff be much better than the home production, it is a grave question whether it would not do more good than the local manufacture.

and at the termination of the services complimented the preacher on his eloquent sermon. The divine received the compliment, but on being reminded that Beecher was the writer of the sermon as well as one of its hearers, he coolly informed the author that it was a decided compliment to him, that he preferred his compositions to his—the preacher's own ones.

Originality is a rare thing in pulpit services, platform orations, or press productions; but it is not a great stretch of mental power or fertility of genius to place well-known truths in a new form and give them new surroundings; and, if this is not done, of the two choices we would prefer the sandal of hearing the good composition of other people preached, than listen to oft repeated truths and stale illustrations.

A venerable old "seceding" minister in the North of Ireland was greatly annoyed by the criticisms of the sturdy session of a neighbouring church, where he occasionally preached. He was in reality a most original preacher, and the criticisms on the score of the want of it, were the more undeserved.

The anecdotes are numerous which illustrate the borrowing process in the pulpit ministrations, but we enter not into that field. If the appropriations originate in mere indolence, they are most reprehensible, but, judgment, overtopping the talent, pronounces well-selected discourses to be better than home manufacture in producing a good effect, the practice leans to virtue's side, and may even be commendable.

When certain persons abuse us, let us ask ourselves what description of character it is that they admire; we shall often find this a very consolatory question.—Colton.

Men plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now, God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth.

"HE CAME TO HIMSELF."

A marvellous sentence it is. In the Greek, says the Christian Intelligence, the thought is stronger. He returned and entered into his own selfhood; he passed from all surroundings, and, lifting the veil, stood face to face with his own spirit—his own wasted, forlorn, degenerated, yet still grandly gifted and immortal self.

"He came to himself." Hitherto he had been a man "beside himself," "out of his mind," acting without reason, bewitched by spoils of some strong sorcery, moving in the somnambulism of some wild and wretched dream.

He saw himself as he had been—a fair young child in his mother's arm's; a beloved boy, his heart bounding, his eyes flashing in the exuberant life of his father's home; a young man, rich in money, in friends, in social influence and position, in appliances of mental and moral culture, in sparkling gems of thought, in golden, glorious possibilities, entering upon life amid the noble arena of a great commercial city.

He saw himself as he might have been and as he had hoped to be, in the full career of successful manhood—eyes flashing with intellect and eloquent with genius; walking bravely, grandly, among the multitude, a leader, a benefactor; a successful, honored, triumphant career; a full-grown, majestic man.

He saw himself as he was—a wretched outcast, his brow matted with shaggy hair, his dark eyes sunken and heavy, his face bloated, his eloquent lips swollen, his lofty form bent and crouching and covered with tattered rags, shrunken, wasted, famishing, wallowing in the mire wherein unclean beasts wallowed, munching the unseemly husk whereon the swine fattened.

He looked into himself, bending under his degrading task, lying down in dreamy rest in sty and pen. And all this in the midst of God's fair, bright world; the summer hills all around him waving their palms as brave banners; the winds, as they wrestle even with his tangled locks, shouting their watchwords; the great blue heaven above thrilling with voices, flashing with lights, wherewith God was calling immortal man to life's brave struggles and grand rewards; and yet he a discord amid nature's writings, a spirit fallen from life's high places; something meant to be a man, but now only a wreck, a desolation! So he seemed to himself.

A PLEASANT ANECDOTE.

The following story, told of Rev. Thomas Alexander, an English Presbyterian minister, recently deceased, is vouched for by the London correspondent of the Presbyterian:

"This winter Mr. Alexander observed a curate frequently passing his window in the cold mornings without a great-coat, cold and uncomfortable, with that look of genteel penury which too often attaches to the poorly paid curates of the English Church. He went out to his tailor: 'Can you make a coat without seeing the man who is to wear it?'"

"That was doubtful. 'Can you make the coat if you see the man, without measuring him?' 'The tailor thought he might. 'Then be ready when I call you.'"

"The next day, accordingly, when the curate was seen approaching, Mr. Alexander hurried out to the tailor, and the two walked some little distance behind the unsuspecting man.

"Now take a good look: make sure of your measure. Are you satisfied?" "Yes."

"Then," said Mr. Alexander, "make that poor fellow a good coat, of good cloth, at once. Ascertain his address, and send it to him; but mind you, if you give him the slightest inkling that I sent it, you shall never do for me another stitch."

"So the two parted. Mr. Alexander lived to see the curate go by his house with the great-coat on, an excellent fit, and well buttoned up in welcome warmth."

ALL THIS FOR JESUS.

The following is told of the wife of one of the missionaries in the foreign field: "The time had come when she must send her children home for health and education. The parting was almost more than her strength could bear; and again she strove to say the last farewell, to give the last embrace. But her arms would clasp the dear ones with such uncontrollable strength that at last it was necessary for a friend kindly but forcibly to remove them. Then she turned away, and, burying her face in her hands that she should not yield to the temptation of even at last look, the poor, sorrowing mother exclaimed, 'All this I do for Jesus.'"

CHRYSODACTYLISM.

This is no new-fangled idea of the day, but an old one. It is as old as the age of gold; as old as social pride; at least, as old as A. D. 60, when the apostle James wrote as follows: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, 'Sit thou here in a good place; and say to the poor, 'Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?'"

James was not apparently launching diatribes at gold rings themselves, or at those who wear them in churches, but rather at the way in which they were sometimes treated in church. He does not exclude them from the sanctuary. He does not even prohibit them in the pulpit, though that he wore one himself, as he preached, we would not dare to affirm. But if any affirms that he did, we would not be offended. For Christ's church, so far as we know, has no common law against gold rings on ministerial fingers. Let every person be fully persuaded in his own mind.

But this position, at least, would seem to be plain, that the gold ring or the gold ring caste should not rule in the house of God; should not shame the poor, or those whose hands cannot gleam with the yellow ore. This is the ground evidently taken by the apostle James. And it is always safe to follow one who had "seen the Lord," who had heard those statute-words falling from the lips of the God-with-us, "The poor have the gospel preached unto them."

But it is a Gordian knot in an age like this, of great opulence and great poverty, of capital and labour balancing at the opposite poles of society, of huge millionaires and mite widows in the vicinity of each other, how to cause "the rich and the poor to meet together before the Lord." The Lord would have no difficulty in the case, but that is not the point. This Gordian knot, the Romish Church, in the middle ages, cut, and perhaps cuts it still, to a degree, by the Alexandrine sword of high ecclesiastical authority; by subordinating the world with its social distinctions, so often invidious to the church, with its equalizing doctrines, rites, and ordinances; but enforcing it upon all classes, and there is, in soul-matters, no rank but that of penitence and holiness. All who have witnessed the Sabbath worship of Romish churches in foreign lands, or even in our own country, must have been struck with the large mixture, if not preponderance, of the poor in those assemblies, and at their perfectly self-possessed and restful aspect, as though they felt that they were entirely at home there, and that the house was for them equally with the rich and the great. Must it not be confessed that the Papists are much ahead of the Protestants in this thing?

Protestants have no such high ecclesiastical authority wherewith to cut the knot, and it proves a long and sore puzzle for them to untie it. And in view of this, we are almost inclined to say, in reference to our Protestant churches, blessed be poverty! For it is well nigh without exception, that as a church grows rich, it is beguiled to expend so lavishly upon the church edifice, and also in direct application to the pews, that a poor person on entering, feels that he has dropped into the wrong place, or that he is thrusting himself into company where he is not wanted, and that he had better not repeat the experiment. Is not this too much so? Is not the land already full of it? Is not a rich congregation, with a plain church or meeting-house, the rare exception, and not the rule? At least, not in this country? All honor to such as are bold enough to practise such a Christian simplicity in the church edifice, especially in the department of the pews, as to invite the presence of the poor, and not repel them.

But along with plainness in the church-sittings, there would seem to be a demand also for plainness of church apparel, in the example of the rich, and a manifested respect for it by them in the case of the poor. If the pew door is to open to silks and broadcloths, and remain shut to calico and fustian, then, indeed, does the church need another St. James to lash and scourge it back to Christian manners. If the gold-ring polity, or a gold-ring exclusiveness is going to prevail in the modern church as it threatened in James' day, then woe, both to the church and the world! If wealth is to be the porter of Christ's house in these days, then the poor must, as of necessity, drift into religious ignorance, indifference, or skepticism, and heathenism, or infidelity, or both will bring up many a tidal wave of destruction and terror over the land. This question, it is not to be denied, has its difficulties. But it has its pressing necessities too. And in some way or other God calls upon his people to meet it.—Christian Weekly.

TEST QUESTIONS.

What are the test questions which every one should put to his own conscience searchingly before he makes a public vow of consecration to the Lord? We would suggest the following six questions to be proposed to one's own conscience. Let this be done again and again with fervent prayer for Divine guidance.

Do I hate sin heartily, and fight against it daily?

Do I distrust self, and watch my own heart closely?

Do I trust Jesus, and Jesus only?

Do I love souls, and labor to win them to Christ faithfully?

Do I live as I pray, or do I pray as I live?

Do I care more to please God than to please every other being in the universe?

When men or women can honestly say Yes to these searching questions, they may venture to make open confession of their faith in Christ. 'Till you can give this answer in all sincerity, do not ask to be admitted into Christ's visible Church.—T. J. Cuyler.

NOT AS THE MASTER DID.

To tell in soft and silken accents of the sacrifice of Calvary; to speak of Jesus and Him crucified from cushioned pulpits to well-dressed and well-mannered people; to take the pastoral office for the shearing of the sheep; and to count its duties done when, twice a week, the minimum of public service is discharged, is not to do as the Master did when in the flesh. He did not wait for men to come to Him, but He went about to do them good. He was not borne in palanquin or chariot upon His ministries of mercy; but walked from town to town on bare and bleeding feet. He did not make one day bear all the burdens of the week, in teaching or in worship; but was, all hours of every day, about His Father's business, and found it His meat and drink to do the will of Him that sent Him. No time so out of season, no place so out of keeping, that He used it not for the service of sinners whom He came to seek and save.

THE NAME OF JESUS.

When Christian Gallert lay on his death-bed, at Leipsic, in great agony, he said to one beside him, "I cannot understand much now. Only let me hear you pronounce the name of the Redeemer; the very mention of him never fails to inspire me with fresh courage and joy." In the paroxysms of pain he was thus inspired with courage to bear up, for he knew Christ as a sufferer, suffering and dying for men, yet patient and uncomplaining.

Those who are called to visit the suffering believer may thus speak the name of Jesus, and soothe and strengthen by a single word, where longer discourse is tiresome, if not impossible.

GOD'S GREAT LOVE.

Some two years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus:

"Do you ever read your Bible?" "Yes, but I get no benefit from it, because, to tell the truth I feel I do not love God."

"Neither did I," replied the other, "but God loved me."

This answer produced such an effect upon his friend that, to use his own words; it was, as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth that it is not how much I love God, but how much God loves me.

LET THE LIGHT SHINE.

The light of the Spirit is like sunshine in a dusty room. It reveals what before was hidden. When we begin to feel ourselves very naughty, and are unhappy about our sins, let us never try to put away our sins, let us never try to put away the feelings. Don't let us put down the curtain, and fancy there is no dust. It is the Holy Spirit's voice in our hearts; he is showing us ourselves, and better still, he will show us the true way of happiness. It is only found in repentance at the foot of cross. You know how it was only there that Christian's burden was loosed from his shoulders and rolled down into the sepulcher.

A Bible is a precious store-house, and the magna charta of a Christian. There he reads of his heavenly Father's love, and of his dying Saviour's legacies; there he sees a map of his travels through the wilderness, and a landscape, too, of Canaan; and when he climbs on Pisgah's top, and views the promised land, his heart begins to burn, delighted with the blessed prospect, and amazed at the rich and free salvation.—Berridge.

NO MORTGAGE ON THE FARM.

BY JOHN YATES.

Mary, let's kill the fatted calf and celebrate the day.
 For the dreadful mortgage on the farm at last is wiped away.
 I have got the papers with me, they are right as right can be.
 Let us laugh and sing together, for the dear old farm is free.
 Don't all the Yankees celebrate the fourth day of July,
 Because 'twas then that freedom's sun lit up our nation's sky?
 Why shouldn't we then celebrate, and this day never forget?
 Where is there any freedom like being out of debt?
 I've risen many mornings, an hour before the sun
 And night has overtaken me before the task was done;
 When weary with my labours, 'twas this thought nerved my arm,
 Each day of toil will help to pay the mortgage on the farm.
 And, Mary, you have done your part in rowing to the shore,
 By taking egg and butter to the little village store;
 You did not spend the money in dressing up for show,
 But sang from morn till evening in your faded calico.
 And Bessie, our sweet daughter—God bless her loving heart,
 The lad that gets her for a wife, must be by nature smart—
 She's gone without piano, her lonely hours to charm,
 To give a hand in paying off the mortgage of the farm.
 I'll build a little cottage soon, to make your heart rejoice,
 I'll buy a good piano, to go with Bessie's voice;
 You shall not make your butter with that up and down concern,
 For I'll go this very day and buy the finest patent churn.
 Lay by your faded calico, and go with me to town,
 And get yourself and Bessie a new and shining gown;
 Low price for our produce need not give us now alarm,
 Spruce up a little, Mary, there's no mortgage on the farm!
 While our hearts are now so joyful, let us, Mary, not forget
 To thank the God in Heaven for being out of debt,
 For He gave the rain and sunshine, and put strength into my arm,
 And lengthened out the days to see no mortgage on the farm.

WORKINGMEN AND DRINK.

Hon Neal Dow, in the last number of the *Independent*, refers to the workingmen. We give an extract:—"From the first not one of the agitators for more wages and fewer hours of work has intimated that among themselves there was anything to be changed—any habits to be improved, any effort whatever to be made for a better way of life, except to obtain more pay for fewer hours of work. The leaders of the workingmen's movement are blind to the simplest principles of domestic and political economy. There has been no indication whatever by them that they know that an improved condition depends not less upon savings than on earnings."

"The workingmen, if they wish to better their way of life, must do it as all others must—that is, begin at home. If they continue to spend their earnings thoughtlessly, as most of them do, they must always be poor, no matter what their wages may be. In this country the workingmen may always, as a body, improve their condition, and attain a position of competence, comfort and respect, if they will observe the conditions that are absolutely necessary to that end—the conditions by which only others have risen to such positions and by which they maintain them."

"Two young men (journeymen plumbers) were at work at my house a little time since. They were twenty-five years old. In talk with them, I asked: 'Do you smoke?' 'Yes,' both of them said. 'How much does it cost you?' One of them replied: 'I buy half a dollar's worth of cigars every night after supper,' and the other said it cost him seventy-five cents a day for cigars. 'And do you drink?' 'Yes, a little,' both of them said. 'How much?' 'Oh! very little—only three or four or sometimes five glasses a day.' 'And how much does that cost?' 'Ten cents a glass.' 'Now, have you thought how much you spend in a year in that way?' 'No, we haven't.' 'Well it's quite worth your while to look into that—Can you even guess what you spend in a year in that way, and in ten years?' No, they couldn't even give a guess; they had never thought of it."

"And so, taking out a pencil and paper, I proceeded to enlighten them. Their cigars at fifty cents a day, will amount, with compound interest, to \$2,407.13 in ten years, and three drinks a day for the same time to \$1,444.50; in all, for smoke and fuddle, \$3,851.93. They were both astonished at the result, and promised to change their habits. But they haven't. 'How much wages do you receive?' I asked. 'Twenty-four dollars a week when we work full time,' they said. 'How old are you?' 'Twenty-five,' said one. 'Twenty-six, nearly,' said the other. 'How much have you in the savings' bank?' 'Nothing,' they both said. 'What do you do with all the money? You are earning wages that would certainly make you both rich men if you should manage well. And now

at twenty-five and twenty-six years of age you have nothing. How do you spend your money?' They couldn't tell, neither of them knew; they had twenty-four dollars every Saturday night, but somehow it was all gone by the next pay day. 'The fellows borrowed it,' they had to brag; they never thought of it. 'Well, you ought to be in a savings' bank seven hundred dollars a year—you ought to have now twenty-eight hundred dollars of your own, each of you, at six per cent, only one hundred and sixty-eight dollars a year—as much as you can earn in forty-two days. You are wasting every year in smoke and drink a sum which, if saved and taken good care of, would make you independent at sixty years of age, or set you up in a business of your own at thirty, with sure prospects of success.'

JAPAN AND THE JAPANESE.

Some interesting information about Japan is given in a series of articles contributed to the *Cologne Gazette* by the German traveller, Emil Sehlagintweit. The lower classes of the population, he says, are for the most part either Buddhists or Pantheists, and the more educated profess the doctrines of Confucius. These are the principal religions in the country, but they are divided into many sects, all of which enjoy equal rights. The people are extremely devout, and they have a superstitious fear of the priests like that which prevailed in mediæval Europe in regard to witches. The government is strongly opposed to the spread of Christianity. Last year the Mikado invited foreign professors, physicians, and farmers into the country, but expressly excluded missionaries, on the ground "that they were everywhere the cause of wars and disturbances." The land belongs to the Mikado, and is let to the peasants in return for fixed payments. Each peasant cultivates on an average six Prussian acres, three-quarters of which must be planted with rice, and as a rule, he has to give up nearly half of the produce of his labor to the government. In Japan, as in China, special attention is given to manuring, which has greatly increased the productive powers of the soil. The artisans have tools of very primitive construction, notwithstanding which their work is astonishingly perfect. Women are often employed in various manufactures and exclusively in the cultivation of silkworms. Up to the end of last year there was a sort of caste system among the workmen which placed them at a great disadvantage in comparison with the other classes of the population; but this has now been abolished. They are still, however, considerably fettered by a number of regulations which prescribe the amount and nature of the work they are to do, though, on the whole, these regulations are very fairly administered by the government officials. The criminal laws are very severe, the punishments inflicted on criminals being much of the same kind as those which prevailed in Europe in the sixteenth century. It is proposed to reform these laws by introducing a code similar to the French code penal, which is now being translated for that purpose; but the indifference to pain shown by the Japanese, as by other Asiatics, renders the prospect of a change in this direction somewhat remote. Communication between the various parts of the country has been much facilitated of late years by the construction of roads. The broad highway called the Tokaido, which traverses the country from east to west, will bear comparison with the best roads of Europe; the branch roads, however, are usually in bad condition. Postal communication by means of messengers has long existed, but the service was so slow that the transmission of a letter for a distance of 180 German miles occupied thirty days. Since the beginning of the present year a daily post has been introduced according to the European system between Nagasaki and Yokohama, (distance 180 German miles,) but it is not yet in full working. There are also lines of telegraph between Yedo Yokohama, and Osaka and Hiogo; they are under the direction of Japanese, and messages may be sent either in Japanese or in English. The commercial ports on the western coast of the principal island, Nipon, are to be connected by a railway which will start from Yedo and terminate at Osaka, and the first section of this line from Yedo to Yokohama, will be opened in a few months. The trade of Japan has been regularly increasing since 1854 when the country was opened to Europeans. In 1868, the value of the imports was 11,000,000 thalers (£1,600,000,) and of the exports 4,500,000. In 1868 the imports were 85,700,000, and the exports 87,700,000. In 1865, the trade with England alone amounted to 4,100,000 in imports, and 10,000,000 in exports, while in China, which has ten times the population of Japan, the imports from England in the same year amounted to 23,000,000 thalers only.—*Exchange.*

Let not fear create the God of childhood; fear was itself created by a wicked spirit; shall the devil become the grandfather of God?

SLEEP THE BEST STIMULANT.

The pulpit, the bench, the bar, the forum, have contributed their legions of victims to drunken habits. The beautiful woman, the sweet singer, the conversationalist, the periodical writer, have filled, but too often, the drunkard's grave. Now that the year has become such a great power in the land, when the magazine must come out on a certain day, and the daily newspapers at a fixed hour, nothing waits, every thing must give way to the inexorable call for copy, and, sick or well, disposed or indisposed, asleep or awake, the copy must come. The writer must compose his article, whether he feels like it or not, and if he is not in the vein of writing, he must whip himself up to it by the stimulus of drink. Some of the greatest writers of the country have confessed to the practice, on urgent occasions, of taking a sip of brandy at the end of every page or even oftener. It may have escaped the general reader's notice that more men have died young who have been connected with the New York press within ten years, and that too, from intemperance, than in all the other educational callings put together—young men whose talents have been of the first order, and gave promise of a life of usefulness, honor and eminence. The best possible thing for a man to do, when he feels too tired to perform a task or too weak to carry it through, is to go to bed and sleep for a week, if he can. This is the only true recuperation of brain power, the only actual renewal of brain force. Because, during sleep the brain is in a sense of rest, in a condition to receive and appropriate particles of nutriment from blood which take the place of those which have been consumed in previous labor, since the very act of thinking consumes, burns up solid particles, as every turn of the wheel or screw of the splendid steamer is the result of consumption by fire of the fuel in the furnace. That supply of consumed brain substance can only be had from the nutriment particles in the blood which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutriment particles during the state of rest, of quiet and of stillness in sleep. Mere stimulants supply nothing in themselves—they only gild the brain, force it to a greater consumption of its substance, until that substance has been so fully exhausted that there is not power enough left to receive a supply, just as men are so near death by thirst or starvation, that there is not power enough left to swallow anything, and all is over. The incapacity of the brain for receiving recuperative particles sometimes comes on with the rapidity of a stroke of lightning, and the man becomes mad in an instant, loses sense, and is an idiot.

It was under circumstances of this very sort, in the very middle of a sentence of great oratorical power, one of the most eminent minds of the age forgot his ideas, pressed his hand upon his forehead, and after a moment's silence said, "God, as with a sponge, has blotted out my mind." Be assured, readers, "There is rest for the weary," only in early and abundant sleep, and wise and happy are they who have firmness enough to resolve that "By God's help I will seek it in no other way."—*Hall's Journal of Health.*

HABITS OF LITERARY MEN.

John Calvin commenced his daily studies at five or six in the morning, reading and writing in bed for hours together. If business required him to go out, he would rise and dress, but on his return, again went to bed. As he advanced in years, he wrote little with his own hand, but dictated to secretaries, rarely having occasion to make any corrections. Sometimes his faculty of composition would fail; then he would quit his bed, attend to his out-door duties for days, weeks, and months together, and not think of writing until he felt the power had returned. Then he would go to bed, send for his secretary, and resume his labors.—The great Cardinal Richelieu, who was a dramatist as well as prime-minister of France, usually went to bed at eleven, slept three hours, would rise and write till eight in the morning, now and then amusing himself by playing with his cats, of which he was very fond.—Buffon, the naturalist, rose early, and worked perpetually. His great "Studies of Nature" cost him fifty years of labor, and he recopied it eighteen times before he sent it to the printers. He composed in a singular manner, writing on large-sized paper, on which, as in a ledger, five distinct columns were ruled. In the first column he wrote down the first thought; in the second he corrected, enlarged, and pruned it; and so on, until he had reached the fifth column, within which he finally wrote the result of his labor. But, even after this, he would recompose a sentence twenty times, and once devoted fourteen hours to find the proper word with which to round off a period.—Cuvier, who raised comparative anatomy to a science, never had occasion to copy his manuscript. He composed very rapidly,

the proper words falling into the proper place, and everything being arranged in his mind in a very orderly manner.—Bisnet, the French divine, who left fifty volumes of his own manuscripts, rose at four, wrapped himself up in a loose dress of bear skin, and wrote until from sheer fatigue, his hand refused to hold the pen. Then he would return to bed, take the sleep of exhaustion, and on awaking, go through the same process again.—*Appleton's Journal.*

RECIPES AND EXPERIMENTS.

The following recipes and experiments have not been practically tested by the editor of *Scientific American*, but are published for the benefit of readers who may desire to try them. The editor would be glad to be informed of the results of such trials.

Blanching Feathers.—First clean from greasy matter, then place the feathers in a dilute solution of bi-chromate of potassa to which a small quantity of nitric acid has been added. The greenish deposit of chromic sesquioxide which ensues may be removed by weak sulphurous acid, when the feathers will be left perfectly white.

Rendering Cloth Waterproof.—Pull half a pound of sugar of lead and a like quantity of powdered alum into a bucket of soft water. Stir until clear and pour off into another bucket—into which place the cloth or garment. Soak for twenty-four hours and hang up to dry without wringing. This process is said to be very effective.

Filter for Cistern Water.—Perforate the bottom of a wooden box with a number of small holes. Place inside a piece of flannel, cover with coarsely powdered charcoal, over this, coarse river sand, and on top of this, small pieces sandstone.

Zinc Wash for Rooms.—Mix oxide of zinc with common size and apply it with a brush, like lime whitewash to the ceiling of a room. After this, apply a wash, in the same manner, of the chloride of zinc, which will combine with the oxide and form a smooth cement with a shining surface.

Hardening Wood for Pulleys.—After a wooden pulley is turned and rubbed smooth, boil it for about eight minutes in olive oil, then allow it to dry, after which it will ultimately become almost as hard as cooper.

To Cleanse Wooden Floors.—The dirtiest of floors may be rendered beautifully clean by the following process: First scrub with sand, then rub with a lye of caustic soda, using a stiff brush, and rinse off with warm water. Just before the floor is dry, moisten with dilute hydrochloric acid and then with a thin paste of bleaching powder (hypochlorite of lime); let this remain over night and wash in the morning.

Mucilage.—Glue, water and three per cent of nitric acid adheres well to metallic surfaces.

Preserving Stuffed Animals without Arsenic.—Rub the flesh side of the skin with a composition of 1 lb. tobacco ashes, 1/2 lb. alum, 2 lbs. dry slaked lime.

Cleaning Oil Paint.—Whiting is better than soap. Use warm water and a piece of soft flannel. Afterwards wash clean and rub dry with chamois.

Making Citric Acid.—Treat fresh lemon juice with powdered chalk until all the acid is neutralized. Citrate of lime will be precipitated, which wash and then decompose by means of diluted sulphuric acid. A precipitate of sulphate of lime will then be formed while the citric acid dissolves. Filter, and the citric acid will deposit itself in crystals when the concentrated liquid cools.

Vermilion Paint.—The tendency of paint made from vermilion (cinnabar or sulphide of mercury), when mixed with white lead, to turn black or brown in a short time may be obviated by mixing with the dry paint, before adding the oil, one-eighth of its weight of flowers of sulphur.

Cleaning Glass.—The lenses of spectacles or spy glasses that have come scratched or dimmed by age may be cleaned with hydrofluoric acid diluted with four or five times its volume of water. The solution should be dropped on a wad of cotton, and thorough rubbed on the glass which should afterwards be washed in clear water. Great care must be exercised in handling this acid, as it eats quickly into the flesh, often producing painful and obstinate sores.

Painting Zinc.—Oil paint may be made to adhere to sheet zinc by coating the latter with a composition of one part nitrate of copper, one part chloride of copper and one of sal ammoniac, dissolved in sixty-four parts of water: add to the solution one part hydrochloric acid. This should be left from twelve to twenty-four hours to dry. It acts also as a protection to the metal against atmospheric influences.

To Render Corks or Stoppers Air Tight.—This can be accomplished by covering with a cement composed of red lead or finely powdered litharge mixed with undiluted glycerin.

SERVANT GIRLS IN AMERICA.

The *New York Times* tells the following story illustrating the misfortunes of the employers of domestic servants. A lady had advertised for a girl, and one of the applicants, a nice, respectable, well-to-do young woman, had been selected. She had been brought to the city, and was waiting for her new mistress to call. The mistress, however, had not yet called, and the girl, being a sensible and industrious creature, had taken it upon herself to do a little housework for the lady, and to take care of her children. The mistress, however, had not yet called, and the girl, being a sensible and industrious creature, had taken it upon herself to do a little housework for the lady, and to take care of her children.

SCENE FROM REAL LIFE.

Dramatis persone—Mistress and Maid.
 Time—From eight to five o'clock.
 Place—Anywhere.

Mistress—You come to apply for the place advertised here?
 Well, you see, mem, I thought I would look in and see the place before I made up my mind. Have you many in the family?

Mistress—Five, three of them children.

Maid—The washin' I'm a thinkin' 'll be heavy. Do you have a woman to do that?

Mistress—No, the girl I engage must do the washing herself. It is not law.

Maid—Is your husband particl'lar 'bout his collars and bosoms? I can't bear them as is too particl'lar 'bout them things. It makes it come very hard upon a poor girl.

Mistress—State what you want, and for what you will come.

Maid, of course you have everything in the kitchen—tubs, hot and cold water? I'm always expected not to cook on the days I wash and iron, and the washing must not be too large. I've always lived where they have dinner on Sundays at one, which I get after coming back from church in the mornin'. After that, my time's my own, barrin' I come in by ten o'clock on Thursdays, I have the afternoons and evenings out. I ask 16 dols. a month for myself, and I am not for praising myself, but you'll find me a girl of my wurd.

At this rate, with a stipulation that she must have o'clock on the kitchen; that after dinner till ten o'clock her time must be her own; that if she has company 'the lady musn't object;' and that the 'other girl' must be made 'keep her place,' she announces her willingness to come, and will solemnly engage to do so, nine times out of ten breaking her word, and leaving you in the lurch.

WEDDING GIFTS.

Harper's Bazaar says:—"To such a pass has this pernicious practice come at last, that behaviour, which once would have been thought to have set decency at defiance, is its commonest feature. We have known of cases where people, of whose intention in the matter there was doubt, have had what they were expected to give distinctly intimated to them; others where, when the requisite display was not to be had, a sister's jewels and silver were called into temporary use on the side-tables of the bride-chamber; and we have heard of instances, which our own experience has not yet verified, though we are prepared for anything in the line, where jewelers have sent up salvers, and baskets, and spoons, and ladies for inspection, with a view to purchase, and which have been quietly returned after the wedding was over. Certainly a thing that is capable of such abuse should be regulated by some means or other, even if regulation require abolition. There is no justice or propriety that gives two young people the right to expect that their friends and acquaintances will furnish their houses for them with the luxurious belongings which they cannot themselves provide—the crystal and silver to brighten their table, the picture for their walls, the bronze, and marble, and china, the book-racks, and portfolios, and prints, which are to beautify their rooms and give them the air of elegance that only such costly trifles can. The one conclusion must eventually take shape in all minds: If these young people can not afford such affairs for themselves, let them go without them, or remain single. Cheap as they are, they cost too much; and it can not be in any right-minded condition of things that such splendid spoil, given with much the same feeling as a bill is paid the tax-collector, is preferred to the trivial tribute that costs little but love."

Man begins with God when he gets to the end of himself.

The most dangerous of all flattery is the inferiority of those about us.—*Mad. Swetchine.*

It is one thing to wish to have truth on our side, and another to wish to be on the side of truth.—*Whately.*

That was excellently observed, say I, when I read a passage in an author where his opinion agrees with mine.—*Swift.*

The putting in order is a delightful occupation, and is at least analogous to a virtue. Virtue is the love of moral order.—*Henry Crabbe Robinson.*

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No double columns; cuts 25 per cent. extra; specials in reading matter 15 cents per line each insertion. Any irregularity in the receipt of the PRESBYTERIAN will be immediately rectified on notice being sent by Postal Card or otherwise.

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the British American Presbyterian, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. McMullon, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MINISTERS AND MEMBERS OF THE C. P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.—From Proceedings of General Assembly.

British American Presbyterian.

TORONTO, FRIDAY, SEP 6, 1872.

OUR FRIENDS are reminded that subscriptions to the BRITISH AMERICAN PRESBYTERIAN are payable in advance. With this issue we commence the second half year; and those who have not yet remitted, are invited to do so without any further delay. If we can't publish the paper on a strictly cash basis, we won't do so at all.

SUBSCRIBERS who paid for six months and wish to continue, should RENEW AT ONCE, in order that their names may not be struck off the list.

TOPICS OF THE WEEK.

It seems that Riel is the favorite candidate for Provencher in Manitoba. What a bitter jest this is upon all the talk of calling the murderer to justice!

While the question of law about the possession of Dr. Cheney's Church in Chicago, is pending, the members seem to have faith in their eventually coming out of the struggle victorious, for they are making extensive improvements upon the property in dispute.

The Queen has been visiting Edinburgh and staying in Holyrood for three or four days, to the great delight of her canny Scotch subjects in Auld Reekie. Let grumblers say what they may, everything shows that Victoria has lost little if anything of her former popularity.

The controversy about Livingstone is now over. The New York Sun has sent a special messenger to Listowell, who has catechised John Livingstone and been assured by proofs which even the greatest sceptic could not gainsay, that in March last Livingstone was alive and well. So the Sun gives in, and acknowledges Stanley.

In Italy, the priests have felt that it would be a suicidal policy for them and their adherents to stand aside and let the King's adherents do what they liked at elections. They accordingly took an active share in the late elections, but not with any appearance of success. Their movement made the other side only more enthusiastic, and as a consequence the Liberals carried all their candidates by overwhelming majorities.

The great question in England at present is the high price of coals. People mourn over the fact that fuel never was so dear, though this is not the cold season; and while they mourn they wonder if this is to be permanent, and if it indicates that one great source of England's greatness is being dried up. There are plenty of coals yet, but no doubt at the present enormous rate of consumption, they must in time become exhausted. They will more than see the present generation out any at rate.

In the result of the Canadian elections both parties profess to see grounds for great satisfaction. The ministerialists calculate on a working majority of fifty at least; while the opposition as fully reckon upon something like an equality, to be turned very speedily into a majority in their favour by defections from the ministerial ranks and the accession of those who call themselves independent. There can be no reasonable doubt that the ministers have lost a great deal in the contest but it would be at least premature to say that they can not go on.

Bismarck has the advantage of the Pope. He not only barks, he bites; he not only threatens, he makes good his threatening; and so the Jesuits are already on the move from Germany, will they or will they not. We have doubts as to the policy of this. After all, however, these Holy Fathers have ever been incorrigible plotters, and have never been tolerated even by Roman Catholic governments that had any self respect. The fate of a nation given over to their tender mercies stands forth in the case of Spain, which according to the phrase which has now passed into a proverb, was found by them "a nation of heroes and left a nation of heus."

The first trial of the ballot in elections in England took place lately at Pontecroft, and has given general satisfaction. If it tend to destroy the frightful amount of evil caused by intimidation and bribery, it will be well. At the mean time it is open for doubt whether it may not lead to a great deal of personation and false swearing. Even as things are, a formidable amount of personation of the absent and the dead has taken place during the past weeks in Canada, and with large constituencies and secret voting, there will be the danger, in spite of all the protests to the contrary that the evil may increase rather than otherwise.

The rigid Democrats have been holding another convention in order to nominate a pure party candidate. It is too late in the day to do in this way the least good, or to influence the issue of the contest in the slightest appreciable degree. Men have pretty well made up their minds that the real contest lies between Grant and Greeley, and that votes given at this late day to a third party would be practically thrown away. No doubt Grant is a coarse man in almost every respect, but he is not so bad as many try to represent him, and the southern slaveocracy need the soldier's heavy hand for at least four years to come. Greeley is in many respects an estimable man, but he would be as soft clay in the hands of the jobbers and the southerners who sigh for the good old times when any gentleman could "wollop his own nigger" without difficulty.

MINISTERS' SALARIES.

We are fully convinced that, as a class, ministers of the Gospel are not adequately paid, and that it would be better for all parties if there were some improvement made in this respect "along the whole line." At the same time it is quite possible that too much may be made of the matter, and that a too zealous but rather injudicious advocacy of higher ministerial remuneration may hinder rather than help the object in view. Is it, after all, wise to make comparisons between what is received in other walks of life, and as the wealthy professional man or merchant is pointed out, to say, "See what the minister might have been, had he turned his efforts into another channel?" We are convinced that it is not. Unquestionably the talk about ministers being

very fond of money is sadly foolish, and very far from the mark. If they were so, they would never have been what they are. But, then, we are to remember that ministers deliberately choose that line of life from other and higher considerations than those of temporal advantage. They had fully before them all the attractions of secular life, and the possibilities of more or less success in any of the ways of money making; and they deliberately turned their backs upon them. They recognized the fact that there was something better than all that grandeur and worldly prosperity which others preferred, and consequently pursued. They, it is to be supposed, counted the cost, and all things taken into view, calmly settled that the course they have actually followed was the best. In that case we can scarcely see that there is any room for either they or their friends telling what might have been had another course been followed—how they might have been distinguished at the bar, or made their mark in literature, or achieved a competency in medicine, or held a prominent place among the legislators of the land. All that was considered and allowed for, and it is scarcely reasonable to prouch about what "might have been," when that "might have been" was deliberately surrendered for something which was incompatible with the pursuit of material good, but yet after all, esteemed and justly esteemed superior. A decent provision against the harassments of hinchery is indispensably necessary, if ministers are to do their work successfully, but we do not see that, under the "law of the Kingdom," and under the law to which professedly they have subordinated their whole being and destiny, there should be any "professional prizes" by which preachers of the Gospel may be attracted to the work and kept in it. The workman is worthy of his hire, and he will get it. If he don't, is that not an intimation in Providence that he has mistaken his calling? But, then, the "necessary provision" surely does not imply a fine house, with all the et ceteras, and everything which a successful man of the world, who has taken a lower ideal of life, may in any case secure. To expect this would be looking for a double portion and that of incompatibilities.

The higher walk, in short, if deliberately and enlightedly taken, is surely to be adhered to without continued references to all that might have been achieved in business or other secular callings. The misery, however, is that even in the Church, income has come to be the standard of "worth," and the poor minister is but as a "poor Levite," to be pitied, patronized, and condescended to by the "vulgar rich," who know no excellence except what is to be gauged by money, and no superiority but what is gotten by gold. And surely that tendency is not to be yielded to. It is about the meanest one can think of, though correctly or openly it is the one most common within the Church as well as without.

OUR SABBATH SCHOOLS.

It is generally acknowledged that, of all children, those of Presbyterian families are the most fully instructed in the Scriptures. It is not surprising, therefore, to find by the "Financial and Statistical statements, 1872," of the C. P. Church, that our Sabbath schools are in a flourishing condition, with a fair supply of teachers. The total number of teachers reported is 3,802, being one for every seven families. Taking the average number of Sabbath scholars from each family as three, we get the proportion of one teacher to 21 children. This shows that in some places, most generally we believe in the villages and in the country, the number of teachers is quite inadequate, involving the great evil of too large classes. It has been found that, excepting in Bible and Infant classes, five or six children are quite sufficient for each teacher. There is abundance of teaching ability as yet dormant. It rests with those already interested to awake it, and especially with those half-asleep to arouse themselves to the consideration of the necessities of the children, and the consciousness of their own ability to be useful in the Sabbath School. We have no doubt that each year will see an increase in the number of teachers. There is no

more blessed and no more encouraging labour than guiding young minds into the way of truth.

We know, by pretty largely extended observation, that our Sabbath schools are, in general, well managed, great attention being paid to the study of the Holy Scripture, and constant effort being made to ground the children thoroughly in doctrine, as well as to lead them to personal dedication to Jesus.

It has often occurred to us that too little regard is had in our Sabbath Schools to money; and the statements fully confirm our previous opinion. Of 870 congregations reported, only 105, or about one-fourth have, through their Sabbath Schools, contributed anything to missions. If it is as much a part of religion to work as to believe, to give as to receive, is not training in giving an essential thing in a child's spiritual education? From their very infancy children should be encouraged to give of their own money for religious purposes. A triple end is in this way attained; the boys and girls learn how to give and use money, they are trained to systematic liberality, and they become thoroughly interested in missions; not to speak of the addition,—this year some \$8,000,—thus made to the Church Fund.

We shall not compare the contributions from individual schools, but merely state some curious facts as regards the various Presbyteries. In one Presbytery of 19 congregations, 12 report contributions, in another the same number of contributions come from 28 congregations, in a third 19 congregations contain 8 contributing schools. These are the highest. There are then 2 Presbyteries of which one-third of the congregations have money-giving Schools. After these the proportion decreases, that we find at the bottom of the list 2 Presbyteries, one of 11, the other of 16 congregations, in each of which only one Sabbath School trains its children to liberality; while in one Presbytery,—but this is the newly-formed Presbytery of Manitoba,—no contributions are reported.

The mere presentation of these facts is sufficient. It is a matter that requires immediate and earnest attention in all the Schools where it is at present neglected. The Missionary Box, wherever introduced, has been a success and a blessing. Next year we shall find a much larger number of our Sabbath Schools, not only learning to believe, but to give also. We shall not rest satisfied till all the children are in training in systematic giving. We shall then have less need to speak to adult Christians of this most imperative duty and exalted privilege.

PRACTICAL UNION IN MANITOBA.

There is scarcely anything in the later movement of the Presbyterian Churches in Ontario, to be contemplated with greater satisfaction than the united action purposed to be taken in mission work in Manitoba. The Synod in connection with the Church of Scotland, as our readers are aware, sends a Missionary to labour in that wide and promising field, and it is understood that his labours are to be in association with the brethren of the Canada Presbyterian Church already there.

We go farther than perhaps many would at present be prepared to do, for we hold that all the brethren sent or to be sent to Manitoba, or the Saskatchewan from those two churches should act as if the union in the older provinces had been already consummated. It would be unseemly to establish two opposing sects in that new country, when there are such hopes of the union between the bodies in the older Provinces; while we can conceive of nothing more likely to expedite such a union than the fact of the missionaries working harmoniously together as already by anticipation one. Difficulties might arise about the ecclesiastical standing and connection of the Manitoba Presbytery, but we cannot conceive that such difficulties ought to be looked on as in any way insuperable. Why not have it represented both in the Assembly of the one church and the Synod of the other? Such a uniting bond would draw the two churches marvellously together, and provoke, we doubt not "to love and good works."

REV. DR. INGLIS OF KNOX COLLEGE

As we noticed last week Professor Inglis having received a call from a congregation in Brooklyn, sent in his resignation as Professor of Knox College to Dr. Topp, the chairman of the College Board. The matter came up for consideration at a meeting of the board held on Monday last. After a full discussion of the whole, it was resolved to accept the resignation subject to the approval of the Assembly, and give the Professor a letter of regular dismissal as this was necessary to his immediate settlement. The general feeling was that formally the acceptance of the resignation rested with the Assembly alone, but in view of the whole circumstances of the case it was thought better to follow the course mentioned. We believe the Rev. Mr. Campbell, of Yorkville, has been asked to give lectures on Church history during the session, while Professor Gregg, will take Systematic Theology for three months, and the Rev. Dr. Topp has been invited to take the last three months on the same subject. We have no doubt that it will be generally felt that this is as judicious an arrangement as could be made in the circumstances. The resignation of Dr. Inglis, taking place so closely upon the opening of the College Session, naturally causes considerable derangement of plan, but we trust that the session will after all be a successful one.

The settlement of Dr. Inglis takes place, we understand almost immediately. The salary promised is a liberal one—\$7000 per annum, but without a house.

DR. PUSEY AND THE ATHANASIAN CREED.

A week or two ago we published a copy of the joint letter from the two Archbishops of the English Church, addressed to the Earl of Shaftesbury, in reference to the Athanasian Creed. That letter virtually condemns the use of what are called the "damnatory clauses" in that document, and promises a speedy, and, as is thought a satisfactory remedy. Against this letter, which has all the character of a manifesto, Dr. Pusey has uttered a strong and indignant protest. He says that he believes that through the concessions to the Shaftesbury memorialists as contained in that letter, "A crisis is come upon the Church of England which may move men's minds, and make a rent in her, or from her, far deeper than any since 1688." The Dr. most strongly asserts that he and those who think with him "are convinced that the proposed change, if made by the Church, would constitute a new Church of England; that their vows and duty remain to the old," and that to resign the office of teachers in her since she would have become a new church would be the first step." In other words the making the "damnatory clauses merely permissible of that celebrated creed, or leaving the doctrine taught in them an open question, would, according to Dr. Pusey, make the church untenable to all who hold his views. It would certainly make an immense change, for it would set aside what has been generally recognized, that orthodoxy especially in reference to certain points is essential to salvation. In this case, the relaxation sought would declare that belief in the Trinity or the Incarnation of Christ was not necessary to salvation. And if not these, then what doctrines might be so regarded? If none, then it would seem that heterodox opinions might be held, and such a state of opinion be still compatible with salvation. This will surely be regarded as very lax doctrine, and, as far as the Church of England is concerned, must carry with it grave and momentous consequences. The change indicated by a very necessity, must carry with it other and more radical ones. If a Unitarian, for instance, has as good a chance of going to heaven as a Trinitarian, why should he be excluded from teaching within the pale of the Established Church, the way to heaven according to his idea. To this Dr. Pusey would never submit, and he is already calculating the extent of the secession which will take place if the proposed change is gone into.

It would be a great matter if anything whatever could lead to an up-break in the Church of England. We

only fear that the prospect of a Puseyite secession is too good to be strongly calculated on, though we must acknowledge that the latitudinarian course indicated by the Prelates might well stimulate a good many to take that decisive step, which by the Puseyites or Evangelicals, or both, ought to have been taken long ago.

EXTEMPORE PERILS.

The Liberal Christian thus illustrates the perils that come from extemporaneous speech: Gen. Matthews, at the Cincinnati Convention, hurried by the excitement of the crowd, said what he did not mean, and hastened to take back, about "the whole administration of the country being poisoned with corruption from head to foot."

But how often the pulpit sins in this respect! We wonder if Bro. Prime will blush to see it in print, that he declared to a full church in our hearing how the devils in hell were quaking over the payment of a church debt in Newburgh. We will surrender to his claim of better acquaintance with that under world than ourselves.

Philanthropists and reformers lie fearfully in public. An eloquent colonel declared lately to a temperance meeting, where we were obliged to listen to his blarney, that 8,000 ladies of high standing in Brooklyn were confirmed drunkards. This seems to be an enlargement of the exposed falsehood of 2,000 women of fashion in New York city applying for admission to the Binghamton Asylum, notoriously a male institution. We asked M. J. May, and others, at the time, whether, in their wide intercourse, they met with such multitudes of female inebriates in the higher classes. Mr. May had known but one. Dr. Wilbur, of the Syracuse Asylum declared the assertion to be absurd. Dr. Day, of Bingham laughed it away. Now, we would beg leave to suggest to these tremendously eloquent gentlemen that their incredible exaggerations hurt, not help, their cause. Sensible men come to doubt about the whole business. Reflecting people question the duty of going to meeting where falsehood is crammed down as truth. Hundreds never half listen, because they have been so often cheated. Who would want to treasure up what that Methodist minister said who made the walls of Babylon 800 miles high? Ephraim Peabody, of saintly memory, was more anxious to under than overrate, well knowing, he said, that a kindly imagination was certain to supply the deficiency—while making the cost of a national ship of the line 250,000,000 instead of thousands, would certainly tempt a reflecting mind to reject all the rest of the argument. This, certainly, is one of the perils of popular speaking which the press should be at work to cure in the bud. Public orators who play wanton with the truth should not receive endorsement. Less fervid appeals should be welcomed, which have a basis of fact. The community should be guarded from imposture by those newspapers that have so much to do with forming public opinion.

Book Notices.

THE CANADIAN MONTHLY FOR SEPTEMBER.—We are sorry we cannot say the Canadian Monthly improves as it grows older. The current number has no article of any great interest and importance. One understood to be by Professor Goldwin Smith on "Political struggles on Both Sides of the Lines," deals pretty severely with the Grant and Greeley, and denounces party spirit and party government in a very partisan fashion. But there is really nothing of any importance in what the Professor says, and whatever of argument may be in it does not call for any answer from any one, as the writer, apparently to save all trouble, has taken care to answer himself so thoroughly as to leave no occasion for any to come in and gather up the fragments.

By the last steamer from England Rev. John Sutherland a Gaelic-speaking minister arrived here. Mr. S. is commissioned by the Colonial Committee of the Free Church of Scotland. He preached an admirable Gaelic sermon in Chalmers' Church last Sabbath afternoon, to an audience of about 160. Mr. S. proceeded this week to P. E. Island where he will for some time assist Rev. Donald Macneil who, we regret to say, is still unable to preach on account of ill health.—Halifax Presbyterian.

Ecclesiastical.

TORONTO PRESBYTERY.

PROF. INGLIS'S CALL.

The Presbytery of Toronto met on Tuesday morning in Knox Church, there being present nineteen ministers and four elders. A call was submitted and read from the Reform Protestant (Dutch) Church on the Heights of Brooklyn, New York, addressed to Prof. Inglis, of the Toronto Presbytery, and offering him a salary of \$7,000 a year. In connection with this call it was found that two certified delegates from such Church were present, and wished to be heard in support of the call. Upon motion it was agreed to hear them. Mr. Theobald Sturges and Mr. William M. Morton were heard accordingly. Prof. Inglis was also heard, and declared that after due consideration he believed it to be his duty to accept the call. In connection also with this matter an extract minute of the Board of Management of Knox College, was read, by which it appeared that upon a vote being taken it was decided by eleven to six, that Prof. Inglis's resignation of his Professorship should be accepted. Under these circumstances, the Presbytery having deliberated on the subject, "while expressing their regret and disappointment in the prospect of Dr. Inglis's separation from the Canada Presbyterian Church yet agreed to offer no opposition to his acceptance of the call, and resolved to grant him the necessary Presbyterial certificate in order that his induction might take place in due form at his new church in Brooklyn. The Presbytery at the same time could not part from their esteemed brother, as a member of the Presbytery, without expressing their high estimation of his ability and gifts as a minister, and the deep sense of the important services that he had rendered to the church as minister at Hamilton for many years, and latterly as Professor in Knox College for some time, and their appreciation of the valuable counsel and aid which he had given in the Presbytery and the Church Courts, and generally in the business of the Church. The Presbytery consequently regretting the loss they had sustained in his removal, yet would follow him with their earnest prayers that the Lord might bestow his best blessing on himself and family, and also crown his labours with large success and with abundant fruits to the praise and glory of Christ's name. Upon motion made, it was agreed to appoint the Rev. William Gregg corresponding member of the Foreign Mission Committee. It was stated by the Clerk that since the last meeting of the Presbytery, he had learned of several students being within the bounds of Presbytery, and that he had assigned them subjects for disputation to be given at this meeting or some other part. The conduct of the Clerk in this matter was approved, and a committee was appointed to hear the students upon these subjects on the second of October, at ten o'clock a.m. Upon motion made, it was agreed to appoint the Rev. William Reid interim moderator of the Session of Cook's Church, and also that the matter for supplying the pulpit of that church be left with the Session, and with the Home Mission Committee conjointly. It was also agreed that the Clerk be instructed to correspond with the congregations within the bounds who were in arrears of stipend, calling their attention to said arrears, and the deliverances of the General Assembly there anent. It was decided that the next meeting of Presbytery should be in the usual place (Knox Church), on the first Tuesday in November, at eleven o'clock in the forenoon.

THE FUTURE OF PROTESTANTISM IN FRANCE.

(Translated from La Aurora).

(Concluded).

In fact, if there is anything certain, it is the constant progress of Protestantism in the world. Dazzling conversions, like those of some great Lords, some artists, some ritualist ministers, some romantic women, who find our mode of worship either too cold, or too simple, or too monotonous, do not absolutely change the general fact.

Like hidden leaven, evangelical principles raise in certain places, even the thick mass of the Greek Orthodox Church, and the Roman Catholic Church.

A publicist unusually sagacious, and who is not suspected in these matters, has very well discerned the ascending and conquering movement of evangelical principles and has described it in an admirable article, of which we quote the following part:—"The limits of the civilized world extend from day to day with a rapidity so marvellous that one can almost fix the period when all the earth yet uninhabited but capable of encouraging settlement and rewarding the labour of man, shall have found its master. This master, who shall he be? or, to hold to the question in hand, what shall be his Church? Will he adhere to Rome, or will he belong, under one name or other, to the great Protestant community? It suffices for answer to cast our eyes over the map of the world and observe with what sentiments, by what people, progress is made every day, constantly and happily. Of six men who, with hatchet and gun in hand, advance into the unexplored solitudes, establish their home, and by and by a city,—found there a family and by and by a State,—scarcely one belongs to the Roman Church, and most frequently, if he does not go away from it himself, he does not retain his children in connection with it. If you consider that the question here is not about the founding of societies quite new and condemned to a long infancy, but on the contrary about the rapid creation of civilized states, which arrive at manhood almost as soon as they come into existence, which, scarcely born, have their railways, their parliament, their industry, and very soon after, their navy and their army, which enter, in short, on the stage of the world in possession of all the means necessary for their preservation, their progress and their future influence,—how can you fail to perceive that the religious equilibrium of the old world tends to break up, and that no long time is required for its becoming prodigiously changed?"

Thus did Provost-Paradol express himself in 1859. What is this to say in relation to France? It is to say that the Evangelical minority of that country will find in the general progress of Protestantism, in the prosperity of Protestant nations, the point of support which it wants within itself. It will be able to raise its voice high and strong without appearing ridiculous and presumptuous. This remnant of the martyrs of the reformation, this feeble million of Reformed Frenchmen will not appear, after all, so despicable, when it is joined to that phalanx which counts almost one hundred and ten millions of Protestants and which increases every day.

We fetch another motive for confidence from the noble history of the Reformed Church. Commenced in 1619, in the Sorbonne, by the teaching of Doctor Lefebvre on the subject of justification by faith (from the Epistle to the

Romans,) developed at Meaux, under the high patronage of Bishop Briconnet, emboldened by the piercing voice of Luther which called forth echoes from the whole of western Christendom, organized by the genius more cool, more systematic, more profound, of Calvin, the Reform in the space of half a century conquered the best portion of the population of France. About 1661 Admiral Coligny presented to the queen-mother a list of more than 2150 organized churches ministered to by regular pastors, which demanded liberty of worship. "The fourth part of this kingdom is separated from the communion of the Church," wrote Chancellor Michel de L'Hospital, on the part of the King, to Pope Pius IV. "some days before the conference of Pisy." "When fourth part is composed of gentlemen and principal Burgesses of cities, and those of the common people who have seen the world and are exercised in arms so that the said separatists have no lack of force. Likewise, they have no lack of council, having with them more than three-fourths of the men of learning. They have no lack of money for conducting business, having with them a great part of the good and wealthy houses, as well of the nobility as of the common." The Cardinal de Sainte Croix went still further than the illustrious Chancellor. "The kingdom is half Huguenot," wrote he. Calvinism was almost the fashion. But the King and the Guises, the high clergy and the populace refused it their support, because it condemned their abominable manners and freed men from the yoke of the clergy. Hence the religious wars which put the kingdom within an inch of its destruction, and ruined it for a long time; hence the hideous massacres in spite of sworn faith; hence the unheard of executions; hence the exile, voluntary or forced, of thousands of Huguenots, who carried far away from their native country their talent, their industry, their heroic faith, their austerity of manners, their independence of spirit, their profound respect for the Word of God.

And yet the Reformed Church has survived the wars, the executions, the butcheries, the edicts of proscription, the booted missions, the gold boxes, the ravishments of women and children, the exile or death of its most faithful disciples, and even the apostasy of the lukewarm. It bowed long under the heavy burden of its cross; it covered under the violence of the storm; but it always got up again. Thrown for three centuries into the fire of a burning furnace, it has justified its bold device: "Flagrum non comburo, I burn without being consumed. It was enough for the eighteenth century to organize it anew by the heroic and intelligent activity of Antoine Court. "It has more influence at this day," said M. Guirat at the last Synod, "than it has had for a hundred years." It has conquered the right of citizenship in France. Its children occupy high posts in the Administration, in commerce, in industry, in the army, in the navy, in letters, in science, and the press. It has, we repeat it without insisting on it, the means necessary for its preservation and its extension. It has been able to gain the sympathies of all serious spirits, and to draw into its bosom some noble souls. It solicits fresh the public attention. Let it be better known and it will be better judged, in spite of its miseries, which it is not permitted even to the hand of a son to disguise. But let nothing be exaggerated. The rationalistic element is more strange to the Church, and less considerable than is commonly believed. It is, above all, an importation from Germany, and we may hope that its influence will be transitory. The old French liberalism was frankly supernaturalistic; the old French radicalism draws its inspiration from Hegel, Strauss and Baur. Its influence attaches rather to the character and the science of some of its representatives, than to the very deep convictions in the Reformed people. Let the day come for clear, precise, definitive explanations, and it will be seen if the great majority of the Huguenots do not pronounce for the faith of their fathers and retain the noble standard of the Church of the martyrs.

And so, to this question, Can Protestantism at this day fulfil its mission? can it weigh strongly on the future destinies of France? The signs of the times, as well as the history of the Reformed Church, permit us to reply: "Yes, it can, if it will, and if God permit."

POPISH INTOLERANCE.

I was passing a few days last week at Joliette, where, on Saturday last (17th inst.), the following occurred. As many will read this who are not familiar with the rural parts of this unprogressive Province, I will mention that Joliette, formerly called L'Industrie, is a town about 40 miles N. E. of Montreal, containing some 4,500 inhabitants, of whom 4,450 are French-Canadian Roman Catholics. Educational establishments of considerable size exist there, but wholly in charge of priests, friars and nuns, and well are the people taught the lessons that accord with the interests and assumptions of their ecclesiastical masters.

Amongst the families composing the small handful of those who have more confidence in the Bible than in the priests, are three French-Canadian converts, Messrs. Noel and Thomas Rondeau, and Mr. Lachance. The former are two of five brothers, who, with their father, mother, and four sisters, left the Church of Rome many years ago. The father is dead, but the sons have retained the firmest attachment to the religion of the Bible, and the principles of the glorious Reformation. They are men of the highest respectability, great intelligence and irreproachable lives. Some of them have personally labored to disseminate the Scriptures amongst their countrymen, and are animated with not a little of the spirit of the great Apostle of the Gentiles, who "had continual sorrow in his heart for his kinsmen according to the flesh."

The Messrs. Rondeau at Joliette are cabinet-makers, pursuing their calling with much assiduity, and against whom, in every social relationship, not an adverse word can be said. But they are staunch Protestants, and are neither ashamed nor afraid to avow their sentiments and maintain them against all comers. Many a discussion do they have in their houses and their workshops with enquiring neighbors, some of whom have seen enough of the world to learn the manifest inferiority of those communities that submit to priestly dominion. Mr. Thomas Rondeau, ever ready to give to every man who asks it "a reason of the hope that is in him," has been much encouraged of late at the desire evinced by some to become acquainted with the Protestant view of Divine truth, and he had often revolved in his mind how best to induce others to examine the matter for themselves. On Saturday, the market day, he attended market as usual, and thought of giving intimation to those he could reach, that he would be glad to speak with any one who would desire it. He accordingly asked a farmer to allow him to stand in his cart for a few minutes, as he had a brief announcement to make. Of course the farmer made no objection, and Mr. Rondeau got into the cart. He said to those around him, that he only wanted their attention for a few minutes; that they knew that for many years he had left the Church of Rome; that if he then had made a mistake, he was willing to be convinced of it,

and to return to their communion; that all he wanted was to know where the truth was, and to save his soul. As he was about to finish his announcement and to invite them to come at any time and discuss the questions at issue between them, the Clerk of the market, by name Desmarais, came noisily forward and ordered him to get down from the cart. Mr. Rondeau very decidedly told him that he had but a few words more to say to his friends around him, and as they were willing to hear, he should exercise his simple right, and finish what he had to say. The people here signified their wish that Mr. Rondeau should not be interrupted, and he told them that he would be glad to see either them or the priest, and that if they could convince him that the religion of the Pope was the religion of Jesus Christ, he would become a Roman Catholic to-morrow.

In the meantime the officious official Desmarais had brought another constable to the spot, who told Mr. Rondeau to get down, while he was saying what he intended to say, got down from the cart immediately. This would have been intolerable and indignity enough had Mr. Rondeau been left to pursue his way. Not so thought the two custodians of British law and liberty among the 4,150 Roman Catholic inhabitants of Joliette. They informed Mr. Rondeau that for his daring offence against the peace he must be incarcerated within the walls of the Joliette jail. Mr. Rondeau, after his first astonishment was over, very cheerfully submitted to the whims of the law, remarking that it was a matter of no small satisfaction that he personally would share the experience of the Apostles. He was accordingly locked up and confined with certain disorderly characters of the town. As the prison doors were shutting upon him, an English Protestant who had followed him, could not restrain his righteous indignation, and said to the officials, "Why don't you burn him and get rid of him, as was your wont in other days?"

Mr. Rondeau occupied his time while in jail with giving good advice to his fellow prisoners, and brought one man to tears who had been imprisoned for ill-treating his wife. In the meantime the constables were rather divided in opinion as to what should be done with their prisoner, now that they had got him; and from what I hear, they would very gladly be rid of him. At length, during the afternoon, matters became known, and so gross an injustice was it felt to return a man of Mr. Thomas Rondeau's known character and respectability in jail upon so frivolous an excuse, that a magistrate was found before whom the case might be brought, and the injured man liberated. He was accordingly brought from the jail before the magistrate, who received the official's deposition. Mr. Rondeau silently submitted to the parody of justice that was being enacted, and without saying one word received the sentence of ten shillings fine and twenty shillings expenses. The money, of course, was forthcoming, and a friend was in waiting to drive Mr. Rondeau to his home.

I had been absent from Joliette during the day, but returning in the evening, I passed it with Mr. Rondeau, according to previous appointment. Nothing could exceed his quiet cheerfulness, for there could be but the one conviction upon his mind, that he had been fined and imprisoned because of his attachment to the Gospel of Jesus Christ, the reception of which will none enable his countrymen to throw off the priestly yoke that now binds them. He rejoiced that "he had been counted worthy to suffer for His name."

It is right for me to say that, on the Monday following, I called upon the magistrate who had imposed the fine, and who received me most courteously. In his explanation of the occurrence, he told me that he had acted upon Desmarais' deposition, which was to the effect that Mr. Rondeau had been guilty of a breach of the peace, which deposition and the rules of the market I was at liberty to examine.

The ecclesiastical atmosphere that hangs so heavily over this Lower Province, in which Joliette is included, produce its appropriate fruit. I hear the magistrate was once a Protestant, but that he has succumbed to the influences surrounding him. Certainly there is danger to any man living in such an atmosphere as prevails in Joliette, where 4,450 out of its 4,500 inhabitants have been moulded to the will of priests and friars and nuns.

It is scarcely to be wondered at that a man so situated should have but very imperfect views of freedom and justice, especially when the case under examination affected one who dared to doubt and to affirm that neither the temporal nor the eternal interests of men were much furthered by the presence of priests and friars and nuns.

Joliette has the unenviable notoriety of having manifested, on several occasions, the same intolerant spirit towards those who refuse to bow to priestly rule. Some twenty-five years ago, two missionaries were only saved from drowning by a gentleman now dead, and from whom the town takes its present name, who boldly put himself between them and their intolerant pursuers, and gave them an asylum in his own house. No officious constables were then present to pressorve the peace and to prevent murder.

Again, some five years ago, a stall in the market, rented by a Protestant missionary, was broken into, and Bibles, Testaments and religious books to the value of eighty dollars, were torn to pieces or scattered in all directions. The clerk of the market was conveniently absent also on that occasion.

Last year the Rev. Mr. Chiquiquy visited the town, and gave addresses within the walls of the unfinished Protestant church. He was subjected to every kind of interference and insult, and had it not been for some of the Roman Catholics themselves, he would probably not have escaped with his life. Again no officious official was there to imprison the disturbers of the peace, nor was one of the many rioters brought to trial for their infamous and murderous attack upon a minister in a Protestant building.

Such are some of the dangers and intolerable indignities to which isolated Protestants are subjected in this priest-ridden Province, when they dare to exercise those liberties that are the birthright of every subject of the British Crown. Our Protestant brethren so situated look to us, living in more favorable circumstances, for sympathy and aid—aid that they may obtain for themselves and their children some spiritual and educational advantages.

I have alluded to the unfinished church in which Mr. Chiquiquy spoke last year. It is still unfinished and they will require an additional sum of £150 to put the building into a habitable condition. It is designed to provide a church, a school-room and a residence for a missionary. I would earnestly appeal on behalf of these isolated and aggrieved Protestants for funds to finish this building, and thus give the most appropriate answer to those who would gladly stamp out the very name of Protestants from the land. I would also ask the editors of those newspapers who are not afraid to speak the truth with regard to the evils of priestcraft, to give publicity to my letter.

Your obedient servant,

F. W. HAULTAIN.

P.S.—Contributions for the unfinished church may be sent to Col. Hamilton, Montreal.—Montreal "Witness," 30th August, 1872.

THE NEXT POPE.

The most likely successor to the present Pope is, says the *Giornale d'Italia* of Florence, Cardinal Antonio Maria Pambianco, of the order of St. Francis. He was born at Terranova, in Sicily, on the 14th of August, 1808, and was made cardinal by Pius IX. in the consistory of the 27th of September, 1861. He has always professed great veneration for Pope Sixtus V., whose life was his favourite study, and in whose cell he lived. One day, while in a reverie, he suddenly heard a knock at his door, and a voice told him he would be a cardinal. This announcement did not surprise him, he merely replied "Lo sapete," and he will, says the *Giornale*, doubtless by the same who he thinks that he has been elected Pope. Cardinal Pambianco once swore before Cavour's monument to Clement XIV. that he would restore the Order of the Jesuits to its former greatness; and this is said to be the great object of his life. He is the intimate friend of Father Beckx, the general of the order, but, like his model Sixtus V., he is excessively reserved, carefully concealing from every one his intentions for the future. He praises the syllabus, and defends the principle of infallibility with extraordinary skill and theological knowledge. As for Pius IX., he has thoroughly believed in the Cardinal since a young Italian girl prophesied some twenty years ago that the next Pope would be a monk of the Order of St. Francis. "Mystical," concludes the *Giornale*, "as Savonarola, Pambianco is the slave of a medieval Utopia which moves him to revive the Church of the thirteenth century; and the Society of Jesus, which does not believe in mysticism, regards him with anxiety, not quite knowing whether he is a friend or an enemy."

UNITED PRESBYTERIAN THEOLOGICAL HALL, SCOTLAND.

On the 18th of August the Rev. Dr. Cairns, Moderator of the United Presbyterian Church, delivered an address to the students of the Theological Hall in Upper Queen Street Hall. Dr. Cairns took for his subject the late meeting in Paris of the French Protestant Synod, to which he had been sent as representing the U. P. Church. In his opening remarks he stated that at the present time there were upwards of one million and a half of Protestants in France, which, although there were forty millions of Roman Catholics, was still a mighty force. It had, however, suffered unspcakably by the prevalence of rationalism in its midst, and accordingly its progress had been tending downwards. Generations after generations were greatly attached to rationalistic views, so much so that a distinguished minister told him that such was the influence of a succession of rationalistic ministers that he did not find himself at home even in his own pulpit. The people did not like the doctrines which were preached by that gentleman, and when electing members of Synod he was passed over simply because he did not belong to the liberal side. A great improvement, however, was now being made on this state of things, and he believed from the proceedings of the late Synod the tide was turning, as the rationalist party was in a decided minority. He then went on to give a description of the formation of the Synod and the customary forms of opening its proceedings. He then gave a resume of the proceedings of the body. After referring to a service on the evening previous to the opening of the Synod, which was held in a Protestant church near the Louvre, he stated that the Moderator of Synod was elected by ballot. On the third day of meeting, the question was raised as to the powers of the Synod, whether it was a consultative or legislative. The holders of orthodox doctrine maintained the latter side of the question, while the other side of the House supported the former. After alluding to a number of points which were discussed at great length at the Synod, Dr. Cairns said that he was perfectly astonished to see one resolution carried unanimously, and that was the principle of the separation of the Church from the State. In addressing the Assembly he had taken the opportunity of touching upon the point, but at that time he was afraid of touching upon their susceptibilities. He was glad to say that the orthodox party was in the majority and carried their entire programme.

OTTAWA LADIES' COLLEGE.

The formal opening of the Protestant Ladies' College on Queen Street took place on Wednesday afternoon before the largest and most influential gathering of citizens we have ever seen assembled on any like occasion. The College has been recently completed, at a total cost, including grounds, of over \$47,000, and besides being a very handsome and commodious building, it is well located. It is the only institution of the kind in Central Canada, and we have no doubt will be a permanent monument to the energy and enterprise of the gentlemen who were instrumental in its organization, while it is certainly a credit to the capital of the Dominion.

The chair was occupied by E. B. Eddy, Esq., M.P.P., President of the Board of Managers, and the proceedings were opened with singing and prayer. The Chairman read a length and very able opening address. He expressed his great satisfaction at the successful and gratifying result of the undertaking. Ottawa could now boast of a first-class Protestant Educational Institution for ladies. He had no doubt that the support it would obtain would be so liberal that the building would require enlargement at no far distant day. He spoke in very complimentary terms of the untiring energy and zeal displayed by the Rev. Mr. Moore, the Secretary of the Board, and concluded by referring to the first meeting that led to the formation of a Joint Stock Company.

The Rev. John Laing, Principal, followed in an able review on the education of females, their standing in society and influence in the world. He expressed himself much pleased with the favorable auspices under which the institution had been opened, and doubted not that it would prosper under God's care.

Speeches were also given by John Rochester, Esq., M.P., Dr. Sweetland, Dr. Grant, and Messrs. J. G. Robinson, Thorburn (Principal of the High School), E. M. Gilturray and the Rev. J. B. Aylesworth.—Ottawa Times.

It is stated that Universalism has declined about one-third in the number of its ministers in the United States during the last ten years, and that in Massachusetts and New England, they have fewer ministers than they had in 1840 or 1850; they advanced a little from 1840 to 1850, but have since fallen below where they were in 1840.

The Marquis of Lorne, according to a letter addressed by Mr. Thain Davidson to the *Christian Record*, has not in any sense backed out of a promise to take part in the evangelistic services in the Agricultural Hall. We are exceedingly glad to hear it; the more especially as the paragraph inserted by his lordship's authority in the *Times* and the other morning papers certainly conveyed the opposite impression. Mr. Davidson entertains the hope that by-and-by Lord Lorne may be able, as he is well competent to do, to preside at one of the meetings, and offer a few words of Christian exhortation.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

SEPT. 15.

Jesus Betrayed.—Matt. xxvi. 47-50.

Parallel passages, Mark xiv. 43-52; Luke xvii. 47-53; John xviii. 2-12.

Prove the Evil of Scolding. Repeat Psalm 116. 9-12; Proverbs 28. 25; Shorter Catechism 92.

VERSE 47.

How did Judas know that Jesus was in Gethsemane? "Jesus oftentimes resorted thither with his disciples," John xviii. 2. How did they find the place so readily at midnight? It was full moon at the Passover, and besides, as the garden might be dark with shadows, they brought lanterns and torches, John xviii. 3. Who sent the multitude with swords, &c.? The priests, scribes and elders (Mark xiv. 43) constituted the chief council of the Jews. Who carried swords? Probably the soldiers. Who carried staves, or clubs? Probably the servants; but swords were worn at this time by other than soldiers; we find Peter having one. Who else was there besides soldiers and servants? Some members of the council, Luke xxii. 52. They were so anxious for his apprehension that they came themselves to see him taken. Why is Judas named here as one of the twelve? To mark the greatness of his crime. Had it been a stranger who for thirty pieces of silver had sold him, the sin had been less.

Lesson.—Ingratitude is to be measured by the mercies we have received. "I have nourished and brought up children, and they have rebelled against me," Isa. i. 2. We have received God's unspeakable gift, Christ Jesus, and if we are unthankful it will be the greatest sin.

VER. 48-50.

How were the band to know Jesus? From John's gospel we learn that Jesus did not wait for Judas, but came out to meet him, asked the people, Whom seek ye? and told them he was Jesus, and that they all went backward and fell to the ground, John xviii. 4-9. This showed that Jesus gave himself up to death freely. How does Judas address Judas? Hail! was a common salutation in those days, of the same nature as our "Good morning." Jesus addressed his disciples in the same way, Matt. xxviii. 9. It is elsewhere translated Farewell, and God-speed. How did Jesus address Judas? In Luke's gospel we read that Jesus said, "Judas, betrayest thou the Son of man with a kiss?" Luke xxii. 48. How did they treat Jesus? We learn from John's gospel that the band and captains and officers bound him.

Lessons. 1. The baseness of Judas. He not only betrays Jesus, but betrays in the very act of kissing him as if he were a friend. His heart must have been like a stone if he did not feel our Lord's question, "Betrayest thou the Son of man with a kiss?"

2. The patience of Jesus. He says, "Friend, wherefore art thou come?" "Learn of me, for I am meek and lowly." "When he suffered he threatened not," 2 Cor. x. 1.

VER. 51, 52.

Who was it that drew the sword? Simon Peter, John xviii. 10. Whom did he wound? Malchus, John xviii. 10. None of the band knew who wounded Malchus, otherwise they would have secured him when he stood in the hall afterwards. How came he only to cut off his ear? Peter was evidently aiming a blow at his head. What did Jesus do to the servant? They were binding Jesus at the time, but he freed his hand and healed him, Luke xxii. 51. How did he rebuke Peter? v. 52. The meaning is that Christ and his holy cause are not to be defended by the sword. "The weapons of our warfare are not carnal but spiritual."

Lessons. 1. Watch your temper. Even love and zeal do not excuse violence. "Be not hasty," Eccl. vii. 9. "Cease from anger," Ps. lxxvii. 8.

2. The mercy of Christ. He cures one who is aiding in his apprehension. He gives himself for his enemies, Rom. v. 7-10.

VER. 53, 51.

How might Jesus have been rescued? What is a legion? It numbered about 6000, equal to six regiments of our army. Why did Jesus not pray for help? v. 54. What Scripture is meant? The prediction of his death, Isa. liii. He says, "The cup which my Father hath given me, shall I not drink it?" John xviii. 11.

Lessons. 1. Our highest duty is to do the will of God. We must never seek ease or safety at the expense of duty. It was God's will that Jesus should die, and He came not to do his own will but the will of Him who sent him.

2. How the Scriptures are fulfilled. By trusting and obeying God.

VER. 55, 56.

How does Jesus show that he felt the shame of being bound? "Are ye come

out as against a thief (or robber)?" How does he assert his innocence? He taught in the temple; this was all his crime. Where was all this predicted? Isa. liii. What became of the disciples?

Lessons. 1. Jesus understands all our feelings, for he was a man like ourselves. He knew what pain and shame were, Heb. ii. 17, 18.

2. The best of men are men at the best. Peter who had just been fighting for Jesus fled. John fled, who had him on his bosom. We need grace to maintain our fidelity to Jesus. "My grace is sufficient for thee, for my strength is made perfect in weakness," 2 Cor. xii. 9.

Our Young Folks.

TOO LATE.

"Late again, Arthur!" "I thought it was earlier than it is, father."

"You might know the time if you like, Arthur. I think it is a very bad sign that you are nearly always late. Almost every morning we have either to keep breakfast waiting or to begin without you. You have formed a very bad habit, and the sooner you break yourself of it the better. You will never get on in the world without punctuality. Besides, time is a good deal too precious to be lost as you so often lose it."

Arthur coloured, and hung his head. "It is very disagreeable to be scolded as soon as I am up in the morning," he thought.

He should have remembered that it was entirely his own fault. If he had come down at the proper time, only kind and pleasant words would have been spoken to him.

It was a pity for Arthur that his father's reproof made him no better.

After breakfast he did not at once prepare for school as he ought to have done.

"Is it not nearly nine o'clock, Arthur?" inquired his mother.

"Oh, no, mother. It is not much more than half-past eight."

"But the time will soon pass. Do not get late again, Arthur."

"No mamma, I will not. But indeed there is plenty of time."

Arthur went into the garden and began pulling up some weeds.

This occupied him for ten minutes.

Then he suddenly remembered that he did not know his lessons quite perfectly.

"I must get my books and look over them," he said to himself.

He found that he had more to do to his lessons than he thought.

While he was still looking at them he heard the first stroke of the clock.

"Nine o'clock! How tiresome it is, to be sure!" cried Arthur, as he caught up his cap, and ran down the street as fast as he could.

"Perhaps I shall manage to get in before the boys have entered, and the door is shut," he thought.

He ran until he was hot and breathless. When he reached the school he found that the door was shut, and once more he was just too late.

He felt very vexed, and the more so because he felt he had only himself to blame.

"I need not have gone into the garden to pull up those weeds, and if I had not done so, I should have been in time," he thought.

He entered the schoolroom, looking, as he felt, quite ashamed.

"Arthur Vanstone, late again! You will lose two marks, and also your place in the class. Go to the bottom, sir. You are nearly always late. You do not deserve to retain your place. I do not believe but that you could prevent it if you chose. No boy should be unpunctual if he wants to keep the respect of other people, and do any good in the world."

Arthur felt so sorry, that he made up his mind to turn over a new leaf.

"I will get up earlier to-morrow morning and be in time for both breakfast and school," he said.

And for that one day he kept his word.

But on the next day he got late again.

"What a foolish boy you are!" said his mother. "I should not wonder if you were to get late on Thursday."

"There is no fear of that," said Arthur.

On Thursday something was going to happen to which Arthur had looked forward with great delight. All the boys in these school were to taken for an excursion to the sea-side.

They were to have dinner on the sands and tea in an old castle, and several games were to be played. Also the boys were to bathe in the sea, and be taken out into a boat. Altogether they expected a grand day, so of course Arthur did not mean to be too late then.

On Wednesday evening the master spoke to the boys about it.

"Now boys, the train will start at ten minutes after eight, but you had better be at the station by eight. If any of you are late you know you will be left behind, for the train does not wait for unpunctual people."

When Arthur got home he asked to be called at six o'clock.

"Very well," said his father; "I shall call you once at six o'clock, and be sure that you are awake, you have only yourself to depend upon."

"All right, father, I shall get up in time."

"Breakfast will be ready by seven," and said his mother. "That will give you plenty of time to be at the station as soon as the other boys are. But I give you notice, Arthur, that if you are late, and cannot find your hat or gloves at the last minute, I shall not help you. Both your father and I wish to break you of the habit of getting behind."

Arthur smiled.

"You will see that I am not too late to-morrow," said he.

"You had better do all you can to-night," said his father.

"And go to bed early," said his mother.

"But if I get up at six in the morning I shall have plenty of time," said Arthur.

His father shook his head. He felt almost sure that Arthur would be too late.

The next morning, exactly at six, Arthur was called.

"Get up at once," said his father.

"If you do not, you will perhaps go to sleep again."

Arthur got out of bed in a very few minutes. He did not find it all difficult to awake, for the thought of the day's excursion was quite enough to banish sleep.

Breakfast was ready at seven, as his mother had promised.

After breakfast Arthur remembered several things that he had to do. He was especially anxious to dress well on that day.

"All the boys will look nice," said he, "so I should like my hair to curl a little."

He spent some time in brushing it.

"Arthur look at the clock," said his mother.

"All right, mamma. It will not take me many minutes to run to the station. Can you give me change for a shilling?—I think it will be well for me to have some change."

"I cannot."

"I must get it somewhere, then."

Arthur's father wished his mother not to say anything more about the time, but to let him think for himself.

Presently he came in. It was almost eight o'clock then.

"Good bye, mamma. Good bye, father; I am off now."

He waited in the street to tell a boy whom he knew where he was going. Then he went on past a church and looked at the clock. It was eight minutes after eight!

Arthur felt alarmed, and ran as fast as he could. But it was a great distance to go in two minutes. He ran into the station, and found the door locked. Then he ran outside and round through the gate. The train, laden with happy children's faces was just moving off.

"Oh, stop! I am going," said the porter. "Why did you not come in time?"

Several boys looking from the carriage-windows saw Arthur, and waved their hands.

He went sorrowfully from the platform, and in the first lonely place that he came to he sat down and cried.

Was it not a pity that he should miss in that way the pleasure which the other boys enjoyed?

But it was perhaps the last time he ever got too late, if he could possibly help it.

The sleeping serpent crouched in a coil signified at once, infinity and nothingness.—Hugo.

It is necessary that those who love God should be alone with him at times. "Go forth," says God to Ezekiel, "into the field, and there will I talk with thee."

We may be engaged in the work of the Lord as well with the spade or a plough in our hand, as a Bible; on our knees a rubbing a floor, as on our knees in attitude and act of prayer.

The greatest wrong you can do to God is to doubt his love. It is right to cherish great self-distrust—to realize your weakness and helplessness; but do not stop here. Confide as much more in God as you hope less from yourself.—Madam Guyon.

Prayer is of no avail unless the soul be in earnest with God. Observe that small but sweetly melodious bird, the lark, which keeps longer on the wing than most others, how, when he tires, he drops a little, and then rises with redoubled effort, determined to sing out his song. Thus the praying soul pursues its devotions before the Lord.

Temperance.

A GLASS OF BRANDY.

"Can't hurt anybody! Why, I know a person—yonder he is now—on high 'change, a specimen of manly beauty, a portly six-footer. He has the bearing of a prince; he is one of our merchant princes. His face wears the hue of health, and now, at the age of fifty odd, he has the quick elastic step of our young men of twenty-five, and none more full of wit and mirth than he, and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper, and plenty of champagne; and more than that, he was never known to be drunk. So here is a living exemplar and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effects of a temperate use of liquors."

Now it so happened that this specimen of safe brandy drinking was a relation of ours. He died in a year or two after that with chronic diarrhoea, a common end of those who are never drunk or never out of liquor. He left his widow a splendid mansion up-town and a clear fortune to each of his children; for he has ships on every sea, and credit at every counter, but which he never had occasion to use. For months before he died—he was a year in dying—he could eat nothing without distress, and at death the whole alimentary canal was a mass of disease; in the midst of his millions he died of inanition. This is not the half, reader. He had been a steady drinker, a daily drinker, for twenty-eight years. He left a legacy to his children, which he did not mention. Scrofula had been eating up one daughter for the last fifteen years; another is in the mad-house; the third and fourth were of unearthly beauty. There was a kind of grandeur in that beauty, but they blighted, and paled, and faded, into heaven we trust, in their sweetest teens. Another is tottering on the verge of the grave, and only one of them is left with all the senses, and each of them is weak as water.—Hall's Journal of Health.

WINE DRINKING IN CALIFORNIA.

The advocates of wine drinking often refer to the benefit resulting from the use of the light wines of this country and Europe. The following is from the Pacific, a journal published in Sonoma county, California:—

"Nearly the whole crop is turned into wine. The effect of this wine-making is beginning to tell disastrously on large numbers of those engaged in it. They are not often drunk, so as to stagger in the street, but are becoming habitually boozey not like a constant brandy tippler, showing it by increased talkativeness, but rather the opposite, except when extra potions are taken, so that the habitual wine drinker in California becomes a rather slow, careless, unenterprising and unintellectual creature. With this he loses moral and religious interest. He lives along, steadily employed perhaps in some kind of work, but his life is more or less a boozey life, with all the finer moral and rationally emotional nature dulled. Finally, wine is not strong enough, and brandy is substituted, and the man becomes a drunkard. This wine making is becoming the very curse of California, and Sonoma county is liable to be most involved in that curse."

He who would reproach an author for obscurity should look into his own mind to see whether it is clear there. In the dusk the plainest writing is illegible.

Praying unto God without communion is like talking to a man who neither gives an answer nor a smile, nor yet a look. You would soon be weary of such converse, and avoid such company; and no people find a heart to pray who feel no fellowship with God.—Berridge.

Christ is the purifier of the heart. He who walks in constant fellowship with Jesus hath the clean heart and the holy life; and an active, prayerful, loving mind, teeming with busy plans of usefulness and swarming out into deeds of daily beneficence, is a hive of blessings, not only to its possessor, but to all who partake of its stores.—Cuyler.

Every person's feelings have a front-door and a side-door by which they may be entered. The front-door is on the street. Some keep it always open; some keep it latched, some locked, some bolted, with a chain that will let you peep in, and not get in; and some nail it up so that nothing can pass its threshold. This front-door leads into a passage which opens into an ante-room, and this into the interior apartments. The side-door opens at once into the sacred chambers. There is almost always, at least one key to this side-door. This is carried for years hidden in a mother's bosom. Fathers, brothers, sisters, and friends, often, but by no means universally, have duplicates of it. The wedding ring conveys a right to one; alas, if none is given with it!—Autocrat of the Breakfast-Table.

Scientific and Useful.

NO STANDING LIQUID IN THE SICK ROOM.

In a sick room there should be no standing liquid, not even the purest cold water. The tainted atmosphere is sure to settle upon its surface, which, if not drunk, is evaporated, mingled with the air, and taken into the lungs to be incorporated with the blood. Everything perishable by evaporation should be removed from the room, as food and fruits, as the air is contaminated by their exhalations.

NEW HOUSES AND SICKNESS.

Dr. Hall notes the fact that many persons sicken and die after moving into new houses; others after sleeping in somebody's "spare room;" and traces the cause to poison in the paper on the wall. In one case four children in one family sickened and died one after another; and it was found that the paper on the wall contained three grains of arsenic to every square foot. Curtains, carpets, and wall paper having a green color, should be avoided.

TEA AND THE LUNGS.

Dr. Stgeron, an eminent European savant, has found in the air exhaled from the lungs of tea drinker—a large number of microscopic globules of a poisonous narcotic oil, which explains, he says, why tea makes nervous people coughly. He might have added, according to another high authority, consumptive, for it is claimed that weak people who indulge regularly in this beverage ultimately weaken their lungs, so they ever so strong at first.

HEAVY SUPPERS.

Supper should be taken about dark, and when the nights are short, about sundown. This will allow sufficient time for the food to digest before retiring. The stomach should have rest at night, as well as the other organs of the body. Heavy suppers distend the stomach, impede the respiration, oppress the brain, cause disturbed sleep, horrid dreams, night-mare, and in many cases sudden death.

HOW TO QUIT TOBACCO.

The best thing to hold in the mouth is a mouthful of cold water, renewed every few minutes. It will take away the craving for tobacco quicker than anything else, and is wholly unobjectionable. A pine stick is the best of anything to chew, but the objection to that, and to anything that is chewed, is that it over-exercises and weakens the salivary glands. In quitting the use of tobacco, quit at once, and do not attempt to leave off gradually.—Herald of Health.

SPINE COMPLAINT.

It is asserted by those who should know the facts, that in Ireland and other countries where milk-pails, &c., are continually carried on the head, no such ailment as spine complaint is to be found! And there is yet another very important point in rearing children, often neglected for want of thought—viz., teach them to go to sleep in a proper and healthy attitude. The head should be but little raised; the chin on the pillow, not bent down on the chest; the mouth shut, and, above all, the back-bone stretched straight; or, if at all bent, bent into a hollow curve, like a horse's back, instead of into a round curve like the pig's.—O. B. in English Mechanic.

THE STARS.

For convenience of description, the stars visible to the naked eyes are divided by astronomers into six classes, called six magnitudes. Those which are only visible by the aid of telescopes, are said to be of the seventh to the twelfth magnitude. Argelander prepared a splendid series of charts showing the positions of the stars of the northern heavens, visible in our latitude, and representing 321,000 stars of the first nine orders. Mr. Proctor has produced one large map of all these stars 180 times as many as can be seen with the naked eye on the darkest and clearest night. This map these thirty myriads of stars are now for the first time presented to the eye at a single view.

USE OF FRUIT.

Instead of standing in fear of a generous consumption of ripe fruit, one should regard it as decidedly conducive to health. The very diseases, says the Country Gentleman, commonly assumed to have their origin in the free use of all kind of berries, apples, peaches, cherries, pears, and melons, have been quite as prevalent, if not equally destructive, in seasons of scarcity. There are so many erroneous notions entertained of the bad effect of fruit that it is quite time a counteracting impression should be pronounced, having its foundation in common sense and based on the common observation of the intelligent. No one ever lived longer, or freer from the attacks of disease, by discarding the delicious fruits of our country. On the contrary, they are very essential to the preservation of health, and are therefore given to us at the time when the condition of the body, operated upon by deteriorating causes not always comprehended, requires their grateful, renovating influences. Unripe fruit may cause illness, but fresh, ripe fruit is always healthful.

Scotland.

ARGYLLSHIRE.

A boy named Neil Macdonald was lately drowned at Tobermory.

The annual competition of the Argyll and Bute Artillery Volunteers took place at Lochgilphead on the 6th inst. Lieut. Colonel the Marquis of Lorne and the Princess Louise were among those present. A large number of Prizes were offered, for which there were exciting competitions.

On the 6th ult., while a quarryman named Alexander Ferguson, residing in Shore street, Campbelltown was engaged working in the quarry which is known by the name of "The Point Quarry," situated at Killdalloch, a large boulder fell on him, breaking his two legs, and injuring him so severely that he died in a few hours.

AYRSHIRE.

The best household coal in Ayr is now sold at 17s. per ton, as against 9s. at the same time last year.

On the 5th ult., a woman named Mrs. Bailey, was knocked down in the village of Monkton, near Ayr, by a runaway horse, and killed.

DEATHS.—At Girvan, on the 1st ult., Gilbert Law, tailor, aged 52 years. At Coral Glen, Maybole, on the 1st ult., Agnes Skillean, aged 87 years, relict of John Murray.

WALLACE'S SWORD.—The Countess of Loudoun recently arrived at Kilmarnock from England, on her way to Loudoun Castle. The Countess brought with her from England the sword of Wallace. This sword has been preserved at Loudoun Castle from the death of Wallace until five years back, when it was removed by the late Marquis of Hastings to his seat in Leicestershire. On the death of the Marquis in 1868 it passed into the possession of the present Countess. The mother of Wallace was a daughter of Loudoun, and on the death of his uncle, Sir Reginald Crawford of Loudoun (hanged by the English at Ayr), Wallace had the custody of his only daughter, Susannah Crawford of Loudoun, who married a son of Sir Neil Campbell of Argyll, and was ancestress of the present Countess of Loudoun, the hereditary custodian of the sword of William Wallace.

BERWICKSHIRE.

On the 8th inst. a fire broke out at New Mills, on the banks of the Whitadder, about three miles from Berwick, and completely gutted the building.

The annual meeting of the parochial choir of Northumberland, in the diocese of Durham, was held in the parish church of Berwick on the 6th inst.

On the 9th inst. a man named Alexander Barber, aged 56 years, belonging to Cockenzie, and son aged 14 years were drowned not far from Berwick harbour by the upsetting of a boat.

Mrs. Mitchell, of Stow, has presented the Earlston Volunteers with a handsome case of silver plate to be competed for in place of the silver cup won last year by Corporal John Wallace.

CLACKMANNANSHIRE.

On the 7th inst., a woman named Anne Cross, while working in the fields in the vicinity of Coalsnaughton, was struck by lightning and killed.

The workpeople at the Alva factories now receive a full hour for meals, without any reduction of wages.

WEST FREE CHURCH, ALLOA.—On Sabbath last the Rev. W. Arnot of Edinburgh, preached in this church, (Rev. Mr. Elder's) when special collections were made with the view to reduce a debt of about £260, which rests on the church and manse, the property of the congregation. The collection amounted to £130.

DUMFRIESSHIRE.

Foot and mouth disease is making extraordinary progress in this county. From the 5th till 12th inst., the enormous number of 117 new outbreaks have been reported by the Inspector.

The operative shoemaker having memorialized their employers for higher wages, the principal masters in town complied with the demand of the men, and the others, three or four in number, are expected to give in their adherence. The rise obtained is, on men's work, from 1s. 8d. to 1s. 6d.; on ladies' work, 9d.; on boys' and girls' work, 6d.; jobbing in equal proportion.

EDINBURGH.

The 6th inst., was the 28th anniversary of the Duke of Edinburgh's birthday.

The Earl of Shaftesbury, with his

daughters, are at present guests of Mr. John Burns at Castle Wyndness.

A marriage is arranged to take place between Miss Rachel Bruce, second daughter of the Right Hon. H. A. Bruce, and Mr. Augustus Vernon Harcourt, eldest son of Admiral Vernon Harcourt.

The cork manufactory of Dalgleish & Son, South Back of Canongate, was burned to the ground on the 13th inst. Nearly the whole of the stock and machinery were destroyed, and the loss is estimated at £8,000, exclusive of the value of the building.

After an absence of eleven years Her Majesty the Queen arrived in Edinburgh on the 14th ult., on a three days' visit, and took up her residence at Holyrood Palace. There was a large turnout of people to witness her Majesty's arrival, and the royal visitor was cordially greeted on her way to the Palace, as well as in a drive through the city which she took in the afternoon. Her Majesty is accompanied by the Prince Leopold and Princess Beatrice.

At a meeting of the Commission of the General Assembly of the Free Church of Scotland, held in Edinburgh on the 14th inst., the Committee on National Education were instructed to prepare, after complete consideration—in consultation with the ordinary Education Committee, and, so far as related to the Free Church education scheme, in concert with them—a full report upon the effects of the Education Act, recently passed, and upon the course of duty to which its provisions should lead the Church.

COLONEL R. S. SETON.—This fine old soldier and citizen died on the 11th inst., in his house in Windsor Street. Col. Seton was the son of an East Lothian farmer, and went, when quite a lad, to India, joining that splendid service, the Indian Horse Artillery. He served with distinction in the first Burmese war, and commanded the Artillery in the affair of Coorg. He was long Chairman of the Edinburgh Military Academy, and wrote an able and ingenious essay on the theory and practice of Shrapnel shells. He was an immense reader and buyer of books—his houses here and in North Berwick were overrun with them, and the latter with old china also. He was a multifarious, steady reader—browsing among his books like and old war horse in a field of clover. He was found dead in bed—a fit close to his strenuous early and middle life and his tranquil old age.

NATIONALITY OF SCOTTISH REGIMENTS.—A return just laid before Parliament gives the nationality of the various officers in the different regiments of British army. There are altogether 5932 English officers, 809 Scotch, and 1711 Irish. In none of the regiments do the Scotch officers show a preponderance save in Highland regiments. The greatest proportion of Scotch officers is in the 79th or Cameron Highlanders, which has 26 Scotch to 8 English and 7 Irish officers. The 92d or Gordon Highlanders, the 42d or Royal Highlanders, and the 78th Highlanders have each 19 Scotch officers. The 42d has 15 English and 4 Irish officers, while the 92d has 12 English and 5 Irish officers, and the 78th Highlanders has 10 English and 10 Irish officers. Of the Household Cavalry, in the 1st and 2d Life Guards, and Royal Horse Guards, there are only 11 Scotch officers, to 65 English and 15 Irish. In the Cavalry of the Line, there are only 81 Scotch officers, to 605 English and 161 Irish. In the Royal Artillery there are 104 Scotch, to 1083 English and 196 Irish officers. In the Royal Engineers there are 52 Scotch, to 424 English and 184 Irish.

FORFARSHIRE.

The tenth pier of the new Tay Bridge has been successfully lowered into its place.

The Duke of Edinburgh arrived at Invermark Lodge, on the 10th ult., on a visit to the Earl of Dalhousie.

Two fishermen, named David Napier, St. Cyrus, and David McLean, Bervie, were drowned on the 10th ult., off Montrose, by the sinking of a fishing boat.

A letter has been received from the Rev. Peter Morton, probationer, Glasgow, intimating his declination of a call to Princess Street United Presbyterian Church, Arbroath.

In connection with the proposed improvements of Arbroath harbor, with the view of the construction of a new wet dock, for which a loan of £20,000 has been got from Government, tenders for the erection of the north-west wall of the new harbor have been received.

The work of restoring the Old Tower, Dundee, which it was estimated would cost £5,000, will likely be interrupted if further subscriptions are not obtained. Almost two-thirds of the tower has been renovated, and the work has given universal satisfaction, but a great deal of carving and other expensive work remains to be executed in connection with the portion unfinished. At a meeting of

subscribers, it was resolved to appeal for further subscriptions, and to stop the work if none were obtained within a month.

PFESHIRE.

Dean Stanley is at present the guest of the Earl of Elgin, at Broomhall House, near Dunfermele.

The salmon fishings belonging to the city of St. Andrews have been re-let to Mr. Speedie, Perth, at an annual rent of £109 for a period of seven years.

A seaman named Henry Burden died on the 8th inst., at Burntisland, from the effects of falling into the hold of a vessel during the previous afternoon.

A bazaar has been held in Anstruther, with the object of clearing off the debt incurred in the erection of the new Town Hall, at which the sum realised was found to amount to near £700, including a donation of £10 received from a Scotch gentleman resident in London.

Mr. Henderson, of the Anstruther F. C. School, has received from Mr. Stephen Williamson, of Copley, Cheshire, the sum of £100, to be given to pupils intending to go to the University, and for the purpose of encouraging others to aim at a higher standard of education. Mr. Williamson has promised to distribute £10 annually among the best pupils in the higher classes.

For several months past the ploughmen in Fifo have been holding meetings, forming themselves into a union, and agitating for an advance of their wages and a reduction of their hours of labor. At present many have engaged themselves for another year, without any restriction being made as to hours, and at wages from £1, to £1 10s., and £3 per annum above those of last year, with their usual perquisites.

GLASGOW.

The Rev. Dr. H. S. Paterson, of Free St. Mark's Church, has accepted a call to Belgrave Church, London.

On the 11th inst., a man named Jas. Floekhart, aged 40 years, and residing at 14 Florence street, was drowned while bathing near Rutherglen Bridge.

A man, who gave the name of Henry Dudley, was lately found lying across the rails of the North British Railway, at the north end of Cowairs tunnel, with his right leg broken. He died in Glasgow Royal Infirmary.

For the first time in the West of Scotland, and for the second time in Scotland as a whole, votes were taken by ballot on the 18th ult. The occasion was the election of Commissioners of Police for the burgh of Patrick, near Glasgow.

The Marriage of Mr. Henry Glassford Bell, advocate, LL.D., Sheriff of Lanarkshire, with Miss Marian Sandeman, daughter of the late Mr. David Sandeman, Glasgow, was celebrated on the 14th ult., at Holy Trinity Church, Brompton.

A severe thunderstorm burst over Glasgow on the 7th ult. Thirteen men, who had been taking shelter under a vessel in course of construction in the building-yard of the London and Glasgow Engineering Company, Govan, were struck by the lightning, and four of them were rather severely injured.

THE REV. DR. BURNS.—At a meeting of numerous members of the High Church (the cathedral) congregation, held on the 9th ult., Mr. Andrew Scott, chairman of the committee of subscribers, presented to their esteemed pastor, the Rev. George Stewart Burns, D. D., on the occasion of his marriage, a testimonial of their kind feelings, and in appreciation also of his pulpit ministrations, and his other parochial services. The gift consisted of an elegant epergne, and at the same time Mrs. Burns, who has been long distinguished for her valuable services in the parish, was presented with a splendid necklace.

LINLITHGOWSHIRE.

The Rev. Pearson M. A. Muir, late of Catrine has been inducted to the parish of Polmont, in the Presbytery of Linlithgow, in room of the late Rev. John Kerr.

On the occasion of his induction to the parish of Queensferry, the Rev. John Whyte was recently presented by the ladies and friends of the congregation with pulpit gown, cassock, Bible, and Psalm-book, and also with bands and band-cases from the Sabbath scholars.

The Linlithgow Town Council have agreed to petition the Sheriff to have the burghal and landward parts of the parish joined, with the view of having certain of the burgh assessments, and especially those for registration purposes, collected along with the poor-rates of the landward part of the parish.

At a meeting of working-men's wives held in Co'nness on the 9th inst., it was resolved that none of those present should buy meat until it has been reduced from 1s. 2d., 1s., and 10d. per

lb. for the different qualities, to 10d., 8d., and 7d. The wives then marched in procession, four deep, through the streets, manifesting by voice and gesture much excitement.

LANARKSHIRE.

A boy of eight years, named James Henry, son of a laborer residing at Haddington, was drowned in the Clyde on the 5th ult.

Robert Pender, residing at Sunnyside, Cambridge, a guard on the North British Railway, was killed near Stepps station on the 5th ult.

A lad named David Gibb was, on the 7th ult. drowned while bathing in the Garrigill Burn, near Overton, in the Wishaw district.

A number of men connected with one of the rolling mills at the Glasgow Malleable Iron Works, Motherwell, have struck for an advance of 1s. per shift.

Alexander Boyd, 21 years of age, belonging to Coatbridge, was drowned in the Monkland Canal Basin, St. Rollox, Glasgow, on the 9th ult., having fallen into the water while moving a barge.

On the 8th ult., a lad named James McManus, residing with his father, a laborer, in Bechee street, Hamilton, was almost instantly killed while at work in Ferniegair Colliery by a stone weighing 10 cwt. falling on him from the roof.

At the Lochnair Ironstone Open-cast, near Carluke, on the 8th ult., shortly after the men had commenced work, a slip of clay came away suddenly from the working, and fell upon John Connolly, laborer, residing in High street, Lanark, killing him instantly.

At a late meeting of the Bothwell Parochial Board it was agreed to elect Mr. W. J. Easton (factor for the Countess of Home) as chairman, in room of Col. Hozier, resigned; to appoint Dr. McGown, Bellshill, as medical officer for Newarthill, and to reduce the parochial assessment.

PEEBLES SHIRE.

MR. WILLIAM SANDERSON, Innerleithen, was, on the 26th ult., presented with the thanks of the Dewdrop Lodge, I. O. G. T., written in illuminated style, and also with a Bible &c.

The shooting of the Peeblesshire Corps of Rifle Volunteers for the county cup came off at Soonhope range, and the honor of the day fell to the third (Innerleithen) Corps.

BAZAAR.—A bazaar in connection with the proposed erection of a new church for the parish of Manor was held in the Chambers' Institution, Peebles, on the 10th inst., and at the close it was found that the total receipts amounted to the very handsome sum of £328.

PERTHSHIRE.

The herring fishing north of the Tay has been very successful during the last few days; while south of the Firth, the season's catch is much under an average.

Mr. William McFarlane, a young medical student belonging to Killen, has just gained the Bronze Medal in the botany class at the University of Glasgow, with a percentage of 94.

The Aytoun Hall, Auchterarder, is to be opened by Mr. C. S. Parker, M. P. for the County, on the 29th inst. On the same day a bazaar in aid of the funds of the hall and memorial will be begun.

DEATHS.—At Perth, on the 1st inst., Mrs. John Gull, aged 81 years. At Abernethy, on the 6th inst., M. M. Shepherd, parochial teacher. At Perth on the 8th inst., Ann Watson, aged 75 years.

POLATO DISEASE IN EAST PERTHSHIRE.—This scourge is at present giving unmistakable evidence of its existence in the east of Perthshire, more especially in the gardens, in some of which nearly one-fourth of the produce is rendered unfit for use. On the fields several blighted spots are to be seen.

From the half-yearly report of the Crieff Parochial Board, it appears that the receipts amounted to £1717 12s. 11d., and the discharge to £1582 17s. 2½d.—leaving £134 15s. 8½d. in the hands of the Board. The payments on account of registered poor were £1088 2s. 8½d., £286 1s. 2d. of which was on account of lunatics in asylum.

During the past few weeks a large number of pearl fishers from Perth and other places have been dredging on the Tay, between Logierait and Grandtully, and although there have not been any very valuable finds made, their operations have secured to the fishers a high weekly wage. The pearl seekers divide themselves into parties of two, and each party has realised for the pearls landed from £5 to £6 weekly.

The Crieff Journal, in announcing the death of the Rev. John Barr, of Coupar-Angus, says; "It is eleven

weeks since he last preached. Mr. Barr was placed at Coupar-Angus on the 9th of February, 1857. During his ministry he has been well liked by his congregation. He was a native of Londonderry, and was about fifty years of age. He leaves a widow and five of a family, all young, to mourn his loss.

ANNIVERSARIES.—The half-yearly Communion was held in the various churches here on Sunday. The following ministers assisted in the services in the several churches: The Rev. Mr. Russell, East Church, Brechin, in the Established; the Rev. Mr. Thompson, Arbroath, in the Free Church; the Rev. Mr. Milne, Easton-head, Fifo, in the South U. P. Church; and the Rev. Mr. McNeill, New Stone, in the North U. P. Church.

RENFREWSHIRE.

Two boys, named O'Neil and Macpherson, were drowned at Port-Glasgow on the 9th ult.

Miss Livingstone, daughter of the great African traveller, is at present a guest of Mr. Young, of Kelly, near Greenock.

On the 10th ult., a woman named Mrs. Campbell, was killed in her own house, at 14 Ganze street, Paisley, through the falling of the window of her tenement on her neck while she was looking out.

Mr. William Hector, writer Pollokshaws, has received his commission to the office of Sheriff-Clerk of the county, which was rendered vacant by the death of Mr. Hugh Dempster, Greenock.

ROXBURGHSHIRE.

On the 8th inst., the Rev. R. Webster, late of Kelson, was inducted to the charge of the English Presbyterian congregation at Middlesborough.

Melrose Lammas Fair, the largest lamb fair in the South of Scotland, was held at the base of the Eldons on the 18th inst. There was a pretty large show, notwithstanding the sales on the previous day both at St. Boswell's and Melrose, but the number exhibited would be from 25,000 to 30,000, scarcely half the number of previous years.

SELKIRKSHIRE.

In May last, Sergeant Sutherland, brother to Mr. Sutherland, painter in Galashiels, was murdered near Bathurst, Australia. He belonged to the New South Wales police force.

At a meeting of ratepayers held on the 27th ult., at Galashiels, the following were elected to represent them on the Parochial Board for the ensuing year, viz., T. Pringle, Overhaugh street; J. Fair, Market street; and T. McDougal, Croft street.

On the 30th ult., the annual meeting of the Galashiels Designers' Association was held in Hymer's Hotel, at which the following were elected officials for the current year:—President, Mr. George Johnston; Vice-President, Mr. John Dawson; Treasurer, Mr. J. Young; Secretary, Mr. Adam Irvine; Referee, Mr. Robert Mercey.

STIRLINGSHIRE.

A smart shock of earthquake was felt at Bridge of Allan on the 8th inst.

The miners in the employment of Messrs. Baird, of Gartsherrie, Denny, have been offered, but declined, an advance of 6d. per day.

WIGTONSHIRE.

A slate quarry is about to be opened at Burrow-Head, on the estate of Colonel Hathorne.

Recently, while a boy was herding crows off a field of turnips on the farm of Oughton, in the neighbourhood, he discovered a stone of strange shape and high polish, which proved to be an ancient British cell.

A survey has been made at Burrow Head, on the farm of Morrach, Whitehorn, and on the estate of Colonel Hathorne, with such favorable results, that operations for the purpose of obtaining slate there are forthwith to begin.

The Rev. James Pullar, Glenluce, having entered in April last on his fiftieth year as an ordained minister, the Galway U. P. Presbytery have agreed to present him with a congratulatory address, and to entertain him to dinner on October 8th.

When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.—Spurgeon.

The Lord takes up none but the forsaken, makes none healthy but the sick, gives sight to none but the blind, makes none alive but the dead, sanctifies none but sinners, and gives wisdom to none but the foolish.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:—
Huron.—At Searforth, on the 2nd Tuesday of October, at 11 a. m.
Owen Sound.—At Owen Sound, on 3rd Tuesday of September, at 2 p. m.
London.—At London, in St. Andrew's Church, on last Tuesday of September, at 11 a. m.
Brampton.—At St. Mary's, on 21st September, at 2 o'clock p. m.
Guelph.—At Guelph, in Chalmers' Church, on 1st Tuesday of September, at 11 a. m.
Paris.—At Paris, in Dufreres St. Church, on the 2nd Tuesday of September, at 11 a. m.
Kingston.—At Kingston, in Chalmers' Church, on the 2nd Tuesday of October, at 3 o'clock, p. m.
Durham.—At Durham, on the 17th September, at 11 a. m.
Concord.—At Port Hope, on the 3rd Tuesday of September, at 10 o'clock a. m.
Montreal.—At Montreal, in Erskine Church, on the 1st Wednesday in October, at 10 o'clock a. m.
Ottawa.—At Ottawa, in Bank St. Church, on first Tuesday of Nov., at 2 o'clock p. m.
Chatham.—At Chatham, on the fourth Tuesday of September.
Ontario.—At Prince Albert, on 3rd September, at 11 o'clock, a. m.
Bruce.—At Kincardine, in Knox's Church, on the last Tuesday of September, at 11 o'clock.
Toronto.—In Knox Church, Toronto, on first Tuesday of September, at 11 o'clock, a. m.

CANADA PRESBYTERIAN CHURCH.

Presbytery Clerks will please address all communications on business connected with the Home Mission Committee, to the Rev. William Cochrane, Brantford, Ontario.

TORONTO MARKETS.

FLOUR.—There is hardly anything to report in the way of transactions for the past week, there having been very little offering of any grade. In extra there was nothing done. A few lots of fancy were taken at equal to \$16.10 here. In superfine there was nothing done excepting a few hundred barrels in bags which sold at \$6.10. To-day bag flour was offered at this figure with no buyers over \$6.00.
WHEAT.—There were a few car-lots of old fall and spring wheat offered during the week, but we did not hear of their having found buyers, and in the absence of transactions quotations are nominal. Of new a few wagon loads have come in, but the samples were generally inferior and prices irregular, affording no index to actual values.
BARLEY.—Old has no inquiry worth noting and no sales are reported. One load of new—a good sample—was taken at 65c.
PEAS.—None offering, and quotations nominal.
OATS.—The market has been well supplied throughout the week, a good many eastern oats offering at low rates, and having a tendency to depress prices generally. Western have sold to some extent at 38c on the truck, and 35c free in cars, while for eastern, at low as 35c has been accepted.
CORN.—We hear of no transactions except in broken lots. For car-lots, from \$4.50 to \$4.60 would be accepted, according to quality.
HAY.—Is not abundant, but prices remain about as last quoted.
GRAIN.—The receipts have been considerably more liberal of late, but there has been a steady demand, and prices have given way very slightly, closing rates being \$23 to \$26.
STRAW.—None coming in, and very much wanted; would probably command \$10 for sheaf.

PROVISIONS.

The market has been quiet during the past week but there has been a steady business for home consumption at firm prices.
BUTTER.—The shipping demand is limited, the only recent sale reported being of 60 packages at 19c. A small lot of selected for the city trade brought 10c, but the offering of choice is small, and were it to come forward more freely, this price could scarcely be maintained. Low and medium grades are unsaleable, except at rates relatively much below that commanded by good quality, and quotations are nominal.
CHEESE.—Unchanged. Fine qualities continue to sell in a retail way at 11c, the asking rates at the factories being 10c to 10 1/2c for best, and 9 1/2c to 10c for ordinary.
EGGS.—Light demand, and quotations nominally unchanged.
LARD.—Sells at 10c for tins in small lots, tierces being held at 9 1/2c to 10c.
BACON.—The demand continues very active with free sales of Cumberland Cut in ton lots at 7c, smaller quantities being taken at 7 1/2c to 7c.
HAMS.—The few now in stock are held at 15c with a fair demand for canvassed at that figure. No other in the market.
PORK.—Small sales of Mess noted at \$15.50 to \$16, and of Thin Mess at \$15. Extra Prime held at \$10.20 to \$12.

Travellers' Guide.

Table with columns for Departure and Arrival times for various routes: Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Nipissing Railway, Toronto, Oney, and Bruce Railway.

Special Notice.

Fellows' Compound Syrup of Hypophosphites is not only the most reliable remedy for consumption, but is a specific also for Bronchitis and Asthma.

J YOUNG,

Late from G. Armstrong's undertaking Establishment, Montreal, UNDERTAKER, 351 YONGE ST., TORONTO.

Funerals Furnished with every requisite. Agent for Fish's Patent Metallic Burial Cases.

OTTAWA LADIES' COLLEGE.

PRINCIPAL, REV. JOHN LAING, B. A., The classes in this institution will be opened (D. V. on Sept. 10th) with a full staff of teachers. There is accommodation for a hundred boarding pupils. Rooms will be assigned in the order in which applications are received. For rooms, information or prospectus application may be made to the Principal or to C. R. CUNNINGHAM, ESQ., Box 662 P. O., OTTAWA.

THE LIFE AND TIMES

OF THE REV. ROBERT BURNS, D.D.

Agents are requested to send in their orders to the publisher, who will execute them in the order they are received. All orders from Agents with whom the publishers have no account, must be accompanied with a remittance for the amount, or a satisfactory reference, or will be sent by express "Collect on Delivery," if desired. JAMES CAMPBELL & SON, TORONTO.

TO PROBATIONERS AND MINISTERS OF THE CANADA PRESBYTERIAN CHURCH.

Probationers or Ministers without charge, who are willing to supply the Mission Stations of Fort William and Prince Arthur's Landing, in the Lake Superior district during the ensuing winter, will please correspond with the Convenor of the Home Mission Committee. REV. WILLIAM COCHRANE, BRANTFORD, ONT.

BOOK OF PRAYER FOR FAMILY WORSHIP.

Edited by REV. WILLIAM GREGG, M. A., Professor of Apologetics, Knox College.

In course of preparation, and will be ready in November. Canvassers' books will shortly be ready, and agents are requested to apply immediately with a reference to a minister. JAMES CAMPBELL & SON, TORONTO.

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