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Contributors and Correspondents.

MR. ANDERSON'S SECOND LETTER

examination of Mr. Welch's pamphlet, so

ss, if possible, to finish the other remaining

danses of the verses of I. Peter, now prought so prominently under review, when the last number of the British American

came to hand; and, to my surprise, I found

my good friend "Canadensis," who, I

thought, had given me up as hopeless, and

Billior British American Presbyterian. My Dran Sin,-I was busy with my

with whom he declined having further to do, has yet returned to the charge. Well, let me shake hands with him. But now for the tug of battle. "Canadensis" is getting angry. Keep cool, my friend, keep cool; and don't begin to call names. It is with great reluctance I stop to notice the reat animus of his last letter, lest this discussion should degenerate into "vain wrangling," which I would exceedingly deprecate, and which I shall still try to avoid; although it is very easy to slide into t. First, then, "Canadonsis" lodges a solemn protest against it being supposed that he celieves in purgatory; and explains hat he may hold that "forgiveness of sins" may be obtained in the world beyond death, and the grave, without being necessarily forced to hold the idea of the Romish purgatory. Does he suppose that I do not ee that as clearly as he does, as a matter of argument? If he thinks so he is very greatly mistaken. Let his protest, then, e lodged, and taken for what it is worth. B t let me just whisper to "Canadensis" that having made such a concession, he would need to keep out of the company of the pale-faced, close-shaven fraternity of the society of Jesus, or he might find his protest and explanation made short work of t once by the rigidity of their logic, and he exceeding blandishment of their man ers. This is not the time to dilly dally with any of the principles or practices of Rome; but to come out with a vigorous, nd straight-forward, and thorough protest gainst all their vain pretensions and anumptions. Resist evil in its initial tage, and choke it off at its inception. that is our only true safety. Second, 'Canadensis' says that he has "no such trong preference for Dr. Christlieb's interectation of I. Peter, as Mr. Anderson appears to believe:" And that "he has never been able fully to make up his mind on the passage at all; believing it to be one of the most difficult and obscure in the tholo of Scripture;" and yet again he ells us, "that the plain and natural reading of the passage seemes to justify Dr. Christlieb's reference." And this impression at his he clinches by a quotation of Bishop Horsley, that "the plain and obvions someo is not to be rejected because it contains what may seem strange and ancontains what may seem strange and autocountable; otherwise scarcely anything night be believed." Now, Mr. Editor, here is here the most palpable contradiction, even in terms. To say that a passage of Scripture has "a plain and obvious sense," and that the same passage, is yet the most difficult and obscure," and that a the whole of Scripture," too; is to play ast and loose with words; and is the mossest contradiction in terms. Give me plain and obvious sense of Scripture, and I find no difficulty or obscurity in the The difficulty consists in finding 'the plain and obvious sense" of a passage. that has been found, all difficulty nd obscurity vanish. He also says—"This apression, for I can hardly call it an nion, I have been led to entertain from e circumstance that I have never seen ay other explanation, however ingenious, but did not appear to me to do violence to the text; and that after repeated attempts o discover some other meaning in the tiginal, I have never been able to see any slisfactory rendering, save that which a eading of our English translation." Now, fr. Editor, "Canadonsis" here stands oufessed by his own words as having no vinion on the passage under review, but aly an impression; he has not been ble fully to make up his raind; and yet he ils us that "the passage has a plain and brious meaning." If the passage has a plain and obvious meaning," how can it, common sense, have any other? And lat sort of a person is he, having this plain d obvious meaning, to allow himself to be grounded with difficulties and obscurities? Canadensis" can answer when next he nies. But when he says—"I have never ten able to see any satisfactory rendering and yet the passage lias a plain and obus senso,—save that which a plain man ould receive from the simple reading of FEnglish translation; " lie would make appear in these words, which I have Appear in these words, which I have ren in italics, that a plain man—I supset in means men not versed in Greek, or alin, or Hebrow, who have not passed fough schools of Theology—would accept to rendering, and believe from this passed, that the Scriptures teach "the forgive-ris of sin after death;" I venture to are him he was never more thoroughly staken in all his life. As a plain manifold, who think it no dishonor thus publy to deciare, that I have sprung from Tto deciare, that I have sprung from

mingled among them from my youth, that the ahole of my minutorial life, both in Glasgow and Canada, has been among just this class, and that I think I know prosts fairly then modes of thought, as well as their habits and conduct, and I contare to say, that "Canadensis" would find hat few of this class of men, who had studied their Bible in the light of the Confessiou of Faith, and leaves and heater Catally as who and larger and shorter Catechiscus, who would endorse his and Dr. Christlieb's heresy—for I still call it by that name. They would at once tell him—what I shall do for them by and b.—' that comparing spiritual things with spiritual, and interpretated this energy is the clears. List of proting this passage in the clearer light of others, they find no shadow of a trace of the thought, 'that the Gospel was proffered even after death to those who had died in ignorance of the way of salvation." On the contrary, they would emphatically and strenuously contend in opposition to Christ leib, and all others of the same stamp, that the Scripture everywhere teaches that all who die without the knowlege of the revelation of God in Christ are most certainly irretrievably and eternally lost. At least, I can affirm that of those among whom I have mingled, and whose principlus and modes of reasoning, I therefore thoroughly know. Of course, there may be, and are heretics among com, as among other classes. Still my remark holds good in the main. And there are Highland Congregations in this country, where there are men not a few of just the spiritual stamma that I have indicated, and with whom I would like to confront "Canadensis. I am thinking they would make short work of his "plain and obvious rendering." dering.

Third .- It seems that I dogmatise; show nquisitorial animosity; and don't conduct this discussion throughout 'in love and the spirit of meckness." Well, I have honestly striven to do as "Canadensis" desires, and if I have failed, he must just attribute it to a very common human weakness and frailty: whereby our best endeavors are too often frustrated. But might I venture to ask, just in a whisper,—If I dogmatise, is it with or without reason or argument?
If without argument or reason, "Canadensis" can easily make short work of me; but if with argument and reason, then would it not be better for "Canadensis" to address himself to the arguments advanced and reasons assigned; and just never mind the dogmatising? He dwells in a higher, purer, more philosophic region from that of a plain man, why should be condescend to descend? Keep alof. "Canadensis" Then I show "inquisitorial animosity." Well, yes, Mr. Editer, I confess it; my "Ganadensus" no doubt thinks, and thinks rightly, that if I were General of the Inquisition, and could get hold of him, he would have a poor chance! Yes, If I were, But it to have a fight and the second of the Inquisition, and could get hold of him, he would have a poor chance! Yes, If I were, But it as he would be a fight of the second I were a fight of the sec it so happens I am not yet. As he fights under a mask, he takes care that he shall not be catched, at any rate, however, the battle may go. There is an inquisitorial in regard to cortain opinions: I contoss to entertaining hem; and that in direct opposition to the spurious liberalism of some men. I desire to be no more liberal or lenient in my feelings than Christ and his prophets and apostles. And one of them says-"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed is partaker of his evil deeds." What say you to that "Canadensis?" I say that these words mean, that there is a limit to toloration of opinion. And that these are the words of one of the meekest and

most loving of men. Don't you agree, also ? Fourth.-It seems Mr. Anderson must l. very rash and presumptions, in rushing into a sacred enclosure, which is forbidden ground, because "Canadensis" happened to be visiting in the same house with one of the most distinguished Greek scholars and critics of the present day; who happened to read at family worship the very chapter where the verses are found now under review; and "Canadensis" having asked this great scholar's opinion of the passage, he only smiled and shook his head, and said it is a very difficult passage." But what now about its piain and obvious meaning? Can it be both plain and difficult, clear and obscure at the same time? I ask, can it? "Canadensis" will time? I ask, can it? "Canadensis" will answer, I have no doubt. Why does not Mr. Anderson become as meek and modest as "Canadensis?" The only answer is, it is not in his nature. Again, Bishop Horsley says—and I abree with him—"that the plain and obvious sense is not to be rejected because it contains what may seem strango and unaccountable; otherwise scarcely anything might be believed." Most true; but the difficulty is—What is the plain and obvious sense of the passage? Find that, and fear not to go wherever it conducts. But will "Canadensis" just take the principle here affirmed, and in which I have said I thoroughly agree; will he just take this home to himself, and in the light of it, and consistently following it, will he now give me his interpretation of Romans, it. 12; and Proverbs, xxix, 18? will he tell me the meaning of the word perish, and square this with his views? He has, at my request, spoken out as to Christlieb's quotation of I. Peter; will he do the same critically of these two pas-sages? If he does not, then let him say no more about dogmatism; elso I shall be tempted to speak about trifing. I have already given mine; why does he not also give his? I ask—why not? Don't give us impressions; but give us positions fairly reasoned out of, and based upon, the language of Scripture; and I promise him I will carefully examine them.

Fifth .- " Canadensis," not content with having hurled at my head the sainted Baxter, Dr. Bruce, Dr. Christlieb, and a distinguished Greek scholar, and even Dean ong the plain, honost, decent, respectable. Alford, along with the plain man whom he doos class of working men; that I have introduces, now intends fairly to annihilate

me, as on a former occasion, with "A Reader," with a most formidable reference to a leading (orthodox) religious American paper—the New York Christian Weekly to boot—which he says, "contains, in very concise firm, my own belief as to the bearing on the other question that has been a ler discussion, of the passages of Beripture, which Mr. Anderson persists in asserting, have been overlooked by me and others." Now, "Canadonsis" has all faith in this paper, "which," he says, "is published by the American Tract Society, and remarkable for its sober Christian tone, its seal for Missions, its apposition to its zeal for Missions, its opposition to scepticism, as to other evils, and its above scepticism, as to other owns, and an advo-cacy of a livin; Christianity. The Editor, a clergyman, is himself the author of a useful and esteemed Commentary on the New Testament, and would not be likely to apply Scripture carelessly. As I have seen no complaint or stricture as to his reply from any of the readers or contributors of the paper, numbering many of the most earnest and zealous workers for Missions in carness and zeahous workers for Missions in the United States, I conclude they did not find it objectionable, and the inference is, that we should not find it objectionable citier, I presume. I have taken this quotation from British American Freenantenan of April 8rd, 1874, to which any of your readers, who keep the paper, may tain, and they will find on the first page, the middle of the second column, words to the following effect.—"Paul area are the the following effect.—"Paul answers the last question definitely, God will render to every man according to his deeds, to them who, by patient continuance in well-doing, seck for glory, honor, and immortality, oternal life. We have a confident faith that Secrates is among the saved,—saved by Christ, though never knowing his ransom till he met him in heaven." Now, these are the words as given by "Canadensis" himself, in your paper of April Erd, 1871, and to which he gives the introduc-tion in such glowing terms as I have quoted above. Now, Mr. Editor, let me just say that if these are the kind of sentiments which this Christian Weekly disseminates, and which, by silence, are endorsed by "the most correct and zealous workers for Missions in the United States," and if and if who is a clergyman, and a Commentator, presents to his readers, then I have no presents to his readers, then I have no hesitation in saying fearlessly, that he applies Scripture most carelessly, and his readers are too credulous, when they swallow such heresy unchallenged. This Editor says, that he has a confident faith that Socrates is saved, when he died in the act of idelatry, offering in sacrifice a cock to Asculapius, and when Paul says in Galations, v. 19—21, "That they which do such things shall not inherit the kingdom of God." Idelatry is one of the things Paul declares in this passage "that they which do shall not inherit the kingdom of God." And yet this Editor, who is also a God." And yet this Editor, who is also a clergyman and a Commentator, says, in opposition, "that he has a confident faith they shall be saved;" at least one of them. Saved, in the face of one of the plainest declarations to the contrary, and dying in the very act of transgression too; and none of these "carnest and zealous workers for Missions in the United States and transgression too; and none of these "carnest and zealous workers for Missions in the United States and transgression to the same states." Missions in the United States contradict him. He also says—"that he is saved by Christ, though never knowing his ransom till he met him in heaven." But this will come before us again, in connection with the quotation "Canadensis" gives in your paper of September 18th, 1874; where occur these words—"second, that they would nevertheless be saved, though they have not heard of Christ, if they, "by patient continuance in well doing (i. c., by honest repentance and reformation, not by mere rites and ceremonies), "seek for glory, and honor, and immortality, i. c., not for worldly advantage, but for the glory of character, and the immortality which God, in and through conscience, has set before them), being saved really by Christ, though not knowing of Christ. Is not this to make repentance reformation the the means of salvation, and consequently that men are really saved by their own works, which Scripture emphatically con-And is are really saved by Christ, who have never heard of, or know Christ," to flatly contra-dict the Apostle, when he asks—" How can they believe on him of whom they have not heard; and how can they hear without a preacher? And is not the alternative which the Scriptures present, either faith or destruction; either know-ledge of Christ or perdition? Upon what does these men rost this most extraordinary position? Simply, upon their own umpressions and feelings, and in direct opposition to the plainest teachings of God's word; which make the knowledge of Christ an indispensable condition of the salvation of all adult sumers. Where do the Scriptures give the least indication, that by conscience uncalightened by the Spirit of God, and actually unsprinkled by the blood of Jesus Christ, men shall enter heaven? Nowhere in all the Record. The mountions of conscience will indeed form a ground of condemnation and render men inexcurable, even as the works of God's hands, and His daily and yearly bounty do; but nover is so vation aftermed of conscience in such cases. "Canadensis' says that in this I dogmatize, and show inquisitorial animosity. Well, if so, I ore in good company; for what says the Larger Catchism on this point? In the answer to the 60th question, we have these words— "They who, having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they ever so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other but in Christ alone, who is the Saviour only of his body the church."

And so of the Confession of Faith, in the

Chapter entitled. Of Good Works, and in

the 7th paragraph of that chapter we have, "Works done by un egener-ate men, although for the matter

of them they may be theeps which God commands, and of good nee both to the solves and others, yet, because they proceed not from an heart parified by faith, nor are done in a right manner according to the word, not to a right end, the glory of God, they are therefore sinful, and cua-not please God, or make a man meet to reonre grace from God. And yet then neglect of them is more simful and displeasand to God. And so, again, in Chap. I., entitled—"Of the Holy Soripture," we have these pregnant words—"Although the light of nature and the works of creation and providence, do so far manifest the wisdom, goodness, and power of God, as to leave men inexcusable; yet they are not suffic-ent to give that knowledge of God, and of His will, which is necessary to salvation. An yet again, in the 12th section of the Ane yet again, in the 12th section of the Chapter entitled, "Of effectual calling," we have these words—"Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, they never truly come to Christ, and yet therefore cannot be saved ; much less can men not professing the Christian religion be saved many other, whatsoever, be they over so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very perni-

cious, and to be detested. Now, Mr. Editor, I think I may fairly leave Canadensis to ruminate upon these dogmactic statements of our Presbyterian standards; to which I think he ought to pay a little more attention, and treat with a little more deference than the New York Christian Weekly. And if "Cana-densis" is a minister, as I suppose he is; and if he is favoarble to the Union about now to be happily consummated; I would remind him, that in the basis of Union down to Presbyteries, Kirk Sessions, and Congregations, it is expressly assorted in Article 2, of the Basis,—"The Westminster Confession of Faith shall form the subordinate standard of this Church; the larger and shorter Catechians shall be adopted by the Church, and appointed to be used for the instruction of the people."

I should like to be present in his Bible Class, and hear him expound, in the light of his published views, those portions of the Confession to which I have just referred, and especially that 60th question of the larger Catechism. I am not quite sure, Mr. Editor, that after this I will notice anything "Canadensis" may write, unless he fairly and squarely meets me on the ments; and resorts to argument, of which I may take hold. I then promise to follow him, and attentively to cousider what he may advance. At all events, I think I-have endea/oured to keep close up to his

Yours, very truly, D. Anderson.

P. S.—If it were necessary, as a set-off to "Canadensis" making reference to authority, and the opinions of great men, I could give him enough of it; but it would not be on his side of the question. Meanwhile, he has perhaps got sufficient for D. A.

Church Meeting and Presentation

The congregation of the Presbyterian Church of St. Thomas, met on Thursday evening, 16th ult., for the purpose of considering the remit anent the "Basis or Union, as sent down by the General Assembly of the C. P. Church in terms of the resolution were read and explained by the Chairman, Rev. Geo. Cuthbertson. On motion of Mr. McKenzie, seconded by Mr. Carrie, it was agreed to approve of the terms of the basis simpliciter. Mrs. Mac dougall then stopped forward and surprised Mr. Carno by launching at aim the follow-

ing address:-James Carrie, Eso. DEAR SIR,-The service of praise has not had that prominence in public worship, especially in the Presbyterian Church, to which it is entitled. The church in this, and more especially in the mother country. is becoming more fully alive to the importance and advantage, as well as pleasure, which accrue from a more prominent place being assigned to this exercise, both in the public Sabbath services and week-day devotional gatherings. Even to the extent to which it has been hitherto introduced, it has as a rule been miserably executed. This circumstance has given rise to the discussion amongst our various congregations as to the advisability as well as scripturalness of the use of instrumental aid. We hesitate not to say that so far as mero rendering is concerned, our congregation ranks among the foremost of the church in Canada For this we are largely indebted to your talent, taste, and self-rending services for the last eight years. In return you never have asked nor received any recognition and therefore the ladies of the congregation have thought it only proper to ask you to accept of this silver service as a slight expression of our esteem for your efficient assist you in conducting our service of song. In singling out you as teacher, we beg to be understood as hereby expressing our appro-ciation of the excellent and valuable services given by the riembers of the choir who assist you. The congregation express the desist you. The congregation express the de-light which it gives them to be witnesses of such general good feeling as always prevails among ourselves, and the decorum which almost invariably characterizes duties which are so often descharged with proverence and offensive frivolity. We carneally pray that offensive frivolity. when all our voices shall have been hushed, as soon they must, in the silence of the grave, they may be blended together in the

praises of the sanctuary above, where the voices are "as the voice of many waters." On behalf of the ladies (signed), Mis. Macdougati, Mrs. kirkiand, Miss McMillan, Mrs. L. Campbell, Miss Phillips. The silver tea service consists of nine piece, beau-tifully chased, and of elegant design. Mr. C. was so completely taken by surprise, and so overcome by such a manifestation of the good will and gratitude of the congregation that we are scarcely justified in saying that he made a reply in every way adapted to the occasion. It cannot be denied, however, that he made an elequent one. Mr. cs persistent care in the training of the choir, and chorts for improving congregational singing, have deserved a hearty recognition, and we know that he values it.— Home Journal.

resbylerian.

Mr. Moody in the North of Scotland. Mr Moods arrived in Oban on Friday

night work from Invernoss, and immediately on his arrival addressed a meeting in the Breadalbane Street United Presbyterian Church For some time before the hour of meeting every available sitting and standing space is the church was occupied, and crowds who could not obtain admission had to go home disappointed. The clergy of the different evangeheal denom-inations in town and surrounding discrict were present in fullforce, and as many as could be accommedated occupied seats on the pulpit platform. Conspicious among the latter were the Rev. Dr. Murray Mitchell, Free Church Missionary from India, Rev. A. N. Somerville, of Glasgow; and the Rev. Phos. Young, of Ellon. The opening services wer conducted by the Rev. H. Mercelene (minister) opening services wer conducted by the Rev. H. Macfarlane (minister of the Church). Taking as his text the words, "For the Son of Man is come to seek and to save that which was lost," Mr. Moody delivered an earnest addcess, which occupied fully more than an hour. At the close a meeting for inquirers was held in the class room adjoining the church, attended by a considerable number who professed to be anxious. Mr. Moody arrived at Campbeltown on Saturday evening, and preached three times on Sunday— in the morning, at nine o'clock, in the Lochend Free Church; at the forencon diet in the United Presbyterian Church, and in the evening in the Established Gaelic Church. A choir composed chiefly of young ladies conducted the hymns in Mr Sankey's collection. The Free Church was full in the morning, the United Presbyterian Church in the forenoon was crowded to excess, and in the evening the large Established Church was not capable of con-paining the vast crowd which flocked to hear the great evangelist. Mr Moody in the forenoon took as the subject of his re-marks "The Blood," and his discourse was listened to with great attention, his illustrations beings particularly appropria to. In the evening his text was in Mark xvi., 15, 16. The church having beenover crowded, another meeting was held in the drill hall at which Mr. M Leed Wyllie gave a gospel address, and the meeting was afterwards visited by Mr. Moody. At the clese of the meeting Mr. Moody held a further service. Sixty people who wished to be further instructed in religion stood up at his request, with whom he held private conuerse for an hour or two. He intends to prolong his stay until Tuesday morning, when he will preceed to Rethiesy. A year vhen he will proceed to Rothsay. A very crowded meeting took place in the United Presbyterian Church on Monday night, which Mr. Moody addressed, and to which people flocked au hour before the time of service. Addresses will be deliver-Barrier Act. The basis and accompanying od by him in the same church each evening dating his stay, and a prayer meeting was held in the Lorne Church on Wednesday at noon. The ministers of the various denominations took part in the proceedings.

—London Weekly Review.

A Question of Fact.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,-The Weekly Globe of Friday Sept., 18th, in an article on "Presbyterian Union" says that the average stipend of the ministers of the Lower Province is \$947. The sum total in the table is not given On page 205 of the August number of the Record of the C. P. C. the whole stipend pad is said to be \$63,400. The number of ministers according to the Globs is 124. If these figures are correct the average stipend then is a little over \$551 instead of \$947. Who has committed the blunder? Is at the Globe or the Record, or somebody from whom the one or the other has been blindly quoting?

WM. BENNETT.

Springville, Sept., 25th, 1874.

There is a scarcity of Evangelical pastors in France. There are many secondary causes for this, but back of all seems to be a low state of devotion to the cause

The Roy Dr. John Cumming, the wellknown preacher of London, has served forty-two years as pastor in that city, and is pronounced quiet vigorous and cloquent.

The President of a leading Baptist Colledge said, the other day:-"Open com-munion will undoubtedly be the custom of the Baptist denomination in the near future If I was a young man I should certainly advocate it boldly, and expect to win a victory, and enjoy the fruits of my effort at

Hornko, the present Empress of Japan, is a young woman, and has views. She has the courage to allow her eye-brows to grow to their natural length, and to pormit the teeth to glisten with their own pearley whiteness, instead of being blackened, as are those of all other ladies of the upperten in Japan.

The Luster and Leople.

The Eternal Home:

Alone t to land alone upon that shere I With no one sight that we have seen before, Things of a different hue. And sounds all strange and now , No forms of surth our faucies to arrange, But to begin alone that mighty change t Alone I to land alone upon thrt shore! Knowing so well we can return no more; No voice or face of friend, None with us to attend Our disembarking on that awful strand, But to arrive alone in such a land ! Alone? No! God hath been there long bo'n

Eternally hath waited on that shore, For us who were to come To our eternal home; O is he not the life-long Friend we know, More privately then any friend below? Alone? the God we trust is on that shore,

The faithful C-o whom we have trusted more In trials and in woos, Than we have trusted those On whom we learned most in our centily strife O.we shall trust bim more in that new life i So not alone we land upon that shore ; Twill be as though we had been there before We shall meet more we know Than we can meet below, And find our rost like seme returning dove. Our home at once with the Eternal Love!

—Frederick William Fader

Christian Consecration and Consistency

Something of this consecration is found in every regenerate Soul, though few early reach the point of perfect consistency. In this lack lies their great moral weakness—a weakness that counteracts much of the good they try to do from the contradiction which it meets in the evil they allow.

But why is this entireness of consecration necessary? Because no man can serve two masters; because God is entitled to the whole heart; because nothing less than this entire devotement will secure the full energies of the Church, and anything less than the secure the full energies of the Church, and anything less than the secure the full energies of the Church, and anything less than the secure the secure than the secure the secure than gives to self and the world a part of what had been promised to Christ.

In the creeds of the Church it is held as the main end of man's existence to glorify God by loving him supremely and his neighbor as himself. It is declared that sin is the great evil, holiness the great good. and Christ the only Saviour. But, while the Church announces these doctrines and duties as the substance of her covenant and creed, how many of her members in the apparent aim of their life present to them a practical contradiction? They profess that one soul exceeds in value the riches and honors of the whole world; but they seek the world with avidity and give only the fragments of time and thought to the soul. They allow it to be their duty by deeds of faith and charity to lay up their treasure in Heaven; yet for the most part they store it on earth.

A love to God and man which excludes selfishness is the central principle of Christinnity. Those men are by profession Christians; yet they seem in many things to love the world more than God, and transact systematically much of their business according to maxims of worldly prudence and selfishness. How evangelical their creed, but how heretical their conduct. How serious and appropriate is their covenant to take God for their portion and to valk in all his commandments blameless but how frequent is its infraction.

Is it among the evils of this inconsistency that worldly men see it, and place it to the discredit of religion, while it is really disoreditable only to such inconsistent pro-fessors. They say that Christianity is inefficacious and worthless, and that its subjects are deceived, if not deceivers. Who does not know that the world is less likely to accept a religion the votaries of which cast some of its most intelligent critics into cast some of its most intelligent crities into the dilemma of regarding it as a fabrication or its professors as hypocrites? It is true men should judge of Christianity from the evidence of its truth and excellence. They will be held to answer for its rejection on this ground. All intelligent, candid men know that real, consistent Christians are better than other men, although false professors may not be as good; and inconsistent ones de discredit to good; and inconsistent once do discredit to the faith which will save them yet so as by

The wiser heathen perceive the com-parative apathy and inconsistency of the Church in respect to ts great missionary work, and wonder at them. "If the Gospel is what you Christians profess it to be, and we have been these eighteen hundred years in such a state of sin and ruin as you also profess, why have you not long ago brought it to us? Why have so many generations of us been permitted to die in our heathenism, while you Christians have held in your hand the Word of Life that would have saved us? Why, now in this nincteenth century of the Christian dispensation, when the Church is so rich in men and means, does it so feebly execute the commission of its Lord?" The answer to these questions is found not in any efficiency of the Gospel or diminished need of the heathen, but in the indifferentism of believers. "Eighty years have I lived in this village," said an old man, the chief of a mountain town in India, who that day had for the first time heard about Jesus. "Why didn't you come before? vords are all true, all true."

Besides these inconsistencies from failure in duty toward the heathen, there are others that oppose positive obstacles to thour Christianization.

The course of some Christian nations, by their iniquitous exactions and oppressions has awakened a hostility to the Christian religion which it will require more than one generation entirely to remove. One-sixth of the revenue used to carry on the govern-ment of England in India, it is stated, is derived from the opium trade But it was by three wars with China that England forced her to legalize that trade. At the end of these wars the teleration of Christian missionaries and of opium was brought into one and the same treaty. The London self-denial. These keep the disciples in close Examiner says: "In consequence of this sympathy with their bluster and the world's

the East as a nation of cauting sharks, going along with our Ribles in one hand and our drugs in the other, conding what we call a message of peace and good tidings of salvation to all people, while we thrust our poison down their threats and fall upon them with the ferocity of a tigar if they refuse to take what we wish to sell them."

Yet the Government of England is Yet the Government of England is a Christian government. Her Britannie Majesty, a model woman, is "by the grace of God," sovereign of the realm, head of both church and state. The premiers are Christian men. The Kouse of Lords is composed chiefly of Christian men and some of them are lord bishops. How then is this gigantic wrong accounted for? Money, the love of money explains it. It is an the love of money explains it. It is an appalling inconsistency, an outrage on Christian morals, and an entire consecration to Mammon.

In a discourse on the "Means of Promoting Christianity," Dr. Channing remarks: "It is well known that the greatest obstruction to Christianity in heathen countries is the palpable and undeniable depravity of Christian nations. They abhor our religion because we are such unhappy specimens of it. They are unable to read our books, but they can read our lives; and what wonder if they reject with scorn and what wonder if they reject with scorn a system under which the vices seem to have flourished so luxuriantly? The Indian of both hemispheres has reason to set down the Christians as little better than himself. He associates with the name perfidy, fraud rapacity, and slaughter. Can we wonder that he is unwilling to receive a religion from the hand which has chained or robbed

What now will remedy these evils and remove these obstacles to the Christianizing work of the Church? Simple consistency will do it—bringing the conduct of the dis-ciples of Christ into agreement with their covenant and their creed. Nothing else is wanting and nothing else can be of any avail. The creed, for substance, is right, and the covenant right, wherein, renouncing the pomp and vanities of the world, they avouch the Lord Jehovah to be their God and give themselves up as the disciples of Christ, wholly to him and his blessed work.

Such a consecration secures a clearly defined and fixed purpose on the part of every disciple te do something for Christ. Practical Christianity is a life of labor as well as of love. It harbors no drones in the hive. The faith that does not work is not faith, but a delusion, if not a fraud; and all genu ine faith, like true business enterprise, works with a will. Nor is it a mere general purpose by which all particular opportunities for doing good slip by unimproved. Rather is it so defaulte that it takes the first that offers, and, if none offer, makes them. Many good men are comparatively useless because they have no purpose to be useful; or, if they have, it is so vague as to be little better than none.

Connected with this purpose will be a

Purposes, however wise, without plans cannot be relied on for good results. Ran-dom or spasmodic efforts, like aimless shots, are usually no better than wasted time and strength. The purposes of shrewd men in the business of this life are always followed with carefully formed plans. Whether the object is learning, honor, or wealth, the ways and means are all laid out according to the best rules and methods. The mariner has his chart, the architect his draught, and the sculptor his model, and all as a means and condition of success. Invention, genius, or what is even sometimes called inspiration can do little in any department of theoretic or practical science, except as it works by a well-formed plan. Then every step is in advance toward the accomplishment of the object. Every tack of the ship, made according to nautical law, keeps her steadily nearing the port. Each stroke on the chisel brings the marble into a closer likeness to the model. No effort or time is lost, for nothing is done rashly or at random.

Now why should the children of this world be so much wiser in their generation that the children of light? Why should not every follower of Christ have not only a severeign purpose to lead a diligent Christian life, but also a plan that will bring into activity all the essential principles and forces of that life? He who would not mistake in formus his plan must avestion. mistake in forming his plan must question closely all the maxims and customs of the world before he accepts them as means to his end. They may be wise and serviceable, but it is not well to assume they are. The way of the world is not ordinarily the straight and narrow way of truth and duty. How many professed followers of Christ walk in it just so far as to be counted respectable, though not quite far enough to ferfeit their good standing in the Church.

The error with such professors has in the attempt to adjust the claims of religion to the prevalent customs and amusements of the world. They say of the stricken faith of the more devoted Christian life: "It is austere, hard, gloomy." It thence becomes a study how they can soften and smooth it; how it can be relaxed and made more pliant; what compromises can be secured and what usages established in the Church which will be common to her and the world, and the votaries of each share in each other's recreations. Alas! for such a study, for such a pian. There are morose, austere Christians-some from temperament, some from erroneous or contracted views, and some from lack of faith but true piety is never austere, though occasionally, like a sweet, smiling picture, it is set in a dark and frowning frame.

For one in the Church, however, that is too austerely unl'ke the world and too strict in his adherence to his consecrating yow there are hundreds too much conformed to it. An intelligent, whole-hearted consecra tion is no bridge of crossing between Christ and Belial for the convenience of those who wish to serve God and Mammon. It provides for the service of one Master only. It includes the three marked features of Christian ethics and economics—to be ever producing something for Christ by industry, ever saving something for him by economy and ever sparing something for him by

the destrine that it is more blessed to give than to receive.

"James," said a Christian woman to her husband, a Scotch schoolmaster, who while poor had given free instruction to many an indignant student, but when in better circumstences said "I cannot afford to teach for nothing"—"James, don't say the like o' that. A poor scholar never came into the house that I did not feel as if he brought the fresh air from Heaven with him. I never miss the bit I give them. brought the fresh and hold leaves were bim. I never miss the bit I give them. My heart warms to the soft and homely sound of their bare feet on the floor and the door almost opens of itself to receive them."—Rev. E. A. Laurence, D. D.

Dr. Guthrie's Sermonizing

Rev. Dr. Hannah says:—"Those happy days of colleagueship with him gave me the opportunity of hearing Dr. Guthrie preach more frequent than has fallen to the lot of any other clergyman. I often spoke to him after the service of anything in the discourse by which I had been particularly struck, and with that frank cordiality so eminently characteristic of him, he told me of the time, and place, and mode of the composition of his sermons; exhibiting at times the manuscript, showing me the changes and additions made in the course of their preparation, and the abstract upon a single sheet of paper which he had before him in the pulpit to aid him in their delivery. No discourse over delivered from the pulpit had more the appearance of extempore addresses. None were ever more carefully thought over, more com-pletely written out beforehand, or more accurately committed to memory. If ever there was any one who might have trusted to the spur of the moment for the words to be employed, it was he. No readier speaker ever stepped upon a platform; but such was his deep sense of the stacredness of the pulpit, and the importance of weighing well every word that should proceed from it, that he never trusted to a paging impulse to much even rensted to a passing impulse to mould even a simple phrase. Yet in the manuscript there were often phrases, sentences, illustrations, that one on hearing them could scarcely believe to have been other the suggestion of the moment, linking themselves as apparently they did with something as apparently they that was sometime that was then immediately before the speaker's eyes. The explanation of this lay in the power (possessed in any consid-erable degree by but few), possessed by him in perfect reasure, of writing as if a large audience were around him, writing as if speaking, realizing the presence of a crowd before him, and having that presence as a continual stimulus to thought and constant moulder of expression The difference in fact that there almost invariably is botween written and spoken addresses, was by his vivid imaginator, and quick sympathies reduced to a minimum, if not wholly obliterated. Heroin lay one secret of his great power as a preacher."

Praying for the Stranger-

A young lady from one of the British Provinces lately came to Boston seeking employment. In a church she attended, the pastor's prayer had some fervent petitions for the stranger. Her heart was greatly affected by an allusion so interesting to herself. She felt she was cared for though unknown to the preacher, and though far from her own home. She must attend that church again, under the influence of such an attraction. At her next attendance a sermon about the produgal son gave her impressions speedily resulting in her conversion, and union with the church. She has returned to her distant home, rejoicing in such a blessed result of her visit to this city, and never to forget the kindness of the pastor whose prayer for the stranger had an issue of which he had not dreamed, and which will give new stimulus to the fervor of his interest in behalf of strangers and visitors here from distant lands.

Cannot other preachers see their own duty and privilege in the fact above related? "I was a stranger, and ye took me in." Congregationalist.

The Invisible Growth

The life of man comes upon him slowly and insensibly. But as when the sun approaches towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirit of darkness and gives light to a cock, and calls up the lark to matine, and by and by gilds fringes of a cloud, and perps over the eastern hills, thrusting out his golden horns. like those which decked the brow of Meses when he was forced to wear a veil, because himself had seen the face of God; and still, while a man tell the story, the sun gots up high-er, the he shows a fair face and full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly; so is a man's reason and his life.—Jeremy Taylor.

Improving the Minister-

One of the great problems of the times seems to be, How can the most be made out of a commonplace ministry? This problem will be in the way of receiving one slight contribution—towards its solution when you begin to realize that you can make far more out of common men by giving them a little of that inspiration which larger ones never fail to find in their attentive audiences, and that ready response al ways given to their appeals. If you would make more out of your small man. listen to him occassionally as though you were rolling his words like a sweet morsel under your tongue. Practice a little deception if need be.

It may not be possible to make a model reacher out of a "half-baked beneficiary, but assuredly he must be less than "halfbaked," or he cannot fail to improve under such treatment.—Congregationalist.

We mount to heaven mostly on the ruins of our cherished schemes finding our failaccursed traffic, we are regarded all through great needs, and in a happy experience of ures were successes .- Alcott.

The Heathen.

"Am I my brother's keeper?" This has a most important bearing on the relation which the Christian world sustains to the heathen. It is a solemn truth, though much ignored by the Christian world, that they are responsible to a very large extent, and will be held so in God's sight for their heathen brother's keeping.

God has given some the Gospel, highly exalted them in point of religious knowledge and religious privileges, has commended them to communicate that knowledge to others, to preach the Gospel to every creature, has entrusted them with abundant means for carrying out that command, and He will hold them accountable for the manner in which that solemn trust is discharged Nay, more, the fields have long oven ripening and are now white unto the harvest, bars are broken down, doors are wide open, and the heathen mind is now showing an nnwonted willingness for receiving the Gos-pel, hungering and thirsting for the bread of life, while free access is given into almost all those lands that were until recently closed against the Gospel. God has brought the heathen world to our very doors to leave us without excuse. The Church of Christ is now in easy communication with the distant parts of the world, and enjoys facilities and opportunities for entering those fair domains where Satan's kingdom is, and conquering them for Christ, that were not enoyed by the apostles themselves.

It is no use for professing Christians to seek to deny their responsibility in this matter. The Church of Christ has both the men and the means for sending the Gospe to every creature under heaven, and has had them for years, but she has failed, utterly failed to come up to the full measure of her ability or her duty in this respect. The few men who have been set forth, or the small amounts of money that have been collected for the cause of missions in past years, have been utterly inedequate either to the necessities or the requirements of the case. A fearful sin is now lying at her door for which she must answer. Let the cold and heart-less Christian professor take care how he answer these appeals that God is now making to him; let him beware of answering ing to him; let him beware of answering in the words of earth's first murmurer, "Am I my brother's keeper" lest God reply in wrathful tones, "The voice of thy brother's blood crieth to me from the ground." No, let him rather, when he recalls his past neglect, his shameful unconcern, while perishing millions of his fellowmen were sinking in despair, appealing to him and yet appealing in vain for the word of life; let him rather pray the prayer of another, but a penitent and torgiven murderer, "Deliver me from blood-guiltiness, O God"

Piety at Home.

True piety begins inwardly, and outwardly. It begins in the heart, and works the reformation of the inner, and then the outward conduct. It begins with love in the soul, and then takes in relatives and friends then neighbors, the community, the country, and finally the whole human race. The best Christian may have failings at home, but for these he is sorry, and labours hard to overcome sins that easily beset.

One should be deeply pious at home, be cause there is where he is the most part of the time. If he is religious only when abroad, he is religious—if it can be said be is at all-but a very little of his time.

One who shows a scenning interest in religion only when in public, and not at home, imposes on those not acquainted with his daily life, in that they take him for a warmly devoted Christian, when in reality that is not the case, the principles of Christianity not being carried out at home, where they are most needed.

It is at home where the main warfare with sin is to be carried on, and the victory over Satan gained. There the ills of life are mostly met; there temptations assail the most fiercely; and these the provocations to impatience, anger, and hasty conversation are sound. So that at home grace must triumph, teligion abound, and sin be overcome, or it will not be so anywhere.

To be useful to others we must be decidedly religious at home. If so in appearance abroad, and at home, the real charater will at length, in most cases, be found out, and confidence in what is said, though it may be the truth, will be lost, and the earnest words be of no effect. It will be felt that such speak the truth, but do not live it.

Religion which manifests itself mostly in public, and not in the home circle, is not genume, but is a counterfeit; and the one who has it may at last be weighed in the balance and be found wanting. Let us all examine ourselves, be Christians at home, where our influence on children and others of the family circle will be most powerfully felt, and then it will be easy to be religious abroad.

The One Resting Place-

The true goal where doubt and wearsness, the stings of a pricking conscience and the longings of an unsatisfied soul would all be quieted, is Christ Himself. Not the Church, but Christ! It is not religion it is TRUTH. It is not theology, it is God. It is not religion, it is Christ! It is not literature and science, but the know-ledge of the free love of God in the gift of ledge of the free love of God in the git of His only begot'en Son. "He that hath the Son hath life, while he "that hath not the Son hath not life" "Without the shedding of blood there is no remission, 'Heb. ix. 22. Without the present for giveness of sin through faith in that blood there is no through faith in that blood there is no through the property of any with particular than the shedge with the shedge wit peace, and no power to endure with pa-tience the ills which flesh is heir to. By Christ, all that believe, are justified from all things."—Old School Presbyterian.

Some people cannot be injured. The some people cannot be injured. The smitten check only blushes; the broken heart only pours forth treasures; the lonely life goes into the very heart of God. But let us take the more care lest we injure In the next world we shall have to see the martyr's crowns that we have made.— Kidward Garret.

Bundom Bendings.

Despondency has no place in the vocabal. ary of a Christian.—Cohen Stuart.

It is allowed to be doing something and yet be very idle.

He who procrastinates reform yields to Satan all ho asks.

The unsolved problems of creation ought to make men modest.—Rev. Mr. Welden of London.

As well try to fill the yawning chasm with a few grains of sand as satisfy the gulf of the soul's desire with the pleasure of an empty world. Better give your heart to God late than never, better by force, or the loss of earth-ly comforts, than not at all.

Christ has removed the burden of sin from my conscience a thousand times; and as often as he takes it off I lay it on again.

-Thomas Adams.

We need not try to lay a new corner-stone of unity. The chief corner-stone— "elect, precious"—is laid, and that forever John Stoughton.

I like Christ's work so well, that I do not care how long I live to do it, nor how soon I die, that I may know and serve him better.—Thomas Adams.

I never was thrifty for myself; and it I had been, I should have been covetons. Thrift for God shall now be thought of, and that will make men generous and free from air .- Thomas Adams.

Luther longed to find a man who had a heart sweet all through and of a gentle will, without subtlety, yet of sorud reason, at once wise and simple. He who has seen such a heart, has colours wherewith he may picture to himself what an augel is.

The question is of universal use in teaching. To ask questions skillfully therefore, is no small part of the teacher's work. If one will verify the results of instruction and ascertain precisely the amount and character of his pupils comprehension of the subject, he must resort to the question.—Dr. J. M. Gregory.

The line of conduct chosen during the five years from fifteen to twenty, will, in almost every instance determine his character for life. As he is then careful or careless, prudent or improvident, industrious or indolont, truthful or dissimulating, intelligent or ignorant, temperate or dissolute, so will be be in after years, and it needs no prophet to case his horoscope or calculate his chraces in life.

Miss I llors, who sailed from San Francisco, C. afornia, lately, goes out to Ningpo in answer to an earnest call made more than a year ago, by one frail woman there, through "Woman's Work." The appeal was in these words:—"No one for Ningso when there is so much to be done! Let other fields have all the need, but O, do not neglect Ningo.

If the bounties of heaven were given to man without prayer, they would be receivod with acknowledgment. Prayer, alministering the perpetual lesson of humility, of hope and of love, makes us feel our connectant. tion with heaven through every touch of necessities; it binds us to Providence by a chain of daily bonefits; it impresses the hearts of all with a porpetual remembrance of the God of all.—Croty.

As the members are to go where Christ the Head has gone before so shall each man at his rising again go where his heart hath now gone before. Let us go hence then by that part of us which we may; our whole man will follow whither one part of using the correlation of the control of the contr gone before. Our earthly house must fall to ruin, our heavenly house is eternal. Let us move our goods beforehand, whither we are ourselves getting ready to come .- Auqustino

Giving is true having.-The shallowest brooks brawl the most.—An open mouth shows an empty head.—A good character is the best tombstone.—Whatever falle from the skies is, sooner or later, good for the land.—New years of the skies is the best tombstone.—Whatever falle from the skies is a sooner or later, good for the land.—New years of the skies is a sooner or later, good for the later of the skies is a sooner or later of the skies is a sooner or later or la land.—Never ask a covetous man for money till you have boiled a flint soft .- Many receive their creed as they do their money, because they find it in their circulation. People often complain of not getting their rights, and it is sometimes well for them that they don't.

You have broken God's law; you have rebelled against his authority; you have acted as an enemy to Him, and made Him your enemy. If you had committed only one single act of transgression, your situation would be alarming. Your whole life has been one continued sin; you have, so far as God is considered, done nothing so far as God is considered, done nothing but sin. You are actually under the curse of the Almighty. Consider what the loss of the soul includes. The loss of the soul is the loss of everything dear to man as an immortal creature. It is the loss of heaven, with all its honours, felicities, and glories; it is the loss of God's favour, which is the life of all rational creature; it is the loss of avourthing that remains the honoiof everything that can contribute to happiness; and a is the loss of hope, the last refuge of the wretched.

But it remains that we inquire how faith justifies. Certainly not in that sense, as though God graciously accepts the act of faith, and new evangelical obedience proceedeth from faith, in the room of that perfect obedience which, according to the strictness of the law, we ought to have; for this were to make void the whole Gospel. this were to make void the whole Gospel. In the room of perfect obedience, which the law requires to justification, the Gospel hath not sustained our faith, but the obedience of Christ he which the mattacusobedience of Christ, by which the righteous-ness of the law is fulfilled; and it is false, that faith and our obedience are one and the sams thing. I confess, faith is a virtue commanded by the law of God, and that the believer so for a be believes, does commanded by the l.w of God, and that the believer, so far as he believes, does obey God. I confess again, no faith is to be accounted true and living which is not big with good works. But yet faith is one thing, and obedience flowing from faith thing, and obedience flowing from faith quite another thing, especially in the business of justification, of which we treat, for Paul always coutra-distinguished all manner of works from faith.—Witness.

Moths in the Candle.

Every moth learns for itself that the candlo burns. Every night, while the andio lasts, the slaughter goes on, and leaves its wingless and dead around it. The light is beautiful, and warm, and attractive; and, unscared by the dead, the foolish creatures ruch into the flames, and drop, hopelessly singed, their little lives despoiled.

It has been supposed that men have reason, and common sense. It has been supposed that they observe, draw conclusions, and learn by experience. Indeed, they have been in the habit of looking down upon the animal world as a group of inferior beings, and as subjects of commis-eration on account of their defencelessness, yet there is a large class of men, reproduced by every passing generation, that do exactly what the moths do, and die exactly as the moths die. They learn nothing by obsorvation or experience. They draw no conclusions, save those which are fetal to themselves. Around a certain class of brilliant temptations they gather, night after night, and with singed wings or lifeless bedies, they strew the ground around them. Ne instructions, no expostulations, no observation of ruin, no sense of duty, no remonstrances of conscience, have any effect upon them. If they were moths in fact they could not be sillier or more ob-truse. They are, indeed, so far under the domination of their animal nature that they act like animals, and sacrifice them-selves in flames that the world's experi-ence has shown to be fatal.

A single passion, which need not be A single passion, which need not be named,—further than to say that, when hallowed by love and a legitimate gift of I'fe for life, it is pure as any passion of the soul—is one of the candles around which the human moths he in myriads of disgusting deaths. If anything has been proved by the observation and experience the world it is that licenticusness, and all illicit gratification of the passion inman's own nature,—that by it the wings are singed not only, but body and soul are degraded and spoiled. Out of all illicit in-dulgence comes weakness, a perverted moral nature, degradation of character, gross beastliness, benumed sensibilities, a disgusting life, and a disgraceful death. Before its baleful fire the sanctity of wo-manhood fades away, the romance of life dies, and the beautiful world loses all its charm. The lives wrecked upon the rock Again and again, with endless repetition, young men yield to the song of the siren that beguiles them to their death. They learn nothing, they see nothing, they know nothing but their wild Jesire, and on they go to destruction and the devil. Every young man who reads this article

has two lives before him. He may choose either. He may throw himself away on a few illegitimate delights, which cover his brow with shame in the presence of his mother, with all the wine drained out of his life; or he may grow up into a pure, strong manhood, held in healthy relation te all the joys that pertain to the high estate. He may be a beast in his heart, cr he may have a wife whom he worships, children whom he delights in, a self-respect which enables hun to meet unabashed the noblest woman, and an undisputed place in good society. He may have a dirty imagination, or one that hates and spurns all impurity as both disgusting and poisonous. In brief, he may be a man, with a man's powers and immunities, or a sham of a man,—a whited sopulchee—con-scious he carries with him his own dead bones and all uncleanless. It is a matter entirely of choice. He knows what one be is, and where it ends. He knows the essential quality and certain destiny of the other. The man who says he cannot control himself not only hes, but places his Maker in blame. He can control himself, and, if he does not, he is both a fool and a beast. The sense of security and purity and self respect that come of continence, entertained for a single day, is worth more than the illicit pleasure of a world for all time. The pure in heart see God in every-thing, and see Him everywhere, and they supremely blest.

Wine and strong drink form another candle in which millions of men have signed themselves, and destroyed both body and soul. Here the signs of danger are more apparent than in the other form The candle burns in opens space, where all men can see it. Law sits behind and sanctions its burning. It pays a princely revenue to the government. Women flaunt their pauzes in it. Clergymen sweep their robes through it. Respectability against the latter than the content of t ity uses at to light their banquets. In many regions of this country it is a highly respectable candle. Yet, every year, sixty thousand persons in this country die of intemperance, and when we think of the blasted lives that live in want and misery, of wives in despair, of loves bruised and blotted out, of children disgraced, of alm-houses filled, of crimes committed through its influence, of industry extinguished, and of disease engendered, and remember that this has been going on for thonsands of Jears, wherever wine has been known; what are we to think of the men who still press into the fire? Have they any more sense than the meths? It is almost enough to shake a man's faith in immortality to the ity to learn that he belongs to a race that manifests so little sense, and such hopeless tecklessness.

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ne will walk in it, or in the way of danger. There is a notion abroad among mon that when is good,—that when properly used it has help in it.—that in a certain way it is food, or a help in the digestion of food. We believe that no greater or more fetal helm. believe that no greater or more fatal hallu-cination ever possessed the world, and that none so great ever possessed it for so long

Wine is a medicine, and men would take A sanctine float.

Dyer.

When a poble life has prepared old ago

in mineled pride and regret that the Roy.

When a poble life has prepared old ago

in mineled pride and regret that the Roy.

A sanctine float.

When a poble life has prepared old ago

in mineled pride and regret that the Roy.

I a not the decline that it recalls, but the life is not the decline that it recalls, but the life is not the decline that it recalls.

The world cheats itself, and tries

Stact.

to cheat itself in this thing; and the priests who prate of "using this world as not abusing it," and the chemists who claim a sort of nutritious property in alcohol which never adds to tissue (') and the men who make a jest of water drinking, all know perfectly well that wine and strong drink always have done more harm than sort of nutritions good in the world, and always will until that milleunium comes, whose feet are al-ways tripped from under it by drunk ands that lie prone in its path. The milleunium with a grog-shop at every corner is just as impossible as security with a burglar at every window or in every room of the house. All men know that drink is a curse yet young men sport around it as if there were something very desirable in it, and sport till they are he polessly singed, and then join the great, sad army that, with undiminished numbers, presses on to its certain death.

We do not like to become an exhorter we would plead with young men upon weary knees to touch not the accursed thing. Total abstinence, now and torever, is the only guaranty in existence against a drunkard's life and death, and there is no good that can possibly come to a man by drinking. Keep out of the canlle. It will always singe your wings, or destroy you.—Dr. J. G. Holland, Scribner's for October

Vitality of the Jewish Nation.

In this nation was evolved the principle of national immorality, and its power is yet to be seen in the living miracle of a nation deprived of sovereignty for ages, and yet a distinct people. They have been stripped and scorned and persecuted, Kinga have cought to betaminate them. Kings have sought to exterminate them, the powers of earth have been in league for their ruin, for centuries the Mussleman and Christian struck hands for as truly as in the days of David. Greece and Rome perished, and their numerous millions perished with them. Jerusalem has been in ruins, or in the power of the Moslem, for eighteen hundred years, and yet Israel is Israel still. They remain a living demonstration of the imperishable nature of that principle which God breathed into their government, preserving the nationality of a numerous people even while passing through the furnace of ven-geance. Like the the son of Thetis, cast into the fire to test his minortal nature, Israel has passed through a "furnace heated seven times," but does not not perish! A thousand vultures have torn his quivering field, and driven their relentless beaks at the seat of life. but the immortal principle fills out the fiesh as fast as devoured, and guards the heart, throbbing with a death-less pulsation. A burning robe of wrath has been bound about Israel, yet, less for-tunate than the fabled ancient, he cannot die. This isnational immortality, when the very current of his tortues but cannot consume .- President Tuttle.

Tailure in Society.

Society is full of failures that need never have been made; full of men who have never succeeded, when they might have, and should have, succeeded; full of women who, in the first half of their days, did nothing but eat, sleep and simper, and in the last half have done nothing but perpetuate their follies and weaknesses. The world is full, I say, of such people; full of men in every trade and profession who do not amount to anything, and of girls and women without any trade or profession who have no desire to anything. fession who have no desire to amount to anything, and I do not speak irreverently, and I trust not without due charity, without making due allowance to the inevitable in life, when I say that God and thoughtful men are weary of their presence. Every boy ought to improve on his father; Every boy ought to improve on his father; every girl grow into a nobler gentler, more self-deaying woman than the mother. No reproduction of former type will give the world the perfect type. I know not where the millennium is, as measured by distance of time; but I do know, and so do worst. I that it is great way off as measured. you all, that it is a great way off as meaway on as the sared way on as measured by human growth and expansion. We have no such men and women yet—no age has ever had any—as shall sand that age of pe on earth in come until men are worthy of it.—Rev. W. H. H. Murray.

Dryden's First Poetical Essay

It is said that Dryden, in his youth, and during his first academical career, letrayed httle of that dominant genius which began Milton says, "youth ends,") and that he was looked upon, as well by his tutors as by his college mates, as possessing nothing whatever remarkable, intellectually or poetiwhatever remarkable, intellectually or poetically. On one occasion, however, he took completely by supprise his tutors and all concerned, by a flash of wit and originality which effectually reveal d the genius that lay dormant within him. A "Theme," on the subject of "Christ's turning water into wine," had been propounded to Dryden's electrical as a matter of course, he (tha class; and, as a matter of course, he (the dullard) was expected, among the rest, to "say his say" on the occasion. We can well imagine his trepidation, as the lengthy compositions of his class mates were hand ed in and read, several, no doubt, drawing forth the hearty commendation of the There is just one way of safety, and only Judges. We can well imagine, too, his one, and a young man who stands at the beginning of his career can choose whether when the insignificant but of paper, on which his own thoughts were expressed,

And that was Drydon's first poetical essay, and it foretokened immortality.

A sanctified heart is better than a silver

Weddings.

As the semi-annual bridal season is at hand, it is the time to plead for a reform in weddings. Every year this sacredest of all occasions is turned more and more into a mere opportunity for display, and for replying to some fancied social obliga-tion. Instead of the time was a few of tion. Instead of the time was a few of the closest freeds gather to witness the solemnest compact human beings can frame, it is chosen as the moment for bringing together the larger part of a family's social circle, to show the bride in her bridat garments; to prove how many flowers and refreshments the family can atford, and, with shame be it said, to exhibit to criticism and light comment the precious tokens that should have come with tender regard to the maid on the eve of her new

A wedding must not be uncheerful; but it must be solemn to all who realize what it is. On the one side, it is renouncing old ties, promising to begin with faith, and hope, and love a new and wholly untried vistence. On the other, it is the acceptance of a sacred trust, the covenant to ovder life anew in such a way as shall make the happiness of two instead of one. Can such an occasion be fitting for revelry? Is it not wiser, more delicate, to bid only the nearest of friends to a marriage ceremony, and leave the feasting and from for a sub-sequent time? We are sure there are few girls who, if they reflect on the serious ness of the step they are about to take will not choose to make their vow merely within the loving limits of their home All our best instincts point to the absolute simplicity and privacy of wedding services; only a perversion of delicacy could contemplate the asking of crowds of half-sympathetic or wholly curious people to attend the fulfillment of the most solemn of contracts. Let there be as much party making, rejoicing and pleasure taking afterward as hearts desire; but let the solemn vows be made in the presence only of those nearest and dearest.—"Home and Society' ; Scribner's for October.

English.

The Rev. Dr. Eddy said som good things at Chautauqua about the use of good English by Sunday School teachers. He said .—"In the Sun-School one cannot get along favorably with Latin, Greek, Choctaw, Hindostanee, Sanscrit, Johnsonese, Carlylese, or Emersonese, but must use "nglish. That is often a new discovery, but, I take it a most valuable one. The English is a highly respectable language. It makes a very efficient vehicle for revelation. It was grand enough for Milton; comprehensive enough for Sl.akespeare; elastic and picturesque enough for Bunyan."

Home Encyclopedia.

Some one selects an article, any common one whatever, and questions the others. Take, for illustration, the lamp. See what a lot of questions may come out of this. What is the lamp made out of? What is zine? Where does it come from? In what shape is it found? What color? Does it melt easy or not? What is it used for besule making brass? So the same series, of a longer, of questions about conserver. series, of a longer, of questions about copper. The base of the lamp has lead ran into it to make it heavy, and a whole lot more can be learned about that. Then the chimney and shade are glass, and pro-bably but very few can tell much about so common a thing as that. The wick—that is of cotton; what part of the plant? where is it grown? and all coout it. Why is the wick made hellow, in the form of a cylinder? Then the oil—there is quite a story about that. Here is a single article in the room that would keep a lot of bright boys and girls profitably at work a whole evening. Such a looking up of dictionevening. Such a looking up of dictionaries and other books before some of the questions could be properly answered! And no doubt some of the older people would find themselves at their "wit's end" to answer all the questions that could be

Call to Rev R. M. Thornton, M. A.

We clip t'e following from a Glasgow 3rd, who report of the Free Church Presbytery of the 2nd inst., the following item:

"Dr. Adam next 1 timates that Wellpark congregation had resolved to give a call to the Rev. R. M. Thornton, of Knox Church, Montreal, a munster of the Canada Presbyteman Church. It was gratiying, he remarked, that this congregation had so much uanimity made choice of a minister who, he had every reason to believe, would be in every way suitable for the position, and would be a strong addition to position, and would be a strong addition to the Presbytery. As this case fell under the Mutual Eligibility Act, certain papers would have to be sent out to Canada, and answe, received, and he hoped the Pres-bytery would do all they could to facilitate the settlement. Bailie Millar and Mr. Macthe settlement. But the settlement between the congregation; and it was agreed that the Moderation should take place on Thursday, 21th September, at ha'f-past seven o'clock.

Of the Church calling Mr. Thornton, the Montreal Herald remarks:

"Wollpark Free Church is a large and important charge near Davistown, in the east end of Glaszow. The church is a handsome Gothic structure, with stone spire and bell. The completed building, with lot, was the gift of a Mr. Tennant to the congregation. The magnificent stained glass windows at each end of the church worth of Mr. Tennant's sons. The clurch will seat 1,000, and has a membership of 620. Salary, including manse, £569 sterling."

The Montreal Witness in mentioning the

fact, says .

The Streets of Venice.

Venice is a compact city, about seven miles in circuit, and perfectly accessible in ail it parts. Its principal buildings are of marble or of light-covered stone, and the remainder are of brick covered with mastic. Italy is so rich in nurbles and other building stones that these materials were the cheapest that could be used. No wooden houses are seen in Venice. The prevailing color of all its houses is white, thus giving to the city a cheerful appearance. In addition to the Grand Canal, there are a are a hundred and forty-seven other canals, intersecting all parts of the city as well as each other, and affording all the advantages of light, ventilation, and cor ser lots, gained in other cities by means it streets and avenues. These canals uncoubtedly circumscribe the original islands, as well as indicate their position, by occupying the one side, and sometimes on both, and about ten feet apart, are gutter stones cut through to pass surface water or rain into conduits beneath. The openings are but six inches long and an meh wide, thus showing that the quantity of water which fals in the street is not large. Great care is taken of these streets. They are swept clean daily, and so well cared for that there are but few places in Venice where the air is not sweet and pure—which is more than can be said of most large cities. It is doubtful whether the Venetians would have made broad streets for climatic reasons, if they could have afforded the room. During a large part of the year the rays of the sun are too powerful to walk with safety in the clare. Venetians in exposed places habitually seek the shady sides of the streets and squares. Their narrow streets afford the desired protection, and enable them to keep in a temperature substantially uniform.

This picture thus given of the streets of Venice is rather uninviting. It is modified very much by the numerous squares which relieve the closeness of the streets intersecting them, as well as preventing a too great compactness of inhabitants. There are two hundred and ninety-four of these squares scattered throughout the city, affording pleasant sites for residences and churches. The streets cross the branch canals by means of three hundred and eighty-seven means of three hundred and eighty-swen bridges, mostly of stone, consisting of a single arch, with a roadway graded into low steps. Every rood of land in Venice can be reached on foot, provided the person knows the way—a matter of no slight difficulty with a stranger. The streets are a labyrinth for a time, with so many crooks and turns, and with so few opportunities to consult landmarks, that it is not uncommon to go round and round a particular place without finding it, until a street boy is these urchins, however, will go, not straight to the spot, for that is impossible, but on the angles of incidence and reflection, which, when repeated often enough, will finally light upon the place.

The streets of Venice are silent as compared with these of other cities. There is hand-cart to be seen in any thoroughfare. It is a quiet, noisoless city, free from the dust and din and rattle which are incessant in large cities. And yet its streets are througed throughout the day, and present the same picture of animated life as those of other cities. Packages and small burdens are carried by hand, or in baskets, or upon the back; but larger parcels, morchandize, and bulky materials are transported by gondels or begge. The resi ported by gondola or barge. The residences, factories and warehouses upon the canals have a connection with the stract as well as entrances from the canal. Business well as entrances from the canal. Business appears to be transacted with reasonable co-venionce, notwithstanding the anomalous conditions under which it is done. The people seem to be busily engaged at something, although the number of idlers is large. Venice has a much larger number of the latter class than it can afford to keep. They gather in the squares and market-places, or lounge upon the quays. In this land a sunshine and cheap polentia, the smallest amount of industry affords a subsistence. What should be a blessing to the people is an actual detriment under a land system now prevalent in Italy, as iniquitous in principle as it is destructive of national prosperity, because it removes all stimulus to industry.—The City of the Sea, in Harper's Magazine.

There are thousands of our successful monoy-makers who are paying a big price for their fortunes. It is not charged that they are dishonest or in a wicked line of business, but simply that the sacrifice too much that is better than money in order to get money in quantities which make it a bur len rather than a comfort, and which, so far from adding joy to life, in many cases bring life itsel to a premature end. The price is surely a big.—Pres. Tuttle.

The final result of some munistries appears to be a Gothic chapel in the place of the less ornamental but more serviceable old meeting house. The good man feels that he has ministered to edification as a wise master-builder, when he hears passers-by say of his new edifice, "What a geri of a place!" We have known gentlemen of the cloth, whose hearts have been mainly set upon getting up a well-performed ser-Papacy in almost every respect. As if we did not know when the chapter was finished, we are told. "Here endeth the first lesson," or "Here endeth the second lesson, "ender endeth the second lesson," or "Here endeth the second lesson," or "Here endeth the second lesson, "endeth the second lesson," or "Here endeth the second lesson, "endeth the second lesson," or "Here endeth the second lesson, "endeth the second lesson, "endeth the second lesson, "endeth the second lesson," or "Here endeth the second lesson, "endeth the and much is thought to be attained son !" when that piece of mimicry is allowed after, an organ, of course; a stone pulpit stuck in a corner, and then nothing will do but the brother must introduce at least a fragment of liturgy. Let but the poor creature have his way in all this, and his little heart overflows with joy, and he feels, "I have not run in vain, neither laboured in vain." Such gentlemen must have mis-taken their vocation; they would make capital conductors of concerts; masters of the ceremonies, man-milliners, or arrangers of shop-windows, but their talents are thrown away among Dissenters.—Rev. C. Spurgion.

The Five Prints of Calvanism.

This expression grew out of the controversy between Calvanists and Arminians which gave case to the famous Synod of Dort. These points are somewhat variously stated, but the following is suggested as presenting them in logical order, and with sufficent tunners. The first relates to the sovereignty of God, and involves the idea that he does what he wills, and that what he now wills he has willed from all eternity: here comes in the Doctrine of Decrees, and of Election, and Predestination. The second refers to the fallen state of man, and involves the doctrines of the Covenant of Works, of Original Sin, and of Imputa-tion. The third takes up the problem of the reconciliation of fallen man to his o Jonded God, and introduces the questions of the nature and extent of the Atonement. The fourth relates to man's ability to avail himself of the benefits proposed grace of God, and here comes in the question of the Holy Spirit's work, and of man's attitude in Regeneration. The fifth has regard to the permanency of this work, and considers whether the saints shall all

finally persevere and be saved.

Now Calvanists believe that their whole creed on these points is taken out of Scripture. When told, therefore, that modern ture. When told, therefore, that modern thought has repudiated such views, or that they are repugnant to the advanced thought of the nineteenth century, the objection makes on their minds not the slightest impression. For they never dream of measuring their creed, which they suppose to be Divine, by any human standard over. So, when told that their Church holds a terrific, and, therefore, false doctrine of hell, Presbyterians are perfectly unable to see the point. They very well know that the Scriptures reveal many terrific truths, and that the constitution and course of patters are bearing analogous. and course of nature are herein analagous to Christianity, and therefore a terrific dectrine does not impress them as necessarily a false dectrine.

But who ever aftirms that the Presbyterian Standards contain any such doctrine as a dark fatalism, either expressed or implied, makes a statement which is not correct. The Confession of Faith may be searched through and through in vain for anything like this. When the doctrine of Decrees is stated in the Confession the liberty of man and the contingency of second causes is in so many words fully guarded. And so the slander is an old one, but none the less a slander, that great names in the Presbyterian Church have been responsible for some horrid statements about little children in the eternal world, No true Presbyternan hold to any doctrine which the Bible does not reveal. But whatever the Scriptures do reveal is true, and will stand, however men who hate the truth mag gnash their teeth against it.

Japanese and their Customs.

Mr. William Cragie, formerly of Aberdeen, and now Professor of English Litera-ture, in the Imperial College of Engineering at Yedo, has sent a description of Japanese life in a letter to a friend, portions of which have been published by the Aberdeen Free Press:

The country and the climate are nearly all that could be desired, but the Japanese themselves—well, in their way, they are very mice little "bodies." They are, as you may perhaps be aware, a very small race, but they are excessively stout—the women especially. One can't help feeling amazed at the amount of stuffing they hold without bursting. The women indulge in cosmetics to a frightful extent, and their checks are as shiny and greasy as newly-oiled boots. . . It is most annuscing to see two Japanese acquaintances meet. The amount of scraping and bowing gone through at such times is something tromendous. When within skirmishing distance—about twelve yards—each one endeavors to put his head between his knees, blowing away like a porpoise all the while. This operation they repeat as they approach each other, and then stand looking at one another's toes for about three minutes with the liveliest satisfaction depicted on their countenances. Suddenly brilliant idea seems to strike one of them, which he communicates to his companion in tones of gracious condescension. The other is, of course, so much struck with the originalty of the remark that he is perforce obliged to how to the ground in admiration of his friend's genius. After an interval of three minutes devoted to grinning at each others tors, it is now the turn of No. 2 to have an inspiration, which, as in the first case, electrifies the listener. Then follows onether round of bowing, and so on, ad libitum. The French are proverbiatly a polite nation, but I should say the Japanese beat them hollow. To me their politeness is oppressive, and irritates more than pleases me. Servants always evouch down on their knees when receiving orders from their master, and hand him everything on their knees. That custom may have arisen from the fact that chairs were unknown in Japan until introduced by foreigners. A Japanese always sits on the floor like a tailor, and has his meals spread out on the thor in front of him. A servant would rus be obliged to go on his knees when

Just as a mother grieves over her child's weaknes and faultiness, but still loves him most ten terly, so God cherishes us, notwithstanding all our fiailty.

There is a floating idea in the minds of most of us, that great perils and great trials work a sort of charmed change in our lives. This is soldom more than a delusion. The lessons of lifeare, for the most part, slowly learned. The page is often carolessly turned and hurrically passed by, on which our great Father has writen much that He would fain have us study with patient and prayorful carpestness.

Among the last words waich the late Roy. Jacob Knapp pointed were these: - I thank God for the great change which He has brought about in my day, no, matter whether by me or by son, body else. He has done all the work, and to him be all the glory. I reel, as I am nearing the eternal world, that God is all, and in all, and I am netning at all." Fritish American Bresbyterian

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FAMILY WORSHIP AND RELIGIOUS SERVICES.

The report presented to last Assembly on the state of Religion mentions as a fact indicated by the reports of the inferior courts "that family worship is generally observed by heads of families that are members of the Church." This may be the case; we do not question that it appears so from the documents before the committee, and we would rejoice to be assured that such be the happy state of the Canada Presbyterian Church. There are doubtless some small earnest congregations where few except true faithful Christians are members, that is communicats, and such congregations will be ready to report their condition. There are other large congregations where the proportion of communicants to head's of families is very small, and in such cases the statement in the Assembly's Report may be true. But these do not represent the whole Church; and we much fear that family worship is not generally and regularly observed among our people.

When the question is put to the head of a family by the minister, both questioner and answerer feel some measure of embarrassment. The chief object of putting such a question is to direct attention to the duty in a kindly and faithful manner, and very often an opportunity is thus afforded of faithful dealing where the duty is neglected. In the circumstances an affirmative answer gives satisfaction to the pastor, and hoping the best, he adds a word of encouragement and puts that head of a family down as observing family worship. A few more questions in the same direction, however, might not be so pleasantly taken, and perhaps would very much qualify the 'pastor's satisfaction; for example: Have you family worship every day, or only on Sabbaths? Have you't twice a day or only once? Are the children required to be present? Do you read the Word of God regularly and in course at worship? Do you unite in the service of praise?

Now, when we consider that a large number of the baptised members of our Church, are not communicants but simply adherents, and that in the families of communicants family worship is far from universally observed, we are impressed with the conviction that in a large majority of the families of our Church God 18 not worshipped. The fact may be as unpalatable as it is fraught with danger and apprchension for the future, but it would be wrong and injurious to cherish false hopes in this matter. There may be improvement as compared with the past, but still room for further advance.

The same report brings into prominence the introduction of "continuous meetings on successive days or evenings" styled "Evangelistic Services." We give such reports of these services as are sent us with much pleasure, and have no doubt that our joy and satisfaction at what appears to be a work of grace, are shared by our readers. During the past years we have heard of such a work in Mitchell, Fullarton, Peterboro, Port Hope, Cobourg, Baltimore and Cold Springs, Woodville; and generally we are told that in the Syrod of Montreal "these services have been productive of much spiritual benefit to the people as well as to the ministers engaged." We will gladly publish such accounts of similar movements during the winter as it may be judged for edification. These services, in view of the great work of Messrs. Moody and Sankey in Scotland, we cannot help acknowledging as owned of God, and per haps just the form that religious earnestness in the present state of Christian Society, with it usages and habits, must assume. Still it is not easy to overcome our preconceived notions of how God's work should progress, and it is not to be wondered at, that the attitude of many Christians is still one of waiting to see the results. An old divine well says that so far as conversion is concerned, "the preach ing of the gosper is a net to catch such fish as has not been already caught by the family not," thus giving precedence to the "nurture and admonition of the Lord" in the family. Where however the latter is

neglected, and parents fail to try to bring their children to Jesus, special services are needed; and, perhaps, occasional and abnormal settings of the gospel net, which from their very nature cannot be continuone, may be a necessity where the ordinary. normal, every day, and continuous efforts of a godly parentage are not put forth. Is there not, however, even here a two-fold danger against which it may be well to guard? first, the making family worship au impossibility by late meetings, and, secondly, the bringing of the ordinary means of grace b th in church and family into disesteem, as slow in comparison to the excitement of continuous services, and inferior to them as a means of conversion.

We shall rejoice to know that by those services the cause of Christ is advanced and souls saved; and we are sure that these things being accomplished, our family altars will be rebuilt, for a true revival of religion will not be confined to public meetings but will fill the dwellings of the righteous with melody and praise; and guarantee for the children of the church the inestimable blessing of family religion and parental instruction in godli-

TRIAL BY NEWSPAPER.

There are in our highly-civilized community various ways of trying a man who is accused of wrong-doing. The commonest and readiest tribunal is that of the tea-party, where witnesses give their evidence, amid the clatter of cups and saucers; where counsel plead over their cups "that cheer but not inebriate," and where judges sum up gravely trom behind tea-urns. More formal and formidable, but not always more just, is trial by jury. And then there is trial by judge. And there is lynch justice, where the criminal is first executed, and then, as soon as convenient, tried. To all these forms and modes of dealing out justice or injustice to offenders, must be added in these days, trial by newspaper. In ordinary cases, in of fences against political party and good manners, it answers very well to try a man sentence and execute him in the columns of a sonsible, truthful and fearless newspaper. This ne vspaper court, with its own code of laws, its own judge, jury and witnesses, its own officers and penalties, is one of the safeguards of deceasy, order and public morality. There are certan offences, however, which ought hardly over be tried, to their full length, in the public prints.

Among offences that ought hardly ever be tried, however fully reported, in the columus of the common newspaper, are criminal offences that involve grave consequences to the party accused, in character, property, or even life itself. Such cases require witnesses to give evidence on oath. and to be cross-examined by expert lawyers, watching the interests of the accused, such cases need the power of the law to force forward unwilling testimony, and the presence of the judge to keep back irrevelant testimony. The newspaper may report the trial, may, after the sentence is rendered, pass its opinion on the verdict; but in all serious cases of this kind it is far better for the press to let the courts of law do their work. The best course to follow is that suggested by the sensible man, that was town clerk of Ephesus, when Demetrius wished to try certain Christian teachers at the bar of an illegal mob. "If Demetrius (said the town-clerk) and the craftsmen that are with him, have a matter against any man, the court days are being kept (the expression meaning that the Assizos were then actually sitting in Ephesus), and there are deputir · let them implead one another." So would we say to the Press. For the purpose of trying such cases our Assize Courts sit, and they can do the busine far better, as a general rule, than all the newspapers in the land. The Press of our day has been flattered a good deal. It has, therefore, begun to think, in its own secret thoughts. that its eye is omniscient and its arm omnipotent, and what none dares, it can do But it is far 1 -tter it should leave the trial of criminals to the courts instituted for the nurnose, and confine itself to business that honestly and legitimately belongs to a functionary whose main business is to give news.

If these remarks hold true with regard to offences against the Sixth and Eighth Commandments, much more are they of force in reference to offences against the Seventh Commandment. The news, sper hads entrance to every room in our dwelling. It is in the merchant's office and in the minister's study. It is in the parlor, in the kitchen, in the bedi ... n. and in the nursory. Is it fit, therefore, is it decent, that our children, our wives, and our daughters should sit, with the editor, not only in the chair of the scorner, which he too often asks them to do, but in the chair of the ponce-magistrate, sifting evidence and weight facts that smell rank of t a pit that ought not to be named among these who name the rane of Curist.

It is doubtful whether such cases should even be fully reported. There is no doubt it pays well to fil. column after column. wock after wook, with scandal and filth. And here is the weak side of modern jour- tem of Divine truth which is revealed in

nalism. With all our boasted dignity and independence, we newspapers are very gonerally a speculation to make money, and in order to make matters pay, we must suit our goods, when we dare to leave conscience out of court, to the love and demand of the market, on the understood principle "that they who live to please, must please to live.' On this principle a case of scandal means to the newspaper that retails it out piecemeal so many thousand more copies sold, and so many dollars on the right side of the balance sheet. But viewing raatters in the light of decency and good order, it would seem unwise even to report in full many cases of immorality, into the disgusting details of which our courts, with doors closed against young people and females, must enter for the ends of justice, as the diesector must encounter the stench of the carcase for the sake of science.

CALVANISM.

Not unfrequently we find references made to Calvanistic Theology, both by friends and adversaries, in such terms as imply a wide spread belief that it has lost the power it once had, and that even where professedly hold by individuals and churches it has not the thorough going character now-a-days possessed in the time of Augustine and Calvin, or even of the Synod of Dort, or the Westminister Assembly.

It may be admitted that many ministers in Calvinistic churches are not true to their ordination vows, and hold a modified view of the doctrine. Also that many who doctrinally are sound and draw from the Calvinistic system the strength of their teaching, think it more for edification in preaching to avoid theological technicalities and to give more prominence to the application than to the presentation of doctrine, to insist on spiritual life and obedience more than on the source and nature of that life, and lay stress on the subjective rather than the objective aspects of Christs' work. Further we are free to admit that the style of thinking and speaking and of analysing and illustrating truth has undergone a great change. So that in religious subjects, as in secular, men think very differently from what they were wont. But we have yet to loarn that theology has changed in this respect any more than has science, philosophy, or art. Nor do we see when every other departments of thought has put on the garb of the nineteenth century, why theology alone must continue to wear the costume of Geneva in the 16th, century or the Puritans of the 17th.

Calvinism in its essential features cannot change. But as a system of doctrine, and an experience of Christianity, it must remain wherever the revealed word of God is regarded as the supreme and only rule of faith and practice. Any adnaxture of philosophy with revelation produces a diluted system of doctrine; and all attempts to bring the scheme of salvation within the compass of human reason so as to make it such as man will pronounce natural, not supernatural, comprehensible, rational, as they exhalt man degrade God, and contradict the teachings of scripture.

The five points come up whenever the system is assailed, but they are unseen except when controversy calls them forthordinary preaching should not be controversial, and it is a great mistake to suppose that there is no Calvinism when the tone of speaking or writing is not controversial. The truth is, that every genuine expression of thanks for unmerited grace recognises God's free choice and fore knowledge; every joyous feeling of assurance implies the unchanging purpose of predestinating love; every earnest prayer for conversion is founded on a conviction of helpless deprayity on the part of the sinner, and invincibility of the saving operations of God, any satisfying view of reconciliation with God requires an atonement complete alike in ifs impetration and application which must be definite. Calvinism puts God on the throne, and declares that His will is done; done voluntarily by free agents, over whom he exercises sovereign control, even in their sins. Calvinism veils its face before the black cloud behind which the great King sitsand adoringly believes what He proclaims from out the darkness. It finds a mystery declared, it accepts that mystery of godliness and worships. It is not stumbled because God's thoughts transcend man's, but owns that it must be so; and for things beyond the ken of human reason is satisfied to take God's word, nor sits in judgement on Him, proudly replying against our Maker.

Caivinism is not of Calvin, though it bears his honoured name. He in post reformation times first gave it systematic development, but every revival of religi n and every controversy from the time when the Apostle Paul found it necessary to write the ninth chapter of Romans to the present day, that had reference to the sinful nature of man, the purposes of the most High, or the mystery of Regeneration, tended to bring into prominence one point or other of that closely interdependent sys-

scripture. They are right, who, asserting that the system of doctrine is not fully developed in the Gospels, (though the germ of every tenet is found there,) call it Pauline, because the great Apostle of the Gentiles first gave it full expression; Augustinian, because in the 4th century the Bishop of Hippo maintained it against the hereties of his day; Culvinistic, because the great Genevan Reformer set it forth as a bulwark against Papal error in the 16th century; Westminister, because a famous Assembly in the following century embodied it in a Confession of Faith intended for the Three Kingdoms of England, Scotland and Lieland. We, however, revere and hold the system, not as from any man, but as contained in the word of God that liveth and abideth forever.

TOPICS OF THE WEEK

The Rev. Donald Frazer, D. D., of London, preached to a very large congregation in Cote Street Presbyterian Church, Montreal-his former charge when in Canada.

The resignation of Hon. W. Ross, Minister of Militia, has been accepted. He left Ottawa for Nova Scotia on Monday. His successor, Mr Vail, was expected on Tres-

A congregation of the Reformed Episco pal Church has been organized in this city under the name of Christ Church. Churchwardens and vestrymen have been chosen, and it is contemplated to build a house of worship. The Rev. Mason Gallagher has gone to Brantford in response to a call from some discontented Episcopalians, and will afterwards go to Barrie, where his presence is also desired.

The libel suit against the Kincardine Review by the Hon. George Brown, to 13cover damages for the malicious libel published by that paper against his private character, resulted in a verdict for the plaintiff for \$100 and costs. Mr Brown's counsel stated that his client's object was not to recover money, but to vindicate his character. The defence offered no evidence whatever to establish the truth of the gross mis-statements published, and the jury brought in a unanimous verdict of guilty. Several similar suits are to follow.

HOME MISSIONS—LAKE SUPERIOR.

LETTER TO THE CONVENER.

Rev. W. Cochrane,

DEAR SIR,-I should have written you before now, but that I wished to be able to report some progress and that I had written a short letter to the British American PRESBYTERIAN, shortly after my arrival, which you would soc.

Our attendance at both stations is much the same as last year, and on the whole the population is not much if any larger. We expect however a large increase next season, as actual work on the C. P. R. will then be begun. They are building a school house at Fort William, a short distance up the river, which we are to use as a church. It will be much more comfortable, than meeting in one of the store-rooms of the H. B. Co., as we have been hitherto doing. and in fact without it, we would have no place to hold service in at Fort William in

winter. At P. A. Landing the people have subscribed \$600 towards the erection of a church. Probably \$500 of that will be paid sometime On the strength of that, with what has been already collected, and the promises of kind friends, we have adverused for tenders; and expect to have the frame set up and enclosed this fall. The size of the building is to be 28 x 48, 14 feet from sill to plate, and roof half gothic. It is to have a belfry, entrance portico, and vestry. When finished it is intended to seat two hundred, and will probably cost considerably over \$2,000. Times are very dull here just now, and little prospect of work for t's winter. This will render it difficult, both to collect for building a church, or to pay the missionary.

Might not some of the older and wealther congregations give us a Sabbath collection our position and necesstiy being explained to them the Sabbath previous? It is my intention next summer to visit some of the towns in the western part of Ontario for the purpose of raising funds, and I hope the Committee will grant me permisssion, but we need something done this fall or early in the winter.

I humbly ask you to bring the matter before the committee, and as the Lake Superior Missionaries are in a measure shut out from the rest of the world during winter, I hope we may have some tangible proofs of the Committee's and the Church's interest inus. We need also, I and, and the Church of the Lower Pro something more. We need your prayers. Satan th entrenched himself very strongly in this place, and only divine power can east him out. Nothwithstanding the attacks c' scientific men on the power of Prayer, we have not yet lost con-

D. MCKRRACHER. Princo Arthur's Landing, Sept., 22, 1874. Kev. Mr. Cameron.

fidence in it. Yours very truly,

Assembly's foreign mission.

The following letter has been received from Miss Fairweather, one of the Assem bly's Female Missionaries to India. It is written from Mynpoori, a town, and mission station of the American Presbyterian Church, between Luckney and Delki about 75 miles from Lucknow and 108 from Delhi. Should not the members of our Churches urge our Church Courts and Committees to call for men of feith, and of self-denial, and of devotedness to give them. selves to the great work which these opened doors are making patent to American and European Christians.

"You will no doubt be somewhat suy.

prised to learn our change of residence. It came very unexpectedly on us. As you know we took up our a ode with Dr. and Mrs. Brodhead at Allahabad, and most likely would have been there still if Mrs. Brodhead had remained in India, but she was preparing to return home in March, and the house was to be broken up. None of the other mission families had the nevessary accomodation for us in their houses. The authorities concluded to send us to Morar, to be with the key. Dr. Warren, one of the oldest and most accomplished missionaries in the North-West. The Rev. Mr. Holcomb, of Allahabad, was appointed to accom-pany us and see us settled in our new home. You will see the necessity of Mr. H. going with us when I tell you that after a day and night's travel we were landed in Agua, and had then to make a stage journey of over 80 miles into the interior of a native state, where plundering is the chief source of live-lihood among the border trabes. Poor Dr. Warren was robbed on his way just for months before,—both money and clothing were stolen. The English Resident en tered a bill against the Rajah for damages, but he has not seen anything of it yet. They did not ask us anything about it, but appointed Mr. Holcomb to accompany us. The Rev. Mr. Alexander was then in charge of Mynpoori. Mrs. Alexander fell suddenly ill, and was ordered home at once by her physicians. Dr. Broadhead was then appointed to Mynpoori, Mrs. B. having gone some little time before. On arriving he found the work more than he could accomplish, for he still conducts the native press at Allahabad. Accordingly, with the ap-proval of the mission, he sent for us to come and relieve hun at Mynpoori. There are right girls' schools here, besides a Native Normal, all of which have been given up to us. We liked Morar very much, but for one thing, it was so expensive; we could scarcely live on our salaries. This was scarcely live on our salaries. This was owing I suppose to the great distance from a railway station. All the goods had to be carted on ox-teams all the way from Agra, and the expense was enormous. The American Mission has given us a house free of expense, and the use of one horse and gari. The other horse will have to be supplied by oursolves. We have our own gari.

Dr. Warren is looking out for a cheap horse for us at the great sale of Cavalary and Artillery horses which takes place every few months at Morar. I don't anticipate anything very exponsive; nothing perhaps over 60 or 80 rupees, (a rupee is worth about two shillings sterling), which would buy a very poor horse indeed in America

We were very much distressed to see how the travelling expenses mounted up; but it was inevitable. We came alone to Wynpoori, though it was a great risk; but we could make ourselves understood by the stives, and so ventured, as Dr. Warren

was ill at the time."—T. L. SEC. Brantford, Sept., 26th, 1374.

Y. W. C. Association, Montreal.

A Young Women's Christian Association has been formed in Montreal, which, although only a few months in existence, has already been a source of much good. The object of the Association is, according to its Constitution, "to attend to the temporal, moral and religious welfare of young women who are dependant upon their own exertions for support." Young women who come to Montreal in search of employment are met by members of the Association, who arrange for their boarding-houses, conalt and advisa with them as to amplovment, and continue to take an interest in them as long as they remain in Montreal. The headquarters of the Association are at 47 Metcalfe Street, and have been furnished almost entirely by private donations from friends interested in the work. Besides rooms for the transaction of business, there are comfortable parlours, supplied with books, magazines, &c., to which all Protestant young women residing in Montreal have access, by bringing an introduction, and to which all such are cordially invited at any ti ne. In the same building are also a few rooms, where board can be had if desired. The Association has also under its supervision a room where domestic servants are accommodated till a suitable place is provided for them.

Pastors are requested to furnish young women who purpose coming to Montral with a note of introduction to a minister of the denomination to which they belong. Such should also be advised to go direct to the Rooms of the Association, at 47 Metcalle Screet. The Secretary or any of the Directresses will be happy to furnish any other information.-Com.

The remit on the union of the Canada Presbyterian Church, the Church of Scotvinces has been ununimously adopted by the congregation of Zion Church, Brant!

ford. The congregation of North Easthore, in connection with the Church of Scotland, have purchased the residence of Mr. Collin half a mile west of Shakespeare village, and are busy reparing it for a mause for the

Ministers and Churches.

We regret to learn that the Rev. John Baird, M. A., Presbyterian minister of Port Stanley, and formerly of Claremont, Ont., died suddenly on Sabbath evening, after delivering a sermon in the fore part of the day. The deceased was an accomplished scholar. and was beloved and esteemed by all classes.

The annual pienic of St. Andrews Church S. S., Almonte, was held in the Ag. Society's grounds on Wednesday, and was a very pleasant gathering. An address was delivered to the children by Rev. Mr. Cochrane, of Middleville. Swings and other amusements, and ample refreshments delighted the young people throughout the

The Peterboro Review of last week gays: " One of the best lectures which it has been our happiness to hear, was delivered in the Canada Presbyterian Church, under the auspices of the Young Mon's Christian Association, by the Rev. Dr. Fraser, of London, England, on Tuesday night last. The subject was, "A Problem in History," the Rev. Doctor undertaking to prove from secular history that Jesus was the son of God, a task which he fulfilled in an able manner, with much purity of diction, and just that amount of quiet self-composure, and gracefulness of gesticulation which lends a charm to public speaking. The audience, which was large and influential, were deeply interested, and at the close voted the lecturer the thanks of the meeting, with much enthusiasm."

Knox Church, Mitchell, was re-opened last Sabbath week. The inside of the church after having been refitted with side galjories, has quite a neat appearance, and reflects credit on the committee of management, whose skill was considerably taxed in devising a way by which increased sitting accomm_dation could be had at the least gost and with the most beneficial effect, it it not being desirable to spend much more money on the present building. The Rev. Mr. Ball, of Guelph, preached in the morning and afternoon, and Rev. Mr. Mitchell in the evening to large audiences. Special collections were taken up at each service to defray the expenses of enlargement, the large sum of \$200 being realized, which is, we think, the largest collection ever taken up in one day in Mitchell. A lecture was delivered on Monday evening in the church by Mr. Ball, on "The present aspects of science toward religion." This is the first time Mr. Ball has lectured for several years, and only consented to do so on the present occasion from the two-fold reason, that he wished to encourage the members of Knox Church in their good work, and desired to present to the minds of the young people of Mitchell, in their true aspect, some of those incidents which scientific men have made grounds of objections to the truth of the Bible. Mr. Ball, although not in the liabit of lecturing, presented his arguments so clearly and forcibly, and handled the subject in such a style generally, as to force the acknowledgment from his hearers that it was really a masterpiece of eloquence and erudition. The total amount realized by the church services and lecture was about \$219, which will pay the expenses of enlargement, except about \$80.—Con.

The Brantford Expositor, of Monday, contained the following :- " The call of the Rev. Mr. Cochrane to the Bay street Presbyterian Charch, Toronto, was considered by the congregation of Zion Church yesterday after morning service. Commissioners were appointed to appear before the Presbytery on Tuesday, to urge reasons against his withdrawal, yet leaving in his own hands the disposal of the matter. Mr Cochrano's active and zealous career here has been manifest in public matters of interest, as well as in connection with the church with which he has been identified, and it is to be hoped that he will see his way clear to remain in Brantford some time yet. He has been mainly instrumen tal in instituting the Ladies' College soon to be opened, and it might be prejudical to its interests for him to leave his post at such an inopportune moment. It is urged that as he takes an active part in the affair of the church at large, it would be a benefit to have him attached to a congregation in Toronto, as the religious and educational contre of this Province. He has, however, been enabled to do as much in this way a any minister in the Body, although resi dent here, and from the position and cir-cumstances of the church to which he has been called, it would be out of his power, if he goes to do as much in this way as fer merly. The pien that an able an energetic minister should be taken to a city church where there are already larger and more enterprising congregations, is an unsub-stantial .no. The field and the opportunity are just as good, in a religious point of view in a central and populous town like Brantford as they could be anywhere else. Mr. Cochrane has always been a thorough and correct to the state of th and carnes; worker in every scheme which and carnes; worker in every scheme which contributed to the public welfare, and we feel sure that his departure would be regretted by the whole community. * * *

" * * Ho is doing just as good a work here, locally and generally, as he could possibly do in Toronte, and a recognition of this fact should deter nine him to decide acquired the could."

decide against the ,call.". (We learn by telegram from Brantford, that Mr. Cochrane has declined the call. En. B. A. P.)

. Sabbatu School Teacher.

LESSON XL.

Mark vii THE DEAF MUTE.

COMMIT 10 MEMORY, 78, 56, 67.

PARALLEL PASSAGES -- Matt. xv. 80, 81; Mark vul. 23, 80

With v. 81, read Matt. xv. 21; with ve. 31, 32, Mark vai, 22, 23; with v. 34, John xi. 32; with v. 35, Isa. xxv. 5, 6; with v. 36, Mark v. 43; and with v. 37, Gen. 1, 31. CERTRAL TROTH-Josus opens the ears

LEADING TEXTS) Lord, open thou my hps; and my mouth shall show forth thy prace. - Ps. 2, 15.

Of the multitude of miraculous cures of feeted by our Lead, we may be sure specimens are given by the Evangelists, that we may have a true blea of his tar-reaching power, and that sufferers of every type may be encouraged to come to him. And we have only specimens, for the reasons assigned by John xxi. 22. His mode of performing the cures are varied. In some cases publicity was shunned, in others not. In some instances he touched the subject of his goodness; sometimes not. At times he spake the word in the presence of the per son to be relieved; at other times in his We cannot doubt that the differences have some regard to the circumstances, the state of mind of the sufferer, or of the observers. All was done in perfect wisdom, and as he said regarding Laz arus (John xi. 4, 15), for God's glory, and the good of his disciples. Let us try to learn something for ourselves from this mighty work.

1. Let us fix in our minds the character of the place in which the miracle was wrought. It was as our Lord was return ing from the coasts of Tyre and Sidon, "through the midst of the coasts of Decap-Of the history of this name we had ons. Of the fixed of this hand we flat notice in a previous lesson. Here the Greeks and Jows were mingled. Heathonism still existed here. The people were rule, unacquainted in many instances with any Bible ideas of the Messiah, and likely to mix him up in their minds with their heathen gods or demigods, if his miracle were of the kind they associated with divine appearances. Anything showy, picturesque, dramatic, would produce this effect. this would have been to strengthen super-stition, not to produce faith. And this pro-bably accounts for some of the features in this miracle that mark it off from others.

2. Let us look at the peculiarties of this miracle. (a.) In the man himself. He was not an ordinary deaf mute, either from paralysis of the tongue, or from the total inability to hear, and so learn to make articulate sounds, which is the common cause of deaf mutism. He could make sounds, but he could not "speak plainly." He was "deaf and had an impediment in his speech." His trouble was natural, born with him, not like the case in Matt. ix 32, 33, where demoniacal possession destroyed the power of speech. We do not expect the description to be scientific, but popular, such as men then understood The man could utter sounds, but only sounds, not words. He needed (v. 85) "his ears to be opened, and the string of his tongue to be loosed," that he might "speak

(b.) Our Lord's mode of dealing with the man is not according to his general plan, which was for obvious reasons, in the presence of many witnesses. He took him "aside from the multitude" (v. 83) of inhabitants, of the kind we have already described. He did so, some think, that his own prayer (v. 84) might not be interrupted. But his praying is not particularly mentioned. Others think it was that he might avoid show. But in only one other case did he take the subject of his favour apart (ch. viii. 28). He did his work openly, unless there was peculiar reason in the case for seclusion. In both cases the sufferers are brought by others. Suppose the people, half superstitious, and full of mere vulgar curiosity, not as to his Messiahship, or any high theme of that kind, but as to how he did his mighty works, to have brought these men as specimens on whom he might operate in their presence. The men shall not suffer, because of the motives of their "friends;" who crought them shall miss their vulgar satisfaction. So he takes the men aside, and at the same time, by the very isolating them from the crowd, and shutting them up to Himself, he takes steps for making the right impression on their own spirits. Any one who has been in public hospitals has noticed the vanity sometimes called out by the doctor's testimony to a case as "the very worst of the kind ever seen." So proud is the human mind that in the absence of grace, or of refinement, it will pride useif even on pre-emmence in loathsome ness, pain, or misery. Our Lord's method saves the object of his favour from any vulgas temptation to be the hero of the hour. This explains in part, v. 36.

(c.) He performed the cure in a peculiar manner. The mans cars needed to be opened. He helps the man's mind to an expectant taith by putting his fingers in his ears as though thus boring them. Moistening his ringer with saliva from his own mouth he touched the man's mouth there with, that the man who could not hear, and who must yet learn by object teaching, may connect the result with the person of the Lord Jesus; and yet not with him as a mere man, as though by human p.w r he did this, for he "looked up" (c. 34), as though to say, "The works my Father hath given me I do." (See John xi. 41, 42)

The sighing mentioned by the Evangelist, at the saying "as it might be may be the

or "groaning" as it might be, may be the expression of ardent pity for the man, or for the nait-barbarous condition of the multitude undering his procedure needful, of from a prophetic view of all of whom this man is the type, who have cars and hear not, and who will not allow the Savious to open them.

(d.) The only remaining peculiarity to be noticed is the recode of the very word, in his own tongue, our Lord uttered, "Ephphatha," an Aramean word, "be opened. So we have reported "Tahtha cum.' The This is just such a report as would be given by

one who witnessed the deed, as Peter did, and from Peter as we saw, it is believed, Mark had his facts, of course his own mind being under divine guidance.

3. Let us learn such lessons as the following: (1.) The spiritually deaf Christ can heal, giving the "hearing car," and the spiritually dumb he can change, putting a new song in their mouths (Ps. xl. 8 Hearing comes first. It would be a useful exercise to compare the portions of God's word in which "hearing" is magnified. By it faith cometh See Rom. x. 14. Hence we may estimate the sin of those to whom God speaks, and they will not hear; and the crime of these who hold back God's word from men, doing what they can to shut the mouth of God! (2.) He can do this in any way Ho pleases, and the method will be that which is best for us. We may not be able, as in this case, to tell wherefore a particular course is taken. It is enough that He does it, and "does all things well." He is not tied to any means, nor is one means to be set up over any other. (He will not have his good evil spoken of, mixed up with magical devices, heathen superstitions, or mere human display. (5.) It is good to taken aside by the Lord, from the crowd, even though it be by painful methods, if only we have our ears and lips opened. Sickness, poverty, loss of means, anything that takes us out of "society" and shuts us up to the Lord is a blessing. Let us feel that he "doeth all well," no matter what means he employs to humble, teach, enlighten and sanctify us, to part us and our idols, and to fit us for glorifying the God of Israel (Matt. xv. 31.)

ILLUSTRATION.

From the use of "spittle" in this miracle the Church of Rome employs it in baptism. But this is without any authority from God's word. Jesus did not ordain in baptism. It he had meant this act to be among the sym-bols of the sacraments, he would have so directed.

SUGGESTIVE TOPICS.

Decapolis-where-why so called-character of the people—how Christ came to be there—miracles wrought there—this man's case-its distinctinction from others-how he came to Jesus-how he was dealt withwhy aside-the method of cure-possible reason-meaning of sighing-instant effect -impression on the people-significance of the miracle-means employed and other lessons to us.—Dr. J. Hall, in S. S. World.

LESSON XLI.

Oct 11. THE EVIL SPIRIT CAST OUT { Mark ix.

COMMIT TO MEMORY, vs. 28, 24. Parallel Passages.—Matt. xvii. 14-21

Luke ix. 37-42. With vs. 17, 18, read Ex. xxxii. 7; with

28, 29, Matt. xii. 45.

CENTRAL TRUTH .- Jesus descroys the works of the devil.

LEADING TEXT .- And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine an-belief.—Mark 1x. 24.

All writers on the gospels notice the sharp contrast between our Lord's condition on the mount (v. 2-10) with his perfect saints, in his glory, owned of the Father, and his condition here below, in presence of his enomies, his very descriples showing their weakness, and the powers of hell displaying before him their love and power of mischief. So much he saw clearly beforehand, yet he undertook our deliver-ance. So great is his love for miserable

It will be convenient to study the lesson in the following order, viz:

I. THE BAFFLED DICIPLES; nine in number, for three, and these leading men in the band, were with Jesus on the mount (v. 2). They had received power over demons and had east them out. But a case had been brought to them where they could do noth-That case we have described (v. 18) we seem to see it, in the vivid narrative of Mark, and we have a second description it in reply to our Lord's qestion. At this point we may study the poor sufferer as in vs. 17, 19. The plan of the demons is to werk upon the weakness of natural disease, such as epilepsy, of which all the symptoms are here. So that we only there of demon presence by the record. know of demon presence by the record. It is the devil's way to ape the Almighty who sanctifies disease to the soul. The devil sends his agents to render it the means of mental misery, and if possible, dishonor to God.

The sufferer had a "dumb spirit;" h could make sounds ghastly and dreadful ("cr.ed," v. 26), but not articulate; when soized with the attack his very life was endangored ("teareth" or dasheth), his look was frightful (foameth," &c.), and his body

The disciples, applied to, were powerless. The reason is given in v. 29; defective taith, taith not exercised and strengthened by the use of fitting means, praying and fasting. Their feebleness was noticed made the e-casion of taunt and scoffing on the part of the scribes, and of indirect re-flection on Christ. The scholars should see here, (a) How dependent desciples are on their master, (b) How like the Jows when Moses was on Sinai, (c) How humble they ought to be, and (d) How necessary it is that they should learn, even from enemies, that without Christ they can do nothing (John xv. 5)-

II. THE MISERABLE FATHER; for the sufferer himself could not realize the misery, but the parent identifies himself, as always, with the child ("us," v 32), answers tor him, and exercises faith with a view to his earch by Jeans. He could only look on in agony at his child's wretchedness, un able to to more than being him to the de diciples of whose works his had heard.

This was his only son (Luke ix. 83); he had suffered thus "from a child (v. 21), been dung auto the fire and water, and only saved from death by care and watching. Hope concerning the disciples had sprung up and been thrown down. Now almost despairing no cries out to Christ, "If thou caus't do anything," &c. (v. 22.)

For he has not full faith. It has to be drawn forth him, and Jesus does so by his question, which would have been useless unbolief he has. A little light shows the darknnss. He believes, but he feels his un-belief and needs help (v. 21).

Let the pupils here fix in their minds: (a) Our miserable condition under the will of the devil; (b) How our misery affects families, parouts and children, for they are bound together: (c) And how faith and unbelief are to be found in the same persons, even in orging for mercy.

III. THE MIGHTY BEDEEMER. - Soribes exult over the humiliated disples. The troops are discomfited and in confusion But the moment the "captain of salvation" comes on the scene all is changed. One challenge is enough for the scribes, "What question ye with them?" The scribes seem to have held their peace, but in reply the father presents anew his sorrows and states

There is unconscious confession of our Lord's nature in the demon bursting out in fresh violence in his presence (v. 20).

The language of v. 19 is not so much a rebuke to the di ciples, or the multitude, or even the scrites, as a general and most natural reflection in relation to them all disciples included, who had been under teaching—that of the law and his own, yet had been so foolish and slow of heart to believe, requiring such long and patient teaching.

Ho appears at once as teacher of the "faithless generation," and the helper of the father with the word of v. 28. Its meaning is, "That word of thine, 'If, &c., is really for thyself rather than for me; with me there is no 'if,' provided there is none with thee." And the man's prayer, "Help thou mine unbelief," shows his inderstanding of the words. Ever eazer for a scene the people come running together the wretched boy in his paroxysm the obof unhealthy attraction, Jesus speaks to the demon in words of formal authority, "I charge," &c. (v. 25). "The voice of the Lord is powerful," &c. (Ps. xxix. 4). His re-entrance, which was otherwise possible (Matt, xii. 45) is forbidden, and his deliverance complete.

We do not now witness, what we can be sure of as direct possession of mens' natures by demons, though it must be admitted that the crimes (often without an adequate object, and sometimes by very young persons, the self destroying, the suicides of our time and of all times, are difficult of explanation, but on the principal that Satan has acquired power over all these sinners. But however men are led to sin, there will be a close parallel between their deliverance and that of this poor sufferer. Brought to Christ with prayer, their sin and wickedness sometimes seem the worst, as it were, in Christ's presence The power of Jesus can alone expel the strong one who keeps his goods in peace That power goes with the word.

And no cures are permanent, thorough and complete, but those effected by the Master. All reform of drunk ards, thieves, and other wrong-doers are good as far as they go; but they are sure and final only under the hand of him who renews the nature by the power of his Holy Spirit. Christian friends may despair on witnessing violent outbursts of sin; but they need not (v. 26). It is often darkest before daylıght.

Let the scholars learn from all this: (a) That Christ regards intercessory prayer; (b) That he destroys the works of the devil; (c) That faith is the indispensable requisite tor approach to God and receiving blessings; (d) That faith can be weakened by indulgence in sin, hving away from the Master and neglect o means of grace; (c) That it is best to confess our unbelief; (f) And that Satan takes advantage of all circumstances at every age to destroy.

Church Dedication.

The new Presbyterian Church erected at Cambache, Plympton, this summer, was dedicated to the public worship of God on Sabbati, 20th ult. The services morning and afternoon were conducted by the Rev. Prof. McLaren, of Knox College, preached very able and appropriate sei-mons, in the morning from Zech. xii. v. 10 and and in th afternoon from v., 6 to the end. The congregation which assembled in the morning, was probably the largest over seen in Plympton, the church being packed as well as the aisles lobby and vestry, 456 being inside the building. In the afternorn the attendance was almost as large, and the vast congregation seemed to enjoy the solemn services The collection on Sabbath amounted to \$93. The building itself is a very neat and commodious structure, and reflects much credit upon the snergy and spirit of the congregation; built of white brick, after the Gothe style, 86x56, it is calculated to hold between 260 and 800, with a neat poich and vestry, which add greatly to the appearance and comfort of the buildmg. The whole will cost about \$3.500 of which sum only \$300 or a debt remains which it is expected will be met and paid in a low days. On the Monday evening a Soiree was hold in connection with the dedication, and it was estimated that about 600 were present. Tea was served in the old Onurch, and then a vast congregation as sombled in the new building to hear address es, &c., from various speakers. Very able and effective addresses were delivered by Prot, McLaren, Necland, Maxwell, Fyoth Thompson and others. A very efficient chon was in attendance, which added greatly to the pleasure and profit to the meeting. The proceeds of the meeting amounted to \$132. Their esteemed pastor deserves very great credit for the energy and tact shown by him, and both he and the congregation are to be congratulated on their success and presperity; the south portion of the congregation having also erected a near brick characteristy. The pastor, and his wife and family, have just returned from a visit to the old country this summer, where they have enjoyed themselves greatly among their friends and relations, having come back greatly invigorated.—Com.

Revival in Calcutta.

We have already briefly noticed that a to the sen. And no so ner does the father remarkable natival of religion was being feel some faith than he finds out how much | manifested in India. A correspondent of a remarkable nevisal of religion was being contemporary has supplied some details, from which we gather an idea of the nature and the extent of the good work now in progress in that country. Confining his remarks to Calcutta, he informs us that in May last a number of Christian ministers and friends met together to consider the advisability of arranging for a series of united prayer-meetings. At this meeting there was singular unanimity in the tesumony given to the prevalence in the different Christian congregations of a hyelier interest in spiritual things. The pastors of the English-speaking congregations—with an exception of Episcopal chaplains of High Church views—were asked to arrange for a sories of special services. These began on the 8th of June in the Free Church. The church was crowded in every part, many standing in the aisles, and many unable to get admission had to go away. The Rev. J. Welland (Church Missionary Society) presided, and, in a brief address, stated the purpose of the meetings, and called upon Christians to preserve in private as well as m public prayer for the outpouring of the Holy Spirit where rafidelity was rite among the wealthy, and vice amongst the poor. Brief and suitable addresses were also given by R. Scott, Monerieff, Esq., and by General Litchfield (American Consul).

The attendadee was so encouraging that it was resolved to have a similar meeting each evening for a week, so on the following evening (Tuesday), notwithstanding a rainstorm, the Free Church was again crowded. Rev. J. M. Thoburn (American Episcopal Methodist) presided. "A reply telegram of salutation from the Edinburgh noonday prayer meeting, promising prayer in Scotland on our behalf, was communicated, and excited much interest.' In order to accommodate those unable to gun admission into the Free Church an extra meeting was held in Union Chapel, where about 200 persons were present, and a deep religious feeling prevailed. The Rev. James Ross and addresses were delivered by the Rev. J. Robertson (Free Church) and the Rev. J. Naylor. At the close of this meeting a short time was spent in religious conversation by the occupants of the pews.

On Wednesday the Free Church was gain crowded. The Rev. J. M. Thomson again crowded. The Rev. J. M. Thomson (Presbyterian chaplain) presided, and addresses were given by Revs. J. Robertson, and J. Naylor. They exhorted Christians to humiliation before God and strong desire for revived faith, and others to religious decision. At the additional meeting at Union Chapel about 300 persons were present.

On Thursday the meetings began to be held at St. Andrew's Presbyterian Church. The area of this large building was crowded, and a considerable number occupied the gaileries. The Rev. A. Williams (Baptist. presided. He read out a large number of requests for the prayers of the congregation, pausing a few moments after each. that the desires of the worshippers might have opportunity for expression, in the silence of the neart. This part of the service was very solemn. The Rev. J. Robertson and R. Scott Moncrieff, Esq., earnestly warned sinners of their danger, and entreated them to flee to Christ. The fervour and fulness of experience of the prayer of a native Ohristian layman who followed must have refreshed many hearts.
On Friday the Church was crowded in

overy part. The Rev. K. S. Macdonald (Free Church) presided, and read out about seventy requests for prayer. The simple earnestness and evident need of many of these were touching. The Rev. J. Welland spoke of the variety of human-character and need the Lord Jesus dealt with while on earth—the profligate, the Pharisee, the religious inquirer—and affirmed that the glorified Saviour still, by His Spirit, similarly appealed to the hearts and consciences of all. The Rev. J. M. Thoburn in a forcible manner insisted on the need which Christians have for the magnetism of Divine love that they magrightly influence their ungodly neighbors. singing this evening was very impressive. The revival hymns and tunes having become known the large congregation joined with enthusiasm singing them. A later who general meeting was dismissed.

On Saturday the last meeting of the united series was held, and the church was again crowded. There was no sign of drooping interest. The Rov. W. Johnson (London Mission) presided, and pleaded with backsliding Christians in a tender and earnest strain. The Rev. J. Richards (Wesloyan) counselled all, especially religious inquirers, to cherish, and by all means strengthen, the impressions which had been produced during these meetings. An after-meeting was again held, at which Mr. Thoburn lucidly expounded the naturo of the faith which grasps salvation. With many a feeling of regret that these meetings had come to a close, the crowded audiences slowly dispersed to their homes.

Such is a brief summary of this week of of united prayer, for it was truly a week of prayer, as praise and prayer occupied the larger portion of each meeting. We cannot say what the permanent result will be, but at present there is a livelier interest in Divine things, and a refreshing of the spiritual life of the whole Christian community. Christians have been drawn together in a closer and more loving brotherhoud, and the effects upon the native community cannot be over-estimated. Truly the Spirit bloweth where it listeth, and these blessings cometh by prayer.Weekly (Lon. Eng) Review.

The order of Jesuits numbered at the beginning of the prosont year 9,101 mem-bors, of whom 2,803 resided in France, 1,527 in Italy, and 1,080 in England and her colonies; 1,588 were employed on missions, and the rest seside chiefly in this country, where St. Louis is their chief seat-

Scotland consumed nearly seven million gallons of British proof spirits last year, more than Iroland, and more in proportion than England: But as the Scotch are fra-gal, and Scotland is advancing in wealth and prosperity, the fact is not much of an argument for prohibition.

Our Monug Folks.

Little Things.

Suppose the little flowers should think That they are much too small To be of any use to us. And so not bloom at all; How much that's pleasant we should leose; For us we pass them by, Byory little dower that blooms

Suppose the little raindrops thought, That they were much too small Ta be of any use on earth,

And so not rein at all;

Then the feuits would never grow, Nor roses in the bowers, For all the little raindrops help To make refreshing showers.

In pleasing to the eye.

And so she'l little children think That they are much too small To be of use to others here, And do no good at all?
Ah? dearest children, think not so, For little acts of love Are pleasing in the sight of God, And counted up above.

-Children's Friend.

A Mother's Love.

The tenderest illustration of Divine love universal affection of parents for their off-spring. "Like as a father pitieth his chil-dren, so the Lord pitieth them that fear Him." "If yo then, being evil become dren, so the Lord platest them that fear Him." "If yo then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" In the instance given below by the Edinburgh Witness, the strength of maternal love is most touchingly exhibited, and by the comparison a clearer concention. material love is most touchingly exhibited, and by the comparison a clearer conception is given of the power and long-suffering of God's love. "While we were yet sinners, Christ died for us." While the sinner is still far from God, His grace pursues, convicts, converts, and saves the wanderer.

In the Highlands of Scotland, a poor wider to yet the saved based weekle to now the saved based of the saved to be saved.

widow found herself unable to pay the rent of her small cottage, and the agent of the landlord threatened to dispossess her. A kinsman who lived at some distance had promised to assist her, and she set out for his residence, carrying on her back her only child, a boy about two years old.

The morning in which she left her home, gave promises of a lovely day. But before moon the heavens were darkened by a gathering storm. It was in the month of May, and the fall of snow on that day, so unusual both for its season and its severity, unusual both for its season and its severity, is yet remembered in the region as "the great May storm." The severity of the storm overtook the lone traveler in a wild mountain pass, ten miles from her home. She knew that a mile beyond it there was a house where she could find shelter; but whenever she attempted to face the blast which we problem there was been seen as the statement of the season where the statement whenever the season was the statement of the season whenever the season was the statement of the season was the season whenever the season was the season whenever the season was the which was rushing through the gorge, all hope failed of proceeding in that direction.

After wandering for some time among After wandering for some time among the huge fragments of granite which skirted the base of the overhanging precipices, she found a sheltered nook under a ledge of rock, where she crouched, pressing her child to her trembling bosom. The storm continued to rage, and it became bitterly cold. All she thought of was the protection of her child. She wrapped him in her shawl, which was thin and worn. As night came en, she stripped off almost all her own clothing and wrapped it around the child, whom at last, in despair, she put in a deep whom at last, in despair, she put in a deep crovice of the rock among some heather and fern. Covering his face with tears and kisses, she left him in a soft sleep, and rushed into the snowdrift, resolved to find assist ance for him or perish in the attempt.

That night of storm was succeeded by a peaceful morning. The people of the village, fearing that she could not have reached her destination, set out in a body to search for her. They reached the pass, and at its entrance they found the widow dead, her arms stretched forth as if imploring assistance. Before noon the cries of the child guided them to its safe hiding-place, where all the story of the mother's love was re-

Fifty years later, an aged minister was They years later, and distant city on the love of Christ, and in illustrating the nature of the "love which seeketh not her own," he told the story of the Highland widow, whom he had known in his boyhood. Some time afterward a message was heaught to had later to the bird knows. More than the bird know. afterward, a message was brought to h m from a man supposed to be dying, who greatly desired to see him. The request was speedily complied with. The sick man seized him by the hand, and, gazing intently in his face, said, "You do not know me, but I know you, and know you father be-fore you. I have been a wanderer in many lands, and have fought and bled for my country. I came to this town a few weeks ago in bad health, and was providentially led to the rlace where you were proaching. I heard you tell the story of the widow and her son." Here the voice of the old soldier faltored, but recovering himself for a mo-mont ho cried, "I am that son!" and burst into a flood of tears.

"Yes," he continued, when he had regained his composure, "I am that son! Well might you ask what a heart would mine have been if such a mother's love had been forgotten by me. I never forgot her, and my last desire is to lay my bones beside hers in the old church-yard among the hills. But what covers me with shame is, that until now I never saw the love of the Saviour in giving himself for poor sinners." With deep emotion he added, "It was God made you tell that story. Praise to His holy name! My mother has not died in vain, and the presented has and the prayer she has offered for me has been answered. To story of her love has been used by the Holy Spirit in leading me to see the love of Christ. I see it, I believe it; I have found refuge in my old age, as in my childhood, in the eleft of the Rock, but it is the Bock of Ages!" And classing it; I have found refuge in my old age, as in my childhood, in the cleft of the Rock, but it is the Rock of Ages! And clasping his hands, he repeated, with intense fervor, ant, the uagodly; help all you can. Do not spend time and strength in sin, or folly, or that she should not have compassion on the seinchness. Try to do good for Christ's son of her womb? Yea, they may longer, when That is the true mouve. They who that she should not have compassion on the son of her womb? Yea, they may lorger, bak. That is the true motive. They who yet will I not lorget tiled! He lived for feel what Jesus has don, for them are the some years, a devoted disciple of the Lord helpers. He died to save sinners. May Jesus, and at length died rejoicing in the some belief by the Holy Spirit to be a helper tor His sake.—Young Reaper.

Foreshadowing of the Styles.

The earliest suggestion of seasonable changes in apparel is always observable in hats and honnets. The first hint of spring or autumn is found in the slight, yet distinct, variations of head-coverings. Al-ready the shop windows are filled with hats, leaded with velvet, and feathers, and brilliant wreaths, which, were it a month later, would be the envy of the passing crows. Now these milliners' foreshadowcrows. Now these milliners' foreshadowings are merely glanced at and forgotten—at least for the time. There will be no exsential variations of shapes during the early Fall. The favourite style will be the Legherns, with low, round, flat crowns and finger wide brims, turned up against the crown on one or both sides. This tyle has been moderately popular all summer, the liking for it increasing as the season waned. For autumn, these hats have the under side of the brim faced all over with under side of the brim faced all over with velvet, an inch-wide binding showing on the outside. Around the crown a band, flatly folded, or a loose-lying scarf of velvet fastens in a number of loops without ends, on the left side, not so far back as formerly. Mingled with the loops is a bunch of small feathers or a long plume. Under the curling edge of the brim, turned up against the crown, is a spray or short wreath of bright coloured leaves and berries. Ornaments of all metals,-notably burmshed silver,—except oxydized silver (this has run its course), are spatingly placed upon the velvet, garniture; and this, with insignificant variations, is the regulation model for an October hat.

High authorities declare that plaids strines and figures are to be fashionable in all dress materials, for cool and cold weather, which is equivalent to saying that plain and simple shapes and meager trimmings are to be the coming rule. Plaids, and strips, and figures are so difficult to trim with any semblance of grace or beauty, that, when they are the mode, excessive garniture ceases to be practicable.

The pretty, old fashioned Gabrielle dress modified and improved, is re introduced under the more pretentious title of the Princesse. It is well adapted to in-door costumes, and like the long-leved and soon-to-be-lamented polonaise, is quite be-coming to most people. A good figure is set off, and a bad figure much helped, by the graceful Princesse costume.

However strongly Fashion may declare in favor of stuffs with other than plain colored surraces, there can never be a question as to the more genuine elegance of They are more refined and tasteful and always more satisfactory and economi-cal than any figured, striped or plaided goods can be. One requires a less quantity of this material, which may be turned, according to necessity, upside down and inside out, than of such as has an "up and down" or right and wrong side.

It is believed that the deep, rich shades of marcon, brown and blue will be quite as popular as black during the winter, both for in and out door wear. They are a pleasant change from black, and there is much greater security in purchasing low-priced colored silks than in purchasing black, which has become unsutable that the largest dealers refuse to warrant even the best makes. Among woolon fabrics, cashmere drap d'ete, and camel's hair cloth will, as heretofore, be the most widely worn; and a promised compromise between light cashmere and heavy drap d'ete will fill a long felt gap in winter goods.—
"Home and Society;" Scribner's for October.

Water Running up Hill-

Did any of you ever see water run p hill? I've always kept my eyes open at least when I was awake, but as long as 've looked at the brook that flows near my pulpit, I've never yet seen it try to run up hill. But a bird who heard a navai officer talking about it, told this to me

There is, in the Atlantic Ocean, a warmwater river or current, called the Gulf Stream, that-really, of its own accord, flows up an inclined plane from south to north. He said that, according to scientific men this warm stream starts at three thousand teet below the surface off Hatterns, and in

Jack knows. More than the bird know. More than the officer know, either, I

Shall anyone ever know? Why not? Wise people are learning new things all the time, and why may they not find out the why and wherefore of this queer thing? St. Nicholas.

Helping.

"Poor old fellow, he can hardly get along. Let's lend mm a hand. And so they did. And the old man, with the help of the two lads, soon got his truck to the p of the hill; and then it was easy work after that.

Are you a helper? Are there any who are the better for you? any whose load you lighten? and to whom you are a comfort? Are you trying to lead any to God? We want to the whole the company to the same of the company to the company cannot tell what power our words may have, but one day we shall know, and, it we are faithful, we may find many souls won, to shine as stars in our crown of re-joicing, who might have been lost if we had spoken no words of Jesus.

If you are not a helper, are you hindermg? Does your course of his give gain to any heart? Does your example lead any into sin? Do those who are laboring for Christ find you a lundrance?

Romp with the Children.

Hundreds of men have no time to get acquainted with their children. They see in a general way that they are clean and wholesome looking, they pay the quarterly school bills, and they grudge no expense in the matter of shoes and overcoats. They dimly remember that they once courted their wives, and said tender things in pleasant parlors, where the cheerful gas-light shed its glow, or on monlight ovenings under rustling leaves. The time for that has quite gone by, and they would feel as bashful as a school-boy reciting a piece, where they to essay a compliment now to the lady at the other end of the table. They have forgotten that home has its inalienable rights, and among them, first and chieftest, the right to their personal presence. Nothing rests a man or woman who has been busy about one set of things, better than a total change of embers of the state of things, better than a total change of employment or feeling. A nap on the lounge is all very well, but after a half hour of it, if the most tired man will shake off dul sleep by a game of bo-peep with the baby, he will be rested much more thoroughly than if he drowse away the whole evening, as too many business meu do.

Which shall it Be.

In view of the great dangers besetting young people of the present day, in the form of bad newspapers, illustrated "juvenile" monthlies and weeklies of a vile characters, surreptitiously and extensively circulated, and finding their secret way into the best homes and school-houses of the hand, the dullest managers of a pure periodical for the young hardly can fail to burn with a holy fite. If they only can do a negative good, in crowding bad reading to the wall, in taking up the children's attentions at the faul thick they are wheeled. tion so that foul publications are unheeded, a great work is accomplished; their mission is a blessed one, and good citizens everywhere should rally to their assistance. Let not parents deceive themselves. No home is too sacred or too carefully guarded for those fiendish invaders, the venders of low and dangerous juvenile publications, to ply their unholy trade. Every child is in danger for whom good, well selected, en-joyable rending is not provided by those joyable reading is not provided by those most directly having its best interests at heart. All dangerous publications do not betray their character at a glance. Often they wear they mask of useful information, and even of piety. A mere general oversight will not suffice. Do not force your child to spend time in reading, but look to it that all his or her reading time be properly and pleasantly filled. While you blindly congratulate yourself that your boy or girl, through a fondness for books and or girl, through a fondness for books and periodicals, must necessarily be learning something, it may be well to know what that something is. Undue intellectual stimulus for children is bad enough, but emotional stimulus is worse. In the hands of unprincipled purveyors, it opens the way to moral errors of every kind, and by quickening an olso slow growth, to what is holy, develops only precocity in vice. The point of the wedge is easily inserted, and, at first, as easily thrust back; but beware of the silent force that having once gained an entrace may split the peace and purity of your home.—"Home and Society;" Scritner's for October.

Treatment of Babies.

A Writer in the True Womon says there can be no doubt that much of the nervousness and irritability of men and woman have come from the sufferings ordered in infancy. She adds, on the simple matter of washing and dressing:

Contrast the treatment of the new-born of any animal with that of a new-born babe, and all will admit the first surpasses the other in tenderness. She scarcely leaves her young for a moment. It is sheltered from the cold and hardness in the most loving manner. It is fed just as much as it wants, and just as often,—the whole mother, for a time, subjected to the neces sities of the newly-arrived being.

On the contrary, the human baby is taken away from the mother's side, and subjected to a thousand inhuman tortures, generally inflicted by some olderly female, who has no call in nature to love the little stranger, and who has become, by habit, hardened to infantile sufferings. The babe is diessed in the daly-prepared new clothes. That cuticle to which the very softest touch of the air must seem like hardness, is rasped by new flauncis, pinned up in new linen, tortured by tight bandages. Every move ment is embraced by raiment too long, too heavy, by wraps too numerous. No less than ten different pieces of raiment compose the diess of an infant, put on within an hour after it is born. Can this all be right? Do weman show that they have in tellectual and moral powers running to waste, crying for employment, when the simple thing of dressing a baby is so ili

We will confine ourselves to this point the dress of the baby. If baby dies has not this something to do with it.

The baby cries when it is being dressed, because it is rendered simply miserable by the process. It is too complicated. It takes too much time to accomplish. too utterly uncomfortable to be endured. But nurse says, " it does baby's lungs good to cry," and the poor young mother is too ignorant too know better; and meekly submits to hear and see her first-born put to the torture within her reach, and stretches out no hand to hinder.

The efforts of an unregenerate man to resist evil may be compared to the waves that break away from the receding tide; they are vain and constantly declining struggles against the backward movement of the the other hand, are the recessions of the wave in an advancing tide; the great progression will still be godward. What we want is the flow of the new mature to overbear all the obstacles of wind and sand, and the most be given by the attraction from above.—Ir. John Ker.

Courage and Cowardice.

George came into the house one day all dripping wet. His mother, as she saw him, exclaimed:

"Why, George, my son, how came you

"Why, mether, one of the boys said I darn't jump into the creek,' and I tell you I am not to be dated."

Now was it courage that led George to do that? Some boys would say it was; and that he was a brave and courageous boy. But no, George was a coward; and that was a very cowardly act. He well knew that it was wrong for him to jump into the creek with his clothes on, but he was afraid the boys would laugh at him, it he should stand and be dared.

Edward came struting along up to James, and, putting his fist in his face, said: "Strike that if you dare!" just to see if he couldn't get him into a quarrel. Now which would show the most real courses for Lemont with his hit and have age, for James to give him a hit and have a brutal fight, and both get wounded, or to say as he did: Edward, if you want a quarrel you have come to the wrong boy. You may call me a coward, if you will, but I will show you that I have courage enough not to be tempted, by your ridicule, to do what I know is virong?" That was have only covergence. brave and courageous.

Well, a great man, Mr. A., a member of Congress, said something that offended Mr. B., another great man. Mr. B. sent hun a note and dared him to fight; that is, he challenged him to fight a duel. Mr. A. accepted the challenge, and they met with deadly weapons and sought to take each other's life. Now some said Mr. A. was a other's life. Now, some said Mr. A. was a man of courage, because, like the foolish boy who jumped into the creek, he woudn't be dared. But Mr. A. accepted that challenge, probably, through cowardice. He knew it was breaking a positive command of God to attempt to kill the man who dared him, but he had not courage enough to bear the tauntings of those who would say he was afraid to fight. He was a coward I

A good definition of courage is "not to be afraid to do what is right, and to be afraid to do what is wrong." The stories of Daniel and his three triends, and of Joseph, give us fine examples of those who possessed true courage; who were not uraid to do what is right, and who were afraid to do what is wrong .- Congregationalist.

How to Avoid the Precipice.

story is told of a gentleman who wished to engage a coachman. In answer to his advertisement two men presented thomselves. "Do you understand the care of horses, sir?" said he, addressing the first. "Perfectly," answered the man; "it has been my occupation from my youth."
"Are you a skilful driver?" "Without boasting, I think I may say I am," replied the man. "How near do you think you could drive a team to the edge of a precipice, and not run off?" After a little hesitation he answered, "Well I think I could within two feet. I have done it before

Then the gentleman called the other ap plicant, and asked him the same question He gave similar replies until he came to the last. To that he said. I never try experi-ments of that kind, sir. I always keep just I know I am safe." "You are just the man I have been looking for," said the proprietor; "I shall feel perjectly safe in intrusting my wife and daughters to the care of a coachman who always keeps just as far from danger as possible."

There is a sermon in this which may be ead between the lines. The man who keeps as far from wrong-domg as possible is sate—others run a risk, be it more or less. The man who never plays gambling games never becomes a gambler. The man who never drinks never becomes a drunkard. The man who always endeavors to state the exact truth never becomes a liar. The man who never uses another's money without the owner's consent never becomes an embezzler. The man who never goes into bad company is never corrupted by bad company. Yet nearly all these approaches to evil may be made without actually doing will. Some men make there nearly agree evil. Some men make them nearly every day of their lives, and die virtuous and hapby at last—they stop somewhere this side of the precipice, though perhaps they go within two feet of it. Another step might hard them down headlong. Pac that step they do not take. Others "rush in rafts down to ruin.

The trouble is, there is no definite boundary, in very many cases, betword the harm-has, and harmful. There is an enchanted middle ground where men and women love to larger, hoping to secure the good and avoid the evil of a dangerous course—to taste the honey and shun the poison—to gather the rose and not be wounded by the thorn. But just how far they may go in safety no man knows. As Maculay says, "A good action is not distinguished from a bad action by marks so plain as those which distinguish a hexagon from a square. There is a frontier where virtue and vice fade into each other. Who has ever been able to define the exact boundary between courage and rashness, between prudence and cowardice, between frugality and avarice, between liberality and prodigality? Who has ever been able to say how far mercy to offenders ought to be carried, and where it ceases to deserve the name of mercy and becomes a permicious workness? What casuist, a pernicious weekness? What casuist, what law-giver, has over been able nicely to mark the limits of the right of self-defence All our jurists hold that a certain quantity or risk to life or limb justifies a man in shooting or stabbing an assailant; but they have long given up in despair the attempt to describe, in precise words, that quantity of risk."

The only absolutily safe course is to keep as far from the precipice as possible.

It is one of the most beautiful compensations of this him that no man can succre-iy try to holp an other without helping him-self.

The Power of Love.

A mother in Brooklyn was sorely tried with the way wordness of her little daughter, It seemed impossible to excite within her any emotions of love, convictions of conscience, respect for her mother's wishes, or regard for her authority. This caused deep sorrow to the mother. One night, after a day of anguish, she went with her to her room as usual and knelt to repeat with her the ordinary evening prayer, but her heart was so full that she broke out into tender, earnest, supplication. She spoke of her love for the child, her great auxisty, her hopes and fears, commended her to God, and besought him in his great tenderness and love for her to change her heart and

save her from sin.
The prayer ended. Minnie was quiet The prayer chaese. Attains was quot for several minutes, and the mother still ingered on her knees. Finally Minnie spoke. "Mamma!" said she, with unusual tenderness, "Mamma! do you really love me, as you told God that you did?"
"Yes, my dear, and more than I can express." press.

" And does God love me, as you said he does?'

"Yes, with a very great and tender love.

Then she was quiet again for some time.

Finally she broke out again :
"Mamma, I didn't think you would brag to God so, about me. But, mamma, if you really love me so, and God loves me, I will try to be good."

Her heart was broken, her will subdued. her waywardness cuted. Thenceforth she was a gentle, obedient, loving child. Love conquered her. A revolation of love to one's soul is the dawn of new life.

Teachers and Teaching.

If public schools are not to be religious, their teachers should be. To teach well is to exercise power; and there is no heart so filled with power as the one that is truly dedicated to the service of its Creator. Religion is to teach men to live honorably, nobly, and wisely; and happy are those scholars who have a religious teacher. It will be a long time before the world will distinguish between the inward possession and the outward expression; this latter is called sectarianism, and is justly shut out from schools upheld by taxes laid on all kinds of people; but no one objects to a a teacher who lives a holy life, and whose heart breathes the continual desire that his pupils may attain that his happiness

It is a popular delusion in these United States that our system of public schools prepares the children for all the various relations of life. It the thoughtful parent co-operates with a wise and skillful teacher, there may be something effected. In truth, however, we have only reached the position of "general intelligence among the masses"—each one gets the same amount of general intelligence. So many pages in somebody's arithmetic, so many in grammar, and the boy has becomes a man. Really, however, there is a crying need of something special, for each one has special of the collection of the collection of the collection. gifts, each one is an individual. Some-where, in the course of his study, the pupil needs to be addressed as though only he existed. Somewhere, rigid classification must give way—that is to make the system complete.

Oral teaching requires the object to be in the presence of the pupil so as to give an occasion for thought. This object calls into existence the active powers—and hence accurate ideas are formed. There have been many objections made to oral teaching, but they all sum up in this, that the teacher does all the work for the pupil This only lies against incorrect oral teaching, for correct oral teaching, for correct oral teaching. ing, for correct oral teaching does nothing whatever for a pupil that he can do for himself. It simply brings objects and subjects of study into the presence of the pupil and directs his mind to them, and directs also the study of these objects and subjects. The objection to verbal study is that it is an exercise almost wholly of a verbal memory. The results look well; it is easy to do; but he is a teacher of small experience who has not seen the knowledge that he supposed to be as firmly fixed as the hills, disappear like the clouds in a summer sky. Words cannot give the mind the ideas that can only be derived by observation.

Teachers should therefore adapt their teaching to the wants of the mind until it can go and acquire accurate knowledge of itself.—N. Y. School Journal.

The Congregationalists of England have use raised a fund of half a million of dollars for returing pastors, and are still on-gaged 14 raising a fund for the widows of deceased ministers, which aire dy amounts to over eighty thousand dollars.

If God had given us a life full of attrac-tions we should have had no desire for an-other. It is natural to love an abode in which we find delight; whatever attracts us to earth abates the ardour we may have for heaven; the inward man is renewed, then the outward man decays, and our faith is built up on the ruins of our fortune. When the dove found out of the ark the unchained winds, the overflow of water, the flood-gates of the heavens open, the whole world buried under the waves, she sought refuge in the ark. But when she found valleys and fields she remained in them. Mylsoul, see the image of thyself.— Saurin.

There are some Christians who are able to look forward to death, not only without reluctance and dread, but with resignation roustance and dread, but with resignation and pleasure. Thus Dr. Ginge was accustomed to say—"I have two friends in the world—Christ and death. Christ is my first, but death is my second." Such a Christian may be compared to a child at school. The little pupil is no enemy to his book; but he likes home, and finds his present condition not only a place of thice, but of comparative configurant and tuiton, but of comparative confinement and exclusion. He does not run away; but while he studies he thinks with delight of his return. He welcomes every messenger to him—but for more the messenger who comes for him. And though he may be a black servant, he says— Well, he will take me to my father's house."—Jay.

Scientific and Aseful.

SALT AND CHARCOAL FOR STOCK.

Farmers who rai estock stock should give them plenty of charcoal to eat, and furnish them freely of salt. Both improve cattle and keep them in good condition. Salt acts healthily on the blood; charcoal stronthens and beats the mucous membrane throughout the alimentary canal, and increases the power of the digestive organs, healing any unhealthy condition existing there. It prounhealthy condition existing there. It prevents worms generating in the stomach, etc.; it absorbs the putrescent gases by which worms are generated, and they consequently die. The free use of salt and charcoal will contribute to protect cattle from epidemics, and will counteract the effects of putrescent or septic water.

THE NEW STIMULANT.

Chloral drinking, according to the physicians, is superseding abstintto, opium, and alcoholic stimulants among the better clarges. An insidious sedative, its use grows more dangerously on the tippler than more actively intoxicating drinks. The manufacture of this drug is the best evidence of the extent of its use. In Europe its production has become one of the leading chemical industries, and it is sold by the ton. Baron Liebig affirms that one German chemist manufacturers and sells half a ton a week. The London Spectator says: "Taking chloral is the new and popular vice, particularly among women, and is doing at least as much harm as alcohol, The drug is kept in thousands of dressing-cases, and those who begin its use often grow so addicted to it, that they pass their lives in a content of the their lives in a sort of a contented stupe-faction. Chloral drunkards will soon be an admitted variety of the species."

If is an excellent recipe for making genuine erasive soap that will remove grease and stains from clothing: Two sounds of good castile soap; half a pound of carbonate of potash dissolved in half a pint of hot water. Cut the soap in thin elices; boil the soap with the potash until it is thick enough to mold in cakes; also add alcohol, half an ounce; camphor, half an ounce; hartshorn, half an ounce; color with half an ounce pulverized charcoal.

TO DESTROY INSECTS.

Hot alum water is a recent suggestion as an insectictide. It will destroy red and black ants, cockroaches, spiders, chintz, bugs, and all the crawling pests which infest our houses. Take two pounds of alum and dissolve it in three or four quarts of buling solve it in three or four quarts of boiling water; let it stand on the fire until the alum disappears; then apply it with a brush, while nearly boiling het, to every joint and crevice in your closets, hedsteads, partry, shelves, and the like. Brush the crevices in the floor of skirting or mop boards, if you suspect that they harbor vermin. If in whitewashing a ceiling, plenty of alum is added to the lime, it will also serve to keep insects at a distance. also serve to keep insects at a distance. Cockroaches will flee the paint which has been washed in cool alum water. Sugar barrels and boxes can be freed from auts by drawing a chalk line half an inch in width which will set their depredations at naught. Powdered alum or borax will keep the chintz bug at a respectable distance, and travellors should always carry a package of it in their pillows in places where they have reason to suspect such bed-fellows .- Scientific American.

GRAPE VINES PROM SINGLE EYE CUTTINGS.

This is very simple. If only a small quantity is wanted, take a pot or pan and fill it two-thirds full of rich mould, and then fill it up with fine sand. In this stick the cuttings so that the eyes will be partly pressed into the sand. Keep in a warm place and cover with a pane of glass, watering occasionally. Be sure to have holes punched in the bottom of the pans to let stag_ant water pass off. let stag_ant water pass off.

If large quantities are to be grown, make an ordinary hot bed with manure under to heat, put in three inches of rich earth on top of manure, and on this an inch of clear and, and in this put the eyes in rows one inch apart, and rows two or three inches apart. In June or July, transplant, and keep shaded for a few days and water well. -Fruit Recorder.

IMPROVED MUCILAGE.

Ordinary mucilage, made from gum Arabic, does not fix paper to wood or paste-board, or to metalic surfaces. These disadvantages are overcome by adding a solution of sulphate of aluminum, made up in ten times its quantity of water. Ten grains of aluminum sulphate are sufficient for 250 grains of muchage. Prepared in this way it will not become mouldy. Again, according to Hirschberg, a few drops of strong sulphuric acid are added to the gum solution, and the precipitated sulphate of lime allowed to settle. Solutions prepared in this way a year and a half ago have nother become mouldy nor lost their adhesive power.

OACH OF HORSES.

The Agriculturist offers some excellent and timely advice as to the care of horses. Among other things it says: "When the horses are brought home at noon give them a pail of water with a pint of corn or oat-meal stirred in it. Take off the harness. Wash the shoulders. If sweaty, rub them dry with straw, curry off the mud and dry sweat, and rub them down with a brush. Then feed them, and let them eat while you are at dinner."

MACKED LIME FOR THE CURRANT WORM.

A correspondent of an agricultural paper, last season, wrote as follows: Currants and gooseberries have gone up this season; there is no the corresponding to the corresponding t and gooseberries have gone up this season; there is not a bush, as far as I know, that does not look almost as though the fire had does not look almost as though the fire had over it, except those belonging to me lady who lives near. Surprised at steing her bushes looking so green and thrifty amid the general ruin. I onquired the resson, and she told me that she sprinkled air-shadked lime over them, and that it killed every worm. I think it a temedy worth knowing, and would liave temedy worth knowing, and would liave leen glad to have known it earlier myself.

Flour and Feed, Hoy and Straw for sale, at 100-oct cash price of each price of the sale, at 100-oct cash price of the sale in the

Yew Advertisements.

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PPLICATION WILL BE MADE TO A PPLICATION WILL BE MADE TO the Ontario Legislature of the Province of Ontario at its next sexuon, for an est to could the four following Churches, hands: —The Presbyterian Church of Spotkard, The Land Predyterian Church, The Pre-byterian Church of the Martine Provinces in connection with the Church of Footland, and The Pre-byterian Church of the Couland, and The Pre-byterian Church of the Church under the designation of The Pre-byterian Church in Canada, to hold after the union, the property of the various congregations, collegiate institutions, and the other trusts connect a with the said Churches, in the same manner as it is new held by he respective Churches, and in so far as it lies within the Province of Ontario. Dated, 16th Sept., 1871.

Home mission committee

CANADA PRESBYTERIAN CHURCH.

The half yearly meeting of the liome Mission Committee will be held in Knox College,

On Tuesday, October 6th, 1874, at 9 a.m.

At this meeting the revised list of all supplemented congregations and Mission Stations is if supporting or otherwise), will be considered, also the grants asked for by Presbyteries for the year beginning October 1st and the usual claims for the past six menths. These should be in the hands of the Convener a week prior to the meeting.

WM. COCHRANE, Convener H. M C,

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 Death Lossos.
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 68

 Paid for Surrendered Policies
 180,363
 24

 Paid Return Premiums
 345,401
 7

 Paid Matured Endowments
 7,000
 08

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33

Betters. LIST OF ADVERTISED LETTERS.

Toronto, Sept. 15th1874. Persons calling for any of the letters in the list I clow will please ask for Advertised Letters, and we the date of the list. L'YDIMS, I'IRL

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Boole Miss Louie S
Boulton Miss Louisa 2

Campbell Miss A Campbell Mrs M S Camp Miss E Cardinell Miss M Carlinell Miss M Carlesby Miss F Carmichel Miss B Carr Miss T Carr Miss A Carrol Miss J Catters Miss C Chambers Miss C Chambers Miss C Charles Miss C Charles Miss C Charles Miss C Charles Miss G Charles Miss C

Drivoy Miss
Doan Elizaboth
DeKing Katoy
Denty Mrs E
Dovlin Mrs B
Dowson Mrs R O
DeZaba Annio
Dimpsoy Mrs Annio E
Dix Mrs

Karnest Mrs John Bills Mrs Thomas Klimoro Miss

Fallo Miss M A
Farroll Miss M
Fatrall Miss M J
Fawcotl Mrs W
Findlay Mrs Dick
Fitzsimmons Mrz G J
Floming Mary

Enrland Maria Garret Mrs G Garred Kato Garren Mrs J O Gay Minnie Gayner Mrs Mary Gilmere Miss M

Hadder Mrs Jano
Hall Mrs
Hall Mrs John
Fysicott Mrs M J
Hallanard Mrs Bolla
Hallinan Mies Julia
Hancock Mrs
Hanstoy Miss Solina
Hardgrov Mary
Harris Miss Iliza
Harris Miss W R
Hart Miss M
Hart Miss B J
Hartloy E Miss 2
Hatt Miss M O

Innes Miss Lottic Irven Mrs

Jackson Mrs E A A Jameth Mrs M Johnson P Miss Johnston Mis Jane

Kendall Miss L H Kerr Mrs W Kennedy Mrs K Kinsber Miss or Mrs Min-nie Kiug Mrs S R Kirk Isablla Knox Miss Ella Lippy Maria Lockhart Jennie Lyng Hattle Lyons Eliza Lyons Mrs Sarah J

Land Mrs J J Lawless Mrs Martha Leggi Lizzio Leo Ethol Lowis Mrs Martha Lowin Mrs J D

Manding Mrs H
Martin Miss
Mathoson Mrs
Mathoson Mrs
Marsin Mrs
Maxwell Mrs E
Meakins Mrs R
Moredith Miss
Morredith Miss
Morred Mrs H
Millar Lilla M

Mo
McGurn Annie
McGurn Annie
McIntyre Margaret
McKinley Mrs K ;
McKay Charlott
McRae Maggio
McLean Magg o
McPhedren Jennie McAdain Jano McDonald Miss Cacoy McFadyal Miss McFarlane Mrs McFedyn Annio McQuiggen Miss H A McQuiggen Miss H A McGolpen Jano

Nasymth Mrs Alex Nickinson Mrs M Newton Mrs A J Newlands Mrs Alex

Osborne Mrs O Onderkirk Mary

Patterson Mrs W Pain Mrs H B Palmer Mrs Jos Peters Mrs H Peake Mrs G

Rathoff Mrs M Ramsey Miss Imcy M Raymenthi A & Ray Mass M Rogers Mrs Emma Robinson Mrs

Scripture Mrs G B
Schoolfield Miss S
Sharling Miss Mary Ann
Shaw Miss A
Shaw Miss A
Shaw Miss A
Shorriff Mrs J G
Shester Miss Mary Ann
Shufler Mrs Sophia
Smith Miss F
Smith Miss Etilo
Smith Miss B A
Snoll Mrs Somers Mrs Somers Mrs
Spinks Mrs
Standford Mrs C
Staunton Mrs J
Stowart Mrs
Stanzako Miss Lizzio
Sturzako Miss Lizzio
Sullivan Miss N
Summors Mrs
Sutton Mrs
Sutton Mrs
Sutton Mrs
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Sutton Mrs

Taylor Mrs B
Taylor Mrs
Tait Jane
Teague Mrs E
Taylor Miss H R
T-lfor Mrs W
Tuompson Miss H
Thomson Miss J

Varnes Prudence Vincent Mrs Venresh Mrs Francis

Walton Mrs W. Miss A E W. Miss A E
Waters Annio
Watt Isabella
War Emily
Watson Neille
Webster Mrs James
Wells Mrs J D
Webb Mrs B G
Weller Mrs A

Young Mrs W

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Clindinning A W Siinton Mungo Clouston R Collman E R Collman David Coilins S O Gorner T M Cairne Jes Caller Jas
Calder Jas
Cameron & Co G
Cameron Hosoph
Cameron Hosoph
Campbell J B

Campbell Jas
Cainnit Win
Curif Tho
Caray Peter
Caracture Those
Cargott W J
Carter Ohns
Carl ek A W
Case sy Jno
Caselly J F
Gassidy Ohr
Dayo Henry
Chambers Geo
Chilton Thos
Chatfield B
Chate Thos
Chailton C R
Childs S
Childs S
Childs S
Clifton W
Curphy C C

Daled Ctt.
Dalton Ed.
Dalton Ed.
Darton Henry
Darby Goo
Dargayet R
Davis Mrs
Davis John
Davidson Thop
Davison
Denns Alox
Delancy Jas
DeCaurdy W
3 Deans Alox
Delanoy Jas
DeCaurdy W 3
DeVore H C
Devan Maurice
Devas & Co W T
Dickson F R
Dellon Wm
Dinnick C
Donnis J W
Dixon Alexander
Dodge W E
Doorner A Doerner A Dolan Michael

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Edwards Georgs 3
Elliott Anthony
Ellis Isaao
Ellis F F

Fairbairn Richd Fawcott W H Fawsett Mr Fodder & Bus Fannon Jno Ferguson Milcolm Ferguson Dr 2 Forris A Fow Wm Findlay fas Fisher W B Finglinger Mr Fitzgorald R C Fitzpatrick D

Gleaner Mrs or Miss
Mattida
Gordon Mrs Lowis
Grace Julia
Grabann Minnie F B
Graves Margaret
Guiry Margaret Gair Mr Gallagher Rev M Gallagher W Gallery Michael H Healy Mrs J G
Humstead Miss L
Huming Missor Mrs Annio
2
Honley Jane
Hills Mrs R
Hodgedin Miss
Hopkins Annio
Hornor Miss A
Hord Ann
Hunt Miss L
Hurst Mrs
Hussoy Mrs
Hyland Miss H Gallagher w
Gallery Michael
Gallett Authony
Garner E W
Garner L W
Garner Jonny
Gaskell Jad
Gaston Thos
Gibson Frank
Gibson Frank
Gibson Georgo
Giles Mr
Gillies Thos
Gilmour Robt
Glassford Thos
Godiay Chas 2
Goldring Wm
Gaikling L
Goodall Jas
Goode C 3
Goldening Mr
Goldening Mr
Goldenith S
Gordon F A
Gordon Jessio

Hall Giles
Hall Joseph
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Harris W
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Harris C
Harris M
Harrio & Cleary
Hastings Thos
Hastings Honry
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Hatton W
Hawkins W
Hawson Robt
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Harlowood M
Harlowood M
Hede Julia
Heide Julia
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Heiderson J
Henderson J
Henderson J
Henderson J
Henderson & Blake

Ingham R Irwin J

Jackson Edward Jackson & Jackson Jachn Jacobs P F Jarvis W Johnston J Jolley E

Kain T H Kaufinan Chas Kaufinan Chas Kelly Mastin Helly T C 2 Kennedy Wm Ken H I Kingsborough J C

Laidlaw J
Laing Jas G
Laind Thos
Laind Thos
Lamb M M D
Lamay N B
Lane Jas
Lane R H
Landon Jas
Lanel H
Landon Jas
Langstafi D
Lawirr Rev E B
Lee M J

Mackenzie Jas
Mann Cay'n R
Manoch Gunna Cao
Manuch Jus
Marsoh Gunna Co
Manuch Jus
Marshail M C
Marsden F
Martin Chas
Matin Edwd
Martin C M
Mashrson H
Mason W D
Mashrson H
Mason W D
Malnew W C
Margeo H J
Malnew W C
Mindels Hy
Milior Bobt
Milior Jamas
Millor Jamas
Millor S
Michell G N
Meck John
Moh B
Maloney Jno
Murroo J M
Montgemery Geo
Morrow Duncan
Montgemery John

McArthur H P McAuliffo Daniel McBoth Wim McCobo Patrick McCansland G McClay David McCluskoy John

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Cockburd D B
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Cropor Edwd
Constable Jas
Cooper Chas
Coras H G
Copeland J A
Cooper Chas
Cook Raiph
Concland Wm
Cook John
Cook John
Coughin R
Corrison W N
Cornell O
Coranford Jas
Cross MD Thomas
Grosilo W F
Cramer Robt
Crowe Wm
Curry Wnille
Cully H J

Dollery Jno
Dollory Jno
Dolton Mr
Dolton II
Donohoe & Go J
Donald on T W
Dominique Z
Donehoe P
Donoban E J
Douglas Hobt
Douglas II Go
Doyle M J
Driscoll James
Duthie Wm
During W A
Duke Robt
Dulmage II
Dulmage II
Dunn Edwd
Dunn

Enning J J Entor J Ensor Jas Essine Mr Evans Rev Goo Evans T Evans Richd

Fitzsimmons David Flanning F O
Flinton Thos
Floming A
Flomry J
Flotcher J
Fox C J
Fox C J
Fronto Robt 2
Francis Chas
Fraser J U
Frush Hy
Frush Hy
Frysingor G P 2 Frieinger G P 2 Farrall E W 2

G

Herbertson M
Herlet Wm
Herlet Wm
Heimerle Chas
Heons Edw
Hill Samuel
Hirds Jas
Hobbel Lowis
Hobbel Lowis
Hock J
Hodghins John
Hodgkins Thos
Hodghins John
Hodghins John
Hodghins John
Horsman & Co
Hookway T
Hoock Zrod
Hoosack Jas
Hossack Jas
Honor Zaman
Hunter Adam
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Lynch Martin
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Morris W O
Mott W J M
Morgan Bros
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Morrison W
Mooro Ed
Morrison W
Mooro Ed
Morley J S
Musgrove E
Moulton Albort
Mool A R
Mollon Albort
Mool A R
Mulligan Josoph
Murphy Morris
Murche D
Murray Jno
Murray Jno
Murray Jo
Murray W S
Musto J
Murray Thos
Myroe Geo

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Pain Albert
Pamanter Chas
Parson A E
Parodine Wm
Parmer J W
Patterson J A
Patterson G Patterson G
Patterson G
Patterson Wm E
Paul N M
Paul J W
Pcol Henry
Pintridgo Josoph
Pippius Bros

Racino J W
Itamisay J
Itamisay J
Ray John
Roado Wm
Redham W J 2
Reed Thomas 2
Regan A M
Reed Clement
Roynolds Jas
Rico Wm 3
Rico George
Rico J C
Rico B rton & Fales
Richards P
Richards P
Richards P
Richards N
Richards Alfred
Rochmond Jas
Reilly R I
Ringer John
Roach George
Roberts G M Racino J W

Sayers Richard
Scarlott J D
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Schuber Wm
Scott Rov W
Scott Duglas
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Songer Arthur
Soeley Edward
Sowell S
Soymour C A
Shaw James
Sharp David
Sharp David
Sharp David
Sharb Jno
Showan Francis
Sinmond J W
Simpson Wm
2
Sinclair Cilbort
Simclair Cilbort
Simula W W
Skelly Thomas
Sloan Wm
Smith D
Smith D
Smith Dr
Smith Dr
Smith Mr or Mrz Smith Mr or Mrs
Smith Mr or Mrs
Smith Same
Smith & Bro P
Smith H B
Smith H B
Smith R
Smiley J G W
Smith Allan C
Smith & Grainyer
Smith G Y

Taggart C T
Taylor W
Taylor H
Taylor Jas
Taylor S
Taylor S
Thomas G W
Thomas E F
Thompson Alox
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Thompson L

Tisdail W B
Tobort J F
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A Trail a Rich
Tremain G R
Tremain G R
Tremain G R
Tremein & McLaren
Tress R
Tripp J D
Trottor R 2
Turnbull Jr Alox
Tutts J W
Tumblety F Dr JOSEPH LESLIE,

Postmastes.

Official Announcements.

HAMILTON—This Presbytery is appointed to meet in Macnab Street Church, Hamilton, on the 2nd Tuesday of next OctoLor, at 11 a.m.

Kinustox.—Presbytery of Kingston, will meet at Chalmers' Church, on the second Tuesday of October at three o'clock, p.m.

The Presbytery of Mentreal, will meet at Montreal, in Presbyterian College, on the seventh day of October next.

October next.

CHATHAM. In Adelaide Street Church, Chatham, 71 Tuesday, 22th September, at 11 a.m. Returns to '1 Remits of Assembly from Sersions and Congregations will be called for at this meeting.

BROCKVILLE.—At Present, on 3rd Tuesday of September, at 2.30 p m. Congregations and sessions to report on Remit on Union.

OTTAWA—At Ottawa, in Bank St Church, on 3rd Tuesday of Nov. An adjourned meeting will be held at Metcalfe, on 29th September at 6 p. m.

Hunox —At Scaforth, on 2nd Tuesday of October, at 11 a. m.

GUELPH.—At Elora, in Knox Church, on 2nd Tuosday of October, at 9 a. m.

Tononto -in the Knox Church Lecture Room on let Tuesday of November, at 11 o'cock a.m. Owen Sould.—In the Division Street Presby terian Church Owen Sound, on 2nd Tuesday following next, at 10 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temperalities Board and Sustentation Fund-James Croil, Montreal. Ministers', Widows and Orphans Fund-Archi bald Forguson, Montreal.

Fronch Mission-James Croil, Montreal Juvenile Mission-Miss Machar, Kingston Ont. Manitoba Mission-George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. F on Kingston

MARRIED.

At the residence of the bride's father, on Wednesday the 23rd inst., by the 21ev. R. Douglas Fraser, M. A., of Cookstown, Goo. Wallace, Esq., of Lefroy. to Mary Ann, eldest daughter of Thos. Wray, Esq., of Lauisfil.

At the Manse, Eldon, on the 23rd ult., by the Rev Aloxander McRey, M. A., Donald Jackson, Esq. of Stenefield, Eldon, to Flora, youngest daughter of Nell McEuchren, of the same place.

On the 22nd uit, at the residence of the bride's, father, by the Rev D B Cameron, Charles J Armstrong, Eaq., of West Gwillimbury, to Maggie Sloan, youngest daughter of John Sloan, Eaq., West Gwillimbury.

By the Rev. E. W Waits, on the 20th uit, at the residence of the bride's father, Elizabeth Jenset Sinclair, youngest daughter of Thes. Sinclair, Eaq., to Noil Hunter, Esq. All of the Township of Nelson.

Nelson.

By Rov. J MacNabb, of Boaverton, on the 16th Soptomber, 1874, at the residence of the bride's father in the Township of Eldon, Victoria County, Mr. John Calder of Beaverton, to Miss Elizaboth Rilen Nichols, eldest daughter of John Nichols

On the 19th ult., at popular Grove, Manitobs, the residence of her father, Robert McBoth, J. P., Mary, wife of the Rov. James Nisbot, Princo/Albert Mission, Saskabchewsam

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Misscellancous.

Insolvent Act of 1869.

CANADA
Province of Ontario
County of Simcoc.

In the County Court of the County of Simcoo.

County of Simcoo. J Simcoo.

In the matter of Delia Wilson, individually and as one of the firm of Frank Kean & Co., of Orillia in the County of Simcoo, an Insolvent. The undersigned has filed in the office of this Court a deed of composition and discharge, executed by her creditors, andon Tuesday the third day of November next she will apply to the Judge of the said Court for a confirmation of the discharge thereby offseted.

Dated at Orillia, in the County of Simcoe, this 20th day of September, A. D. 1874.

DELIA WILSON, by Bigelow & Hagel, her Attornoys at 111em.

TNSOLVENT ACT OF 1869.

In the County Court of the County of York Canada, ovince of Ontario, County of York.

The undersigned has fyled in the office of this Court : Deed of Composition and Lisshape, executed by his creditors, and on Monday, the fifth day of U-tober next, the will apply to the Judge of the said Court for a confirmation of the discharge thereby effected.

Toronto, the 1st day of September, A.D. 1874.

JOSEPH KING, By T. D. DELAMEKE, His Attorney ad litem.

Business Enras.

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30 Fine: t do
Trine: t do
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23 Superior do
31 Extra Good
35 Extra Fine do
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37 Fine Oolong
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