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VOL 1.

TORONTO, CANADA, FRIDAY, DECEMBER 13, 1872.

No. 44.

Contributors & Correspondents.

FASHIONABLE FOLLIES.

Editor BRITISH AMERICAN PRESENTERIAN.

Sin,-I am much obliged to you for your remarks upon Funerals. They were very much needed. In both the points to which you refer they have long been burdensome nuisances, which most people felt, though not inclined to speak out frankly on the subject. I don't suppose that there is now in most cases any service of wine or spirits on these occasions, though that was very common once, and is, I believe, not entirely dropped yet in certain localities. But apart altogether from that, the long wearisome delay and the trooping in of all and sundries to see the corpse, with the needless outlay on crape, &c,, make what ought to be a sad, sympathetic duty, a perfect weariness to both soul and body. Surely, Mr. Editor, people will take your hint in as kindly a spirit as I am convinced it was given, and show respect for the dead by having some mercy upon the living. If you would take up another subject, and say some plain, outspoken words on it likewise, a good many of your readers would heartily thank you. I refer not to funerals, but to feasts. I suppose it arises from our increasing prosperity that there is so great an amount of extravagance shown in entertaining friends, or, rather, acquaintances. I should scarcely like to mention the sums that are said to be expended by people "professing godliness" in Toronto, Montreal and other cities and towns of Canada on single entertainments. There may very likely be an exaggeration in the amounts mentioned. This, however, is plain to any one who was over at any of them: that the outlay must be anything but small. It would be a very moderate calculation to say that a good many members of churches—the Presbyterians not excopted-spend more on such things in a single winter, than they give to the Church

of Christ in a good jumy years. And it is not only the expense, though that is an important item. There are the ridiculously late hours, or, rather. I should say, very early ones, with the upbreak of all family order-compensated, I suppose, by the whole assemblage professing to have "family worship" about midnight, followed by supper or breakfrst, as one likes best to describe it. In many cases dancing is one of the chief features of the evening, and if cards are not called into requisition—and in some instances they are—there are other things nearly equally objectionable. Some may be able to afford all this, and may rather like to have the opportunity of making a somewhat vulgar display. But others are not able; yet they must follow suit or allow themselves to be dropped out of the "circle." They cannot go to such entertainments without giving them in return, and hands in the Sabbath School, public conto refuse to do this is thought to be going corts, and other ways too numerous to men of all this, true sociality dies, the pocket is badly interfered with. Do, Mr. Editor, let anything be more calculated to damp ones tural as can well be imagined, and a pleasant talk with ones friends and home to ones own house by eleven o'clock at latest has got to be among the lost arts and the lost blessings. I actually know of some of our most devoutly pious people having large dancing parties that don't break up til three or four o'clock in the morning. And the mission contributors? Are they in correspondence? I am not saving whether it is right or wrong to support christian missions but these people say that it is right and dutiful and surely there ought to be some small amount of proportion in their treatment of different things according to the recognized greater or less importance of each. All I can say is that if " parties" as conducted according to the current standard of fashionable godliness, are indispensable developments of modern religious life, we had better drop the usual other contributions to religious purposes, at least for the winter months; for the former will take all that the most of us can spare and in a great many cases a good deal more. I am. &c.

A Subscriber.

Grow in grace, because this is the only

INSTRUMENTAL MUSIC.

Editor Buttish American Presbyterian.

I have read with much pleasure Mr. B.'s two letters contributed to your columns on the above subject, and as he seems to have given the subject a good deal of thought perhaps he will explain other passages occurring in the New Testament besides Hobrew xiii. 15. I would refer him particularly to the Book of Revelations xiv. 2, 3. 'And I heard a voice from Heaven as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne and before the four beasts and the elders, and no man could learn that song but the one hundred and forty and four thousand which were redeemed from the earth." Now we know that the apostle by whom these words were penned, lived for many years to see the infant church rapidly increasing m numbers and influence, and had he considered instrumental music in the same light as Mr. B., as one of "the weak and beggarly elements of the source of the tabernacle," or as the greatsin which some very worthy members of our church deem it, how could be have used the expressions which I have just quoted. I care not whether you take them in their liberal signification or as simply typical. Most assuredly not; and were it necessary to point to any internal evidence to show that instrumental music, per se, is not abrogated by the New Testament, I would refer to these and similar verses in this the Instand latest book of the Bible. However, I leave it to Mr. B. and our other Theologians to discuss the Scriptural arguments, pro and con, permit me to refer to a few practical reasons why I and other younger lay members of the church advocate the introduction of organs into our churches.

There are very few, I am happy to say, that carry their views so far as to look upon instrumental music as a sin, I shall therefore leave this small class out of the question and take it for granted that the great bady of our people look upon this subject as one of the " non essentials," i.e., a matter which is not essential to salvation. While I hold storng views upon the great principles of the Christian religion as laid down in our confession of faith, I quite agree that Presbytcrianism is possessed of that elasticity which enables us to mould it to every time and age. This is the first ground therefore that I take, that our church should keep up with the spirit of the age in matters non essential—so long as not forbidden by the word of God. The taste for music has become so general in this country; taught in our city schools, having a place in our national systen of education, occupying a permanent place in the household enjoyments, cultivated on all out of the world altogether; In the midst tion, that rendering praise to Him who has ondued us with such tastes, and the desire depleted, and the ability to help forward for their culture, we should offer the best we what are recognized to to be good causes | can give in the praises of the sanctuary. Can us hear something pointed and direct on spiritual feelings and stop the praise of the this subject. The evil is coming to assume lips, than to hear some old tune, droued out let the Presbyteries overture the Assembly very serious dimensions. Social inter- by a Precentor or hurled at you with an course becomes as stiff, pokerish and unnal energy as regards noise and volume of sound scarcely equaled even by an organ. Now. sir, we only ask the organ as an aid, simply to lead the congregation. For in the words of the Post Cowper:

There is in souls a sympathy with sounds, And as the mind is pitched the ear is pleased

Some chord in unison with what we hear, Is touched within us, and the heart replies.

We cannot always secure a good precentor, the tones of the organ are always the same, and very often one is as much a machine as the other, and in point of coin parison the organ but too often bears off the

A second reason is to render our service more attractive. There is no use shutting one's eves to the fact that the young members of our churches, especially in the larger cities, are apt to wander, and are generally found, especially at the evening diet of worship, in other churches where the form in use admits of instrumental music and more variety than our own services. I fancy that here I would at once be met with the argument: Well, if that is what they go for, we are better without them. I view their College, mark well its bulwarks say no. Keep the young people, and the and its beauty, and closely inspect its capameans of doing so are within your reach city and accommodations. If they do not

I feel certain that were we to introduce organs into our city churches we would improve our congregational singing. The organ like almost everything clso in this life may be abused; but in its proper place, and under good management, it may become one of the greatest aids in that most delightful of all exercises, the service of praise. In the words of the Psalmest David :-" Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm and bring hither the timbrel, the pleasant harp with the Psaltery.'

Solicitor.

VOTING ON PROFESSORS.

Editor British American Presbyte.ian.

Sir,-In your last issue, "Common Sense" states a difficulty which he has in this matter. Allow me to endeavour to remove his difficulty, and then to state graver difficulties which occur to my own mind .--"Common Sense" complains of want of information needed to guide him in voting aright. But surely persons nominating any one in a Presbytery will be in a position to communicate ample information. Those fitted for the office by talent attainments, and mental habits are not so numerous and so little known in our church that many members in each Presbytery can possibly lack the information required. But even if any Presbytery should not know whom to nominate, the simplest and wisest thing will be to nominate no one at all; especially as the General Assembly, judged by its recent action, will not necessarily beguided by a number of Presbytories on that matter. When the matter comes up before the General Assembly, all the information desired will be elicited in the course of discussion. But surely it would be a most indelicate thing to discuss through the newspapers the qualifications of men who do not offer themselves as candidates for the office, and all would probably not accept of it if it were offered to them.

But my difficulties are of a greater nature and may be presented in the following

1. Who instructed Presbyteries to nominate professors at this juncture? Has the College Board done so? I am not aware that it has; but I am certain it is not competent to do so. Thus the nomination will be of no value whatever.

2. What need is there of excessive haste in this matter, especially as Dr. Inglis' resignation is not yet reported to the Assembly? We may well pause before incurring greater expense in view of the fact that Dr. Inglis said that his conviction, from long experience in the College Board, that without an endowment an additional Professor could not be supported, influenced him a good deal in pressing his resignation; and in view of the fact that the College Endowment Scheme is making so slow progress.

8. Why seek to take the nomination out of the hands of the next General Assembly, without consulting it? Why should the Presbyteries now do what they never did before? it may be said that it is desirable to have the opinions of Presbyteries on the matter. If so let the Assembly ask it; or to enact a law making it imperative that professors be nominated by Presbyteries. "INQUIRER."

A WORD FOR KNOX COLLEGE.

Editor BRITISH AMERICAN PRINSPYTERIAN

DEAR SIR,-It is high time that the members of the Canada Presbyterian Church became alive to the necessities of Knox College. Most of them are ignorant of the fact that the present building is simply a disgrace to a body so numerous and so influential. Many who have not seen it have the idea that it must be a grand edifice. It certainly has a grand appearance in a picture of it to be seen in the recently issued book, "Lafe and Times of Dr. Burns." That plate summons up before the imagination a vision of marble pillars, extensive colonades, graceful domes and windows, set to catch and reflect the light of Heaven. Knox College, like many a homely face, does make a very good photograph, but it is not a fairy palace for all that.

We recommend every Presbyterian who visits Toronto to step up Yonge Street and Way to be certain that you have any grace, doctine or Cancel government. It is to ashamed of their connection with it, their tween we decrease that all. If we aim not at growth in grace, we have never been converted by goodness. He that is satisfied with his attainments look to, to fill the places of these "called rection. If outside the building is dingy hous madvertency and angular co-Mon taignet.

Leregular without, more irregular within, it is enough in itself to disor janize the mental and moral faculties of a man of taste and

Its worst fault is not want of appearance, but want of accommodation. It requires but a glance to perceive some of its main deficiencies: its miserable hall and its wretched lecture-room.

A hall in which the students can hold their mass-meetings is essentially the full life of a Theological Semmary. It is the heart of the institution. There should be the fullest throb of student life. There the hearts of the students, as fellow-labourers, are fused together in Christian sympathy, and grow responsive to the same noble emotions. Without a suitable hall, such life becomes impossible. Now, no one can sit for twenty minutes in what is called "Divinity Hall, Knox College," without feeling mean, without looking toward door or window for as speedy escape as possible.

If, Mr. Editor, we cannot have a new College building entire, for charity's sake, let us have a new College hall, where our students can escape from the joyless, melancholy atmosphere that hangs around the room where they now attempt to hold their meetings.

Again, with regard to our lecture-rooms, we are treating our Professors neither honourably nor honestly. We elect them to chairs" in the College, and then with the critic's eye we mark their success or failure. We do not give them a fair chance, for we put them into lecture-rooms which work against them, and in which nothing but genius can succeed in keeping up attention among the students. Everyone will admit that a man cannot speak with power to a class which is not face to face with him. In the class-rooms of Knox College, a few can sit facing the professor, the impority present to him their profiles, and some sit with their backs toward him. With such an arrangement as this, it is only superior power on the part of the professor and deliberately constrained attention on the part of the student, that can prevent a lecture from becoming dull and spiritless. All the magnetism of the eye, and all the sympathy of expression are lest.

We could farnish many details showing how inadequate in accommodation and how mappropriate in design the present building is. We forbear. Let any one intrested in the matter go and inspect for himself, We are quite sure that if any one does so, from a spirit of denominational pride, if from no higher motive, he will come to the conclusion that "something must be done." There is too much apathy throughout the church towards the college. The college is the centre of Church life. Influence the college fand you influence the church to its ro motest corners. Is it not then a matter much no be regretted that the college should be impeded in its progress and weakened in its influence for want of a suitable building and for want of funds to carry on its operations? We have heard men speak disparagingly of Rnox in comparison with other colleges. There is no good reason why Knox should be inferior to any Theological Semmary in the world. It is a distinct advantages over Princeton, over Union, over Auburn, over Glasgow and over Edinburgh, and would have a fair chance to surpass them all but for the cramping want of pence.

I believe that the college is suffering be cause men of capital in the church have not had their attention called to its wants.

Let a reasonable scheme be laid before them for the erection of a new college and I am confident there is wealth enough and liberality enough in our church to secure an immediate result in the way of donations.

Then when we have a college in whose prosperity and renown, we take a pride, there will be no danger of want of funds for its support.

This is a subject worthy of agitation and worthy of action. Americans have one advantage over us. When a good and necessary schome presents itself to their minds they act upon it and act at once. We take years to deliberate and re-deliberate.

Mr. Editor, I think we might have Ammerican promptness of action in this matter, and I hope we shall.

Yours very truly, EXCOLURGIAN.

Random Acadings.

Self-sacrifice is the ground of church har-

We only really live when we cen truthfully say, "To me to live is Christ."

Let our path to the fountain be worn with daily journeys; let the key to our treasury of grace be bright with constant use.

Do we read of the Lord's rejoicing above once or twice? He had a most exquisite sense of a world that had lost communion. Solf-loathing is a characteristic of a spiritual mind. The axe is laid at the root

of a vain-glorious spirit.—Cecil. True zoal is a sweet, heavenly and gontle figme, which maketh us active for God, but always within the sphere of love.

—Cod worth.

O how good it is to love on earth as they love in heaven; to learn to cherish each other in this world, as we shall do eternally

m the next.—Francis de Sales. Great occasions of serving God present thomselves but seldom, but little ones fre-quently. Now he that is faithful in that which is least is also faithful in much.

A spiritual mind has something of the

nature of the sonsitive plant. I shall smart if I touch this or that. There is a holy shrinking away from ovil.—Cecil. Faith is the ladder on which the believe r

is constantly mounting to ascend into the heavenly Caman, from thence to bring down clusters of delicious grapes, to refresh him in his wilderness journey. Wisdom and truth, the offspring of the sky, are immortal, but cumulag and decoption, the meteors of the earth, after glistoning for a moment, must pass away.—Kobert

I don't think we ought to allow of a fretted mind. Every day is often made up of unexpected little matters, needing the help and strength of God, and it is blessed to prove Him sufficient for the the least as the

There are no stages in redemption. "Christ has once suffered for sins, the just for the unjust, that he might bring us to God." But there are many stages in learning what redemption really is.

Endeavour to take your work quietly. Auxiety and over action are the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down.

I had rather put my footupon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream.

If thou desirest Christ for a per-petual guest, give him all the keys of thine heart, let not one call net be locked up from him; give him the range of every room, and the key of every chamber; thus you will constrain him to remain.

Look we into the life of Christ and we shall find it the philosophy of the simple, the nurse of young men, the ment of strong men, the buckler of the weak, and the physic of the sick; the book full of divine instructions; fit for all maukind.—St. Chrystofow sostom.

Death is that which all men suffer, but not all men with one mind, neither all men in one manner. For being of necessity a thing common, it is through the manifold persuasions, dispositions, and oc-casions of men, with equal desert both of praise and dispraise, shunned by some by others desired. So that absolutely we can-not discommend, we cannot absolutely ap-prove, either willingness to live or forwardness to die.—Hooker.

The soul that can really say, springs are in thee," is lifted above all creature confidences, human hopes and earthly expectations. It is not that God does not use the creature in a thousand ways to minister to us. But there is a vast difference between God's using the creature to bless us and our leaning on the creature to the exclusion of Him.—Adelaide Newton.

John Ruskin, in his last "Address to the Workingmen of Great Britain," says of his boyhood training: "My mother forced me, by steady daily toil, to road every sylhe, by steady daily that, to rook every syllable through from Genesis to the Alocalypse about once a year; and to that discipling I owe not only a knowledge of the book, which I find occasionally serviceable, but much of my general power of taking pains, and the best part of my taste in liter-

Unquietness is the greatest ovil that can come to the soul, excepting sin. For as se-ditions and civil discords of a commonwealth rum it entirely, and disable it to resist a stranger, so our heart, being troubled and disquieted in itself, loseth strength to maintain the virtues which it had gained, and with it the means to resist the temptations of the enemy, who at that time useth all kinds of endeavours to fish (as they say) in troubled waters .- De Sales.

The past is no safe ground; and yet there are those who have sit numbling their satisfaction. They boast of what they have done. They have made fortunes. They have scraped in money; they are not careful to recount how! They have built ware. ful to recount how! They have built ware-houses. They have invented this, that, or without any self sacrifice of principle, of return from the inspection somewhat | We mock ourselves a hundred times a day the other thing. And so they sit piping doction or Caurch government. It is to ashamed of their connection with it, their twien we decide our neighbour, and detest about thouselves as if the world had been sustained to keep them up, and as if the intile that they had done here and there was a fit theme for their everlasting meditation.

—Beacher. -Beccher.

Selected Articles.

THE SINGER.

Up the cast a lark was springing;
Down the yellow light was singing;
Oh, that I were whee and strong I I am nothing but a song."

On the hill a port listened, Gazing up the ringing skies ; Dewy dawns of Eden glistened In a dying maiden's eyes ,

And a child, no minstrel seeing Said the angels sang above, And a lone and withered being Felt the carol; God is tove t

Still the lark above them winging, Shed his sorrow in hirsinging? "Oh, that I were wise and strong ! I am nothing but a song.'

"WORDLINESS."

BY REV. J. HALL, D. D., NEW-YORK.

In the judgment of many excellent persons, the Church of Christ is now suffering from worldliness to such an extent as to raise grave approhension, and call for special notice in prayer and effort. The complaint might mean one of two things, either that the worldly, as such, are pressing upon and dominating the Church, as, for example, in carrying against the general Christian foeling such points as the opening of libraries and galleries on Sabbath; or that Christian foople, themselves within the Church, are adopting the style of life peculiar to "the world."

The latter is the subject of complaint, though it is obviously not without some con-nection with the former, for an undecided and divided Church is not a formidable op-ponent to her enemies. The provalence of presperity, the diffusion of wealth, the adoption of many continential usages, the reception into society of many persons edu-cated to continential ways, may be specified as causes of relaxation in question.

As a help to just thinking on this matter, the writer ventures to offer a few thoughts which may possibly disappoint some readers (because we are all accustomed to hear but may yet awaken salutary thought m

We are all liable, as we learn from faithful friends and sarcastic neighbours, to judge severely those things which we have escaped, and to rate highly the virtues we possess. The "good young man," who nother uses tobacco or stimulants, and has been brought up so, may easily assign himsolf, or have given him by others, a high place over those who "smoke and take wine" while in the eye of God the smoker may be the better of the two. The good young man may be conceited, mean, vain even of his goodness, censorious, and selfish. A gentleman of hospitable nature and easy means, with a family of young people and a wide circle of friends, keeps a telerably open house, entertains, and "sees a deal of com-pany." He may be looked askance at, as exceedingly worldly, by his next-door neighbour, who early learnt to economize, and practised the lesson after its necessity had ceased, who never has company, and does not understand such "going, on." Yet the latter may be narrow-minded, cold-hearted, atter may be harrow-minited, cold-hearted, secretly congratulating himself on his prudence and prosperity, and so hard and honest that he is hardly honest. I have been brought up, let me suppose, on the soundest theology; took it with my mother's milk; lived in controversial times when the "joints" were sharp indeed, and all the lives of destroyers a definiting at the true conlines of doctrine as definite as the ten commandments. I am hable to rate too low my neighbour who, grow up under a different regime, and who, cross-examined about some of the distinctions familiar to me, would probably say bluntly, "Upon my word, I don't know." Yet he may have a simple, devout, earnest, manly piety, in the sight of God of greater value than mine.

These examples I give, because no one will suppose me to be in favour of tobacce, drink, last living, or loose religious thinking, and because they illustrate, I hope harmlessly, the position laid down at the

of human worth by the educated and well-to do, who forget that a bitter word may be as bad as a blow, and shocking vice may be indulged in with great refinement of manner. Mary Ann, whose duties as lady's maid require her to dress and undress her young ladies four nights in the week for external displays, thinks it dreadful dissipation; while the young ladies think it shock-ing that Mary Ann will dawdle as she does about the basement-door with her "friend." We total abstainers have not much patience with the moderate drinkers; but Dr. Thomas Chalmers wound up his day's labours with a glass of toddy, and put it in his journal, too; and many a Scottish minister, as good in his place as any of us in ours, sees no harm in the like, greatly to the distress of good Dr. Cuyler.

Now it is not meant that there is no right and wrong for the individual in these things, but that a general judgment upon from the first positions against a to make particular points as so difficult, as to make particular points of little value. Leggs and the first points of little value is seen and appropriate ways and the first particular points of little value. Leggs and the first particular points of little value. Leggs the particular points of little value. Leggs the particular propriate was provided by praying studying, teaching, propriate was provided by praying studying, teaching propriate was provided by praying studying teaching propriate was the first particular value and the provided and the provided and the provided and the provided and the first particular value and the first par particular points is so difficult as to make prints to the seventh, general indements of little value. Legis 4. Let us seek in a

in other people's ocats. "I'm no worse with my dress—Hair and all—than the detectivith his hair dyed." "There was less naughty talking at my reception than at Mrs. Smith's Dorcas." And these retorts getting wilispered about, and being in the aut the spirit of even good people is "riled." and perhaps the minister is led to lay out as much force for a Sabbath or two, in dissuading from dress, or dance, or theatre, as he ordinarily does in dissuading from as he ordinarily does in dissudding from rejection of Christ and eternal death. And some of his dear people, who love and respect him, come to have two sets of sins in their mind's oye—those that are clearly against God's word, and those that are against the minister's. We do not mean that this latter word should not be taken into account by Christian people. It should be; and a good man will not willingly shock the feelings, or weaken the hands, of a minister; but the fewer the courts on which a minister, or indeed a church, thus exercises the obodicnoe of members, the better for the munister and for the manly, independent, well-developed, Christian character of the people.

"Then do you think excessive dressing, and dancing, and entertainments, and the atrical displays, right things for Christian people? No, indeed, I think them generexcessively childish; sometimes very pernicious.

"Then would you do nothing? Do you advise "masterly inactivity?" No. There is sumething to be done. Let an example indicate what.

The pastoral opistles emphatically require gravity in ministers. Now, suppose it were put in the ordination-vows, or "charges," that a minister should never make a pun in English, Groek, or Latin; nover wear a coloured necktie, never allude to Dickens or the like; never make people laugh with an "amusing speech;" never throw a fly, or shoot game, or knock down nine-pins; which things could be shown to be unfavorwhich thanks come bestown to be unitative, able to gravity)—would it mend matters? Would not a wise man say, "My dear sir, some of these things, in proper time and place, are well enough; "cet modus in the control of and if I am not capable of judging and obtaining help, to form a judgment on such things, if there is no way to keep me right on these points but by this formal prohibition, I am not fit to be a minister at all. worldiness" blamed rather than defined, at may yet awaken salutary thought in the solution will keep me from trifting."

Now it is just here that the right line of treatment of the Church's worldliness seems to he. To have a ministry grave, sober, such that no man can despise, let it be an educated an intensely carnest ministry, thoroughly ongaged in God's work; and to have a church free of worldly trilling, let her be thoroughly educated, and intensely occupied in God's work. Filled with the wheat of true Christian life, there will be no room in her vessels for the chaff of fashionable follies.

But how to get this, or, rather, how to ek it? With great diffidence we venture a few hints:

1. There is a broad line drawn in Scrip-1. There is a broad line drawn in Scripture between God and mammon, Christ and Belial, flesh and spirit, the will of the flesh and the will of God. That which makes godliness is the love of God shed abroad in the heart. That is its essence, its animating principle, its life. That which makes would lines as is the love of what is not God, lust of the dealt out the core of what is not God, lust of the dealt out the core of what is not God, lust of the flesh, or the eye, or pride of life. The object may be dignified, like honour, or small and mean, like gain, or personal dis-play. It may be pure, like literary-fame, or social influence, or it may be sensual and beastly, like the pleasures of the table or of the harom.

What makes it worldly is not its high or may be worldly in God's sight, as truly as boxes, or the poor creature that gyrates on the stage in half-dress, and with less excuse.

What is true of persons is true of classes.

Among the inhabitants of tenement-houses, there is a good deal of roughness, coarse speaking, rude boxing of human cars, blows even, in bad times; and some excess of wine, revellings, and such like, unrefined freedoms, and boisterous and unregulated polity, in good times. These things are aptto be classed very far down in the coarse of human worth booth. will bring forth fruit after their kind.

with those whom we take into the Church Lot us be more concerned about quality than quantity. "They are not all Israel which are of Israel."

8. Let us keep the churches, as churches, free of wordiness. It they be the scenes of theatrical displays; if they parade themselves before the world; if they follow in its wake in style, " effects," music, and general accommodation to the fashion, can at be wondered at it the members, eath the spirit, and "better the instruction What minister does not know that it is perbe sound in erced, and most respectable in character, and yet differ from other instituand it gratifies the same in the way appro-

to you?" We may our in donling with symptoms; we may mistake by governing too much; but we are safe in declaring, by word and deed, "I believe in the cloly Chost."

SHALL WE KNOW EACH OTHER IN HEAVEN?

Mr. Rylo observes, "What saith the Scripture on this subject? This is the only thing I care to know. I grant freely that there are not many texts in the Bible which touch the subject at all. I admit fully that pious and learned divines are not of one mind with me about the matter in hand. I have listened to many ingenious reasonings and arguments against the view that I maintain. But in theology I dare not call any man master and father. My only aim and desire is to find out what the Bible says, and to take my stead many its tackling. and to take my stand upon its teaching. Let us hear what David said when his child was dead: 'Now he is dead, whorefore should I fast?' Can I bring him back again? should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.' (2 Sam. xii: 28). What can these words mean but that David hoped to see his child and meet him again in another world? This was evidently the hope that cheered him, and made him dry his tears. The separation would not be forever. Let us hear what St. Paul said to the Theesalon was a What is constant. hear what St. Paul and to the Thessalon ans: "What is our hope, or joy, or crown of rejoicing? Are not even yo in the presence of our Lord Jesus Christ at His coming?" (1 Thess. ii: 19). These words must surely mean that the apostle expected to recognize his beloved Thessalonian converts in the day of Christ's second advent. Let we have that the gave event active constitution in the day of Christ's second advent. us hear what the same apostle says, in the same epistle, far the comfort of the mourners: 'I would not have you ignorant, brothron, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and hope. For if we believe that Jesus died and rose again, even so them also which sleep in Josus will God bring with Him.' (1 These, iv: 13, 14). There would be no point in these words of consolation if they did not imply the inutual recognition of saints. The hope with which he cheers wearied Christians in the hope of meeting their beloved friends again. He does not merely say, 'Sorrow net, for they are at rest, they are happy, they are from merely say, 'Sorrow not, for they are at rest, they are happy, they are free from pain and trouble, they are better off than they would be here below.' No; he goes a step further. He says God shall bring them lack to the world. You are not parted torover. You will meet again.' I commend these three passages to the render's attentive consideration. To my was they all saom to noint to only one eye, they all seem to point to only one eye, they all seem to point to only one eye, they all imply the same great truth, that saints in heaven shall know one another. . . . There is something to my mind unspeakably glorious in thing to my mind unspeakably glorious in this prospect; few things so strike me in boking forward to the good things yet to come. Heaven will be no cold place to us when we get there. We shall not be opprosed by the cold, shy, chilling feeling that we know nothing of our companions. We shall feel at home. We shall see all of whoin we have read in Scripture, and know them all, and mark the peculiar graces of each one. If it is pleasant to know one or two saints, and meet them occasionally now, what will it be to know them all, and to dwell with them forever! There is something unspeakably comforting mercsomething unspeakably comforting, morcover, as well as glorious in the prospect. It lights up the valley of the shadow of death. It strips the sick bed and the grave of half their terrors. Our beloved friends who have their torrors. Our beloved friends who have fallon asleep in Christ are not lost, but only gone before. The children of the same God, and partakers of the same grace, can never be separated very long. They are sure to come together again when this three the passed area. what makes it working is not its high or are sive to come together again when this low character; it is its godlesiness. The world has passed away. . . . Bloss "honourable merchant" loving his money; ed and happy indeed will that meeting be; the "mother in Israel" loving her position; better a thousand times than the parting, the deacon loving his power in the Church; We parted in sorrow, and we shall meet in the minister "purring" over the "society" joy; we parted in storny weather, and we of which he is the "honoured head;" all shall meet in a calm harbor; we parted to work to make the weather in the worldwing foods sight as traits as a consist name on achieving grown and inannest pams and aches, and groans and inthe butterfly that shines in over-dress in the bodies, or the poor creature that gyrates on bodies, able to serve our Lord forever with-

vill bring forth fruit after their kind.

2. Let there be close and faithful dealing chanted; if seemed something so much bettor than nature that I really began to wish the earth had been laid out according to the latest principles of improvement.

In three days' tire I was, tired to death; a thistle, a nettle, a heap of dead bushes, anythistle, a nettle, a heap of dead bushes, anything that were the appearance of accident or want of intention, was quite a relief. I used to escape from the made grounds and walk upon an adjacent goose common, where the cart ruts, gravel pits, burns, ir regular ties, coarse, ungentlemanilike grass, and all the vertices are larged by worker works. the parities produced by neglect, wore a What minister does not know that it is possible to preach on humility, with a spirit as proud as Lucifer's? And so may achurch and crowded into narrow confines."

If tousand times more gratifying than the amount of beauties the result of designation of the proud of the property of the

Now, this is precisely the result produced character, and yet differ from other institu-tions only in this; that they serve main's of preaching. At first it astonishes, amazos, materal lastes and wishes on the six days. and delights; but in the long run it pulls upon the muid, and oven weares the ear. The high art displayed in sentences polished

such a manner of intercourse for a week would be intolorable; but the familiar communion of the family nover ties; homes's genuine and spontaneous fellowship grows deaver every year. The parallel holds good between the deliverances of a grandiloquent between the deliverances of a grandifoquent elecution and the uterances of a warm heart. The Primitive Methodist being asked to return thanks after dining with the squire, thanked God that he did not have such a good dinner every day, or he should soon be ill; and when we have eccasionally listened to some great achievement of rheteric, we have felt the same execution sentiment vising to our line. greatful sentiment rising to our lip. A whipped cream or a silabub is an excellent thing occasionally, but it is very easy to grow tired of both of them, while bread and choose or some such homely fare can be eaten year after year with relish. If it be natural to a man to be very elegant and rhotorial, let him be so; flamingoes and giraffes are as God made them, and therefore their long legs are the correct thing; but let no man imitate the proficient in an clovated style, for goese and sheep would be monstrous if perched on high. To be sub-lime is one thing, to be rediculous is only a step removed; but is another matter. Many in labouring to escape rusticity have fallon into fastidiousness, and so into uttor feebleness. It may be that to recover their strength they will have to breathe their native an, and return to that natural style. from which they have so laboriously de-parted.—Spurgeon.

PRAYER MEETINGS.

BY REV. JOHN HALL, D.D.

What should Christians do with the prayer-meotings ?

First of all, attend them. All who stay away injure the meeting, even to those who are there; all who attend help it. Who knows not how sympathy of numbers may be consecrated? Your presence is a visible standing declaration that you feel need, are in sympathy with your brethren, and be-lieve in God as the hearer of prayer.

Then make the meetings as effective as possible. We do not say "interesting," which is a poor word at best, and here exposes a wrong idea, namely, that the value of a moeting depends upon the degree of pleasure and mental excitement experienced. It does depend on faith exercised, sorrow fell, childlike reliance on God realized, and brotherly love continued and inflamed.

In the conduct of the meetings routine should be avoided; methods varied; brief, pertinent passages read; and appropriately sung. All prayers need not include every element of prayer, or need each suppliant include all objects of desire. Circumstances should be considered, specific wants presented, specific thanks, present conditions noticed, as an approaching communion, a Sabbath school even a class, so making the service real. Brief counsels from a leader, or persons mdicated by him—allowing each five minutes would often be entirely proper, and give tone and direction to devotion. Good people meeting thus, looking for biessings, and submitting themselves to the "Spirit of grace and supplications," need not feel oither duliness, or indecorum, for all will be real, and readily disarm criticism. It is when we are going through mere motions, and consciously only a thing of forms, that and consciously only a thing of forms, that we invite criticism. One can think of that early prayer-inceting in the house of Mary at a crisis in the Church's history—James slain and Feter in prison—when Rhoda rushed in and said, "He is at the gate!"

"Thou art mad!" "Nay, it is so; he is at the very gate."

"Then it is hus angel."

That was a great yielding of the average. That was a great violation of the proprieties, an "unseemly interruption;" but, we take it, there was nother embarrassment nor offense, for it was all earnest, all real, and all proper, as it will be with us when we really wait upon God. - Intelligencer.

THE MAGNITUDE OF MITES.

It is estimated that there are millions of It is estimated that there are millions of young pers in in America, who, from want of interest or simple solicitation, give not one dollar a year to the cause of Churches, or Christian enterprises, yet, should they contribute but ten cents, a week, would produce the yearly income of over twenty indinens. Why, then, will not Christians awake to the consideration of this subject, to a preper cognizance of this mannease dormant power, and move at once in the use of means to reach it, so as to insure the use of means to reach it, so as to insure the glorious dawning of that promised day when "to the poor the Gospel shall be preached," and "the whole earth shall be tilled with the knowledge of the Lora?"

If fifty persons give ten cents each, the amount will be \$5 per week, or \$200 per

If tiffy persons give 20 cents each, the amount will be \$10 per week, or \$520 per

If twonty persons give 50 cents each, the amount will be \$10 per week, or \$520 per

If ten persons give \$1, each, the amount will be \$10 per week, or \$620 per year. Total, \$8, 38 per year.

A ROBE FOR EVERY ONE.

WHAT I BELIEVE.

"Satan always flies when the precious blood of Chriet is trusted in and confessed. A very good, practical way to bafile him when suggesting doubts is to confess at once to yourself, or to some one clse, your belief that Jesus does save you now fully, and that his blood does cleanse you from all unrighteousness.'

I believe that all my sins are entirely washed away in the precious blood of Jesus, for the sake of his dear mame, and that he looks on me as "perfect through his comeliness put upon mo."

I believe that he has taken me just as I an, to be his own forever, and has given himself to me, to be my closest, dearest friend, and this on account of his love to me alone, and not mine towards inm.

I believe that he has taken my heart just as it is, "deceifful above all things and desperately wicked," to cleanse and renow, and that by the indvelling of his Spirit he will sanctify it wholly and make it all that he would have it be.

I believe that it is his work to keep me, and to koop and increase my feeble faith, and that he will do it.

I believe that his love toward me never varies, however cold my heart may be, however dark and confused my path may seem, and that every event of my daily life, the most insignificant as well as the greatest, is ordered by him who knoweth what I need.

I believe that as I am his, and belong no more to myself, it is his work to govern me, to care for me, and to direct me, and that to attempt to manage my own heart, to bear my own burdens, whether temporal or spiritual, or to lean upon my own wisdom in the smallest degree, would be but to distrust his tender love and his all-sufficient power and grace.

"As helpless as a child who clings Fast to his father's arm,
And casts his weakness on the strength That keeps him safe from harm ; So I, my Father, cling to Thee, And thus I every hour Would link my earthly feebleness, To Thine Almighty power.

As trustful as a child who looks Up in his mother's face, And all his little griefs and fears Forgets in her ombrace; So I, to Thee, my Saviour, look, Add in Thy face divine Can read the love that will sustain As weak a faith as mine "] -Parish Visitor

SHALL THE PASTOR VISIT?

The complaints on this head in America, The complaints on this head in America, if not quite so rife as in England, are yet quite too loud and too frequent. There out to be little ground for making them at all. In some cases, of court, the space traversed by ministers is too extensive to permit of the frequent station of each family under their care. But in circuits of at least moderate dimensions, and in charges containing only one or two congrecharges containing only one or two congregations of convenient size, no just cause for gations of convenient size, no just cause for marriquing on this subject ought to exist. We gather that such cause does exist in many towns and cities in the United States, and we may add in British America nlso.

It is to be regretted that it is so. The importance of careful pastoral visitation as n means of promoting the interests of religion in societies and congregations can scarcely be overrated. It is our belief that thousands are lost to the Church on both sides of the Atlantic for want of the due perfermance of this duty. To a minister of performance of any duty. To a minister of medicere pulpit capacity pastoral visitation furnishes the means for doubling his abilities and opportunities for usefulness. A minister of high pulpit officiency will lose half of the fruit of his public labors if he falts in the house to house department of falts in the house to house department of his work.

We have nover met with an objection of surmountable task to make his appearance among the families of his flock.

It may bourged that a minister has a constitutional distaste for pastoral-visitation. The obligations that band men to duty have no respect to their traces or distastes.
And in point of fact, ministers who have nomatural love for the work or the duty in question have attamed to, remarkable proficiency in the performance of it.

It may be alleged that a minister lies no others. The consideration of his own plansure of the consideration of his own plansure to be consideration of his own plansure is to be eliminated from the quasion. As to the other point, it may be without hestation declared that this is one of the cases in which when there is a will there is some to be a way. No man, even insider is sure to be a way. So man, even hower atoly fitted for pullifit while, can p sillly fall greatly at pastoral visition if he undertakes it and prosecutes it with a consecutive standard determination to be cientions and properful determination to do his liest perseveringly to achieve success in

It may be suggested that the necessit co of pulpit proparation make it happosible in

THE BRIGHT SIDE.

There is many a rest in the road of life. If we only would stop to take it, And many a tone from the better land. If the querilous heart would wile is! To the silvay soul that is fall of hope, Ann whose beautiful trust in fer falleth. The grass is green and the flowers are bright, Though the wintry storm prevaileth.

Better to kope though the clouds hang low. And to keep the oyes still lifted; For the sweet blue sky will soon peep through When the ominons cl. ads are rifted! There was never a night without a day, Or an evening without a morning; And the darkest hour, as the proverb goes, Is the hour before the dawning.

There is many a gem in the path of life, Which we pass in our idle pleasure, That is richer for than the lewelled crown. Or the miser's hearded treasure. It may be the love of a little child, Or a mother's prayers to heaven, Or only a beggar's grateful thanks For a cup of water given.

Better to weave in the web of life A bright and golden filling, And to do God's will with a ready heart, And hands that are swift and willing, Than to snap the delicate, stender threads Of our curious lives asunder And then blame heaven for the tangled ends, And sit, and grieve, and wonder.

SINK OR SWIM.

BY REV. T. DE WITT TALMAGE, D.D.

We entered the ministry with a morta horror of extemporaneous speaking. Each week we wrote two sermons and a lecture all out, from the text to the amen. We did not dare to give out the notice of r prayer-meeting unless it was on paper. We were a slave to manuscript, and the chains were galling; and three months more of such work would have put us in the grave-We resolved on emancipation. Sunday night was approaching when we expected to make violent rebellion against this bondage of pen and paper. We had this bondage of pen and paper. We had an essay about ten minutes long on some Christian subject, which we proposed to preach as an introduction to the sermon, resolved, at the close of that brief composi tion, to launch out on the great sea of extemporaneousness.

It so happened that the coming Sabbath night was to be eventful in the village. The trustees of the caurch had been building a gasometer back of the church, and the night I speak of the building was for the first time to be lighted in the modern way. The church was of course, crowded—not so much to hear the pre cher as to see how the gas would burn. Many were unbelieve ing, and said, that there would be an explo-sion, or a big fire, or that in the midst of sion, or a big lire, or that in the midst of the service the lights would go out. Seve-ral brethren, disposed to hang on to old customs, declared that candles and oil were the only fit inaterial for. lighting a church, and they denounced the innovation as in-dicative of vanity on the part of the now-comers. They used oil in the ancient tem-ple, and it was that which ran down on Aaron's heard, and anything that was good enough for the whiskers of an old-time enough for the whiskers of an old-time priest was good enough for a country meeting house. These sticklers for the oil were present that night, hoping—and I think some of them secretly praying—that the gas might go out.

With our ten-minute manuscript we wen into the pulpit, all in a tremor. Although the gas did not burn as brightly as its friends had hoped, still it was bright enough to show the people the perspiration that stood in beads on our forchead. We began our discourse, and every sentence gave us the feeling that we were one step nearer the gallows. We spoke very slowly, so as to make the ten-minute notes last lifteen minntes. During the preachment of the brief manuscript, we concluded that we had never been called to the ministry. We were in a hot both of excitement. People noticed our trepidation, and supposed it was because we were afraid the gas would go out. Alas lour fear was that it would not go out. As we came toward the close of our brief, we joined the anti-gas party, and prayed that before we came to the last written line something would burst, and leave us in the darkness. Indeed, we discovered an encoaraging flicker amid the burners, which gave us the hope that the brief which ley before us would be long enough for all practical purposes, and that the hour of execution night be postponed to some other night. As we came to the sentence next to the last, the lights fell down to half their the mst, the ights the town to han then, size, and we could just manage to see the audience as they were floating away from our vision. We said to ourself, "Why can't these lights be obliging, and go out entirely?" The wish was gratified. As we finished the last line of our brief, and stood with the property of the property of the country of the property of the country of the co on the verge of rhetorical destruction, the last glimmer of light was extinguished.
"It is impossible to proceed," we cried out; "receive the benediction!"

We crawled down the pulpit in a state of We crawled down the pulpt in a state of exhibitantion; we never before saw such handsonic darkness. The odor of the escaping gas was to as like "gales from Araby." Did a frightened young man over have such fortunate deliverance? The providence was probably intended to "mille the trustees, jet the scared preacher took advantage of it.

But after we got home we saw the wick-edness of being in such dread. As the Lord got us out of that predicament; wo resolved never again to be cornered in one similar. Forthwith this thraldom was bro-ken, we hope never again to be felt. How derzenning that a man with a mes age from the Lord Almighty should be dependent upon paper-mills and gasometers! Paper is a non-conductor of gospel electricity. If a man have a five-thousand-dollars bill of goods to sell a customer, he does not go up to the purchaser, and say, "I have some remarks to make to you about these goods but just wait till I get out my mainiscript. Before he got through reading the argument, the customer would be in the next door, making jurchases from another house." the Lord Almghty should be dependent

What cowardicol Because a few critical.

hearors sit wall lead-pencils out to maridown the inaccuracies of extemporaneous-ness, shall the pulpit cower? If these critics do not repent they will go to hell, and take their lead-poncils with them. While the great congregation are ready to take the bread hot out of the oven, shall the minister be crippled in his work because the village doctor or lawyer sits carping before him? To please a few learned ninnies, a thousand ministers sit writing ser mons on Saturday night till near the break of day—their heads hot, their feet cold, and their nerves a-twitch. Sermons born Saturday hight are apt to have the rickets. Instead of cramping our chests over writingdosks, and being the slaves of the pen, let us attend to our physical health, that we may have more pulpit independence. It would be a grand thing if every minister felt strong enough in body to thrash any man in his audience improperly behaving, man in his audience improperly behaving, but always kept back from such assault by the fact that it would be wrong to do so. There is a good deal of heart and head in our theology, but not enough liver and backbone. We need a more stal wart Christian character; more roast beef rare, and less calf's-foot jelly. This will make the pulpit more bold, and the pew more manly. manly.

Which thoughts came to us this week as we visited again the village church aforesaid, and preached out of the same old Bible in which years age, we laid the tennique manuscript, and looked upon the same lights that once behaved so badly. But we found it had been snowing since the time we lived there, and heads that then were black are white now, and some of the eyes which looked up to us that memorable night when the gasomter failed us, thirtcon years ago, are closed now, and for them all earthly lights have gone out forever.

THE LATEST DISCOVERIES IN THE POLAR REGIONS.

Although the North Pole has not yet been reached, notable progress has recently been made in the exploration of the zone of which it is the center. During the past sum-mer, several voyages have been accomplished ; and of the results thereby determined, we are now beginning to learn the first par-

Dr. Augustus Petermanu, the eminent German geographer, has received advices, via Norway, that the land at the east of the island of Spitzbergen, of which the posi-tion has frequently changed on the charts during the past two centuries, has at last been reached, and that, during the month of August last, it was thoroughly explored by Captain Nils Johnsen, of Tromsoc. Auother Norwegian captain, Altmann of Hammerfest, although reaching the same locality, falled to make observations of any importance, so that it was reserved for Captain Johnsen to complete the work. He left Tromsoo for the fisheries of Nova Zembla in the yacht Lydiana with a crow Lembia in the yacht Lydiana with a crow of nine men. At the beginning of June, says Dr. Peterinann, he shaped his course toward the western part of the vast sea which extends between the islands of Spitzbergen and Nova Zembla. During the latter part of the same month he arrived some 80 kilometers to the south cast of the Park Leichards (a little group off the latter) the Ryk Is islands to little group off the east coast of Spitzbergen) and in the midst of a great polar current that transports enormous quantities of ico toward the east-ern shores of the Spitzbergen and Baren Islands. In the following July and August, the ice current turned more to the castward, leaving the western half of the sea comparatively clear. Captain Johnson, comparatively clear. Captain Johnson, who meantime was making large hauls of fish on the great Spitzbergen banks, suddenly discovered on the afternoon of the 16th August that he had been carried to over 78° north latitude, and shortly after perceived the land which it is believed appears on the charts of 1617 mules the power. pears on the charts of 1617 under the name of Wiche or Gillis Land. Finding the sea open on the east and southeast shores of this island, Johnson anchored his vessel near the northeast point, at latitude about 79° north, and disembarked in order to explore the surroundings, to ascend a mountain near the coast, and also to obtain a supply of the wood which he saw in enermous quantities on the beach. The main islands he found to be accompained by others smaller in extent. On no portion of the land could extended snowfields be seen. One glacier was visible on the southeast coast, while numerous streams of clear water were apparent.

The length of the island between its furmarine miles. The drift wood had accumulated in vast heaps, hundreds of feet from the shore and as high as twenty feet above the sea level. The principal animals inhabiting the polar regions were observed and especially the Greenland seal, which appeared in immense numbers. The explorers comes considerable surprise at the reindeer, which they state are fatter and larger in size than any they had ever seen. On the back of one of these animals, fat was found of over three inches in thickness. Specimens of argillaceous and quartziferous rock were collected and, with some fossil regetation, for varied to museums in Europe for examination. On the evening of the 17th of August, Johnson departed, following the southern and south eastern shores of the island. There was no ice except on the north coast, while in a north constelly direction the sea was open as far as the eye could reach. Regarding the Austrian expedition of Payer and Wie-precht, we have news as late as the 16th of August: At the late the expedition was near the Isle of Burcht '70 ~ 7' north latitude and 58 ~ 24' longitude east of Paris. There is little of novelty communicated other than that the temperature of the sea as taken, verifies the figures adopted by Dr Potermann, on the charts. "Much thick ice has been encounted" says M Payer, "but with the nid of steam we have no difficulty in penetrating it."—Scientific American.

THE PULPIT AND THE PRESS.

The following is form an article by Prof. Bascom in the Bibliotheca Sucra for Octobor.

established and time worn agent, the pal pit, is found in comparison of it with the press. So actorishing has been the out-burst her, that all vagrant ey's and thoughts are captivated and swept away. Such busy pons such a clatter of machin-ory, such cagor agents of distributionsteam cars, scattering the coveted paper as rapidly through the wide country as racing newshoys through the narrow city—give to our mechanical minds a strange sause of power, fill the imagination with a variety of imagery, and load us to accept this demonstrative, monetary, sonsuous force as quite ultimate in the intellectual world. Yet is there here more motion than matter, cir-culation rather than life-blood. The press does not so much determine social charactor as it intensifies it and bears it rapidly on to its issues. The case with which we shall spread, pross, and ir nour paper-pulp into paper will depend on the machinory at our disposal; but the quality of the paperwill turn on the material used, and the sorting, rending, and cleansing process to which it has been subjected. The teacher and the preacher make ready society for the press, and determine whether its activities shall circulate a high-toned mornlity, or the narrow precepts and low cunning of a life based on pleasures and utilities; whether society shall be in the end mere coarse wrapping for a dinner, or bear a delicate water-mark on a pure page that waits the inspiration of ert, religion, or philosophy. There is a personal, elementary, and organic force in the instructions of the pulpit which must always put them carlierin time, deeper in sympathy, more formative in character than those of the press. Men climb into manhood under the influences of the pulpit; they use their manhood by the aid of the press.

"As the nurture of the household is closer to the life of the child than that of the community, so the religious instruction of the pulpit, with its infinate social aspects, is nearer the thoughts of man than the paper, coming from 1emote and impersonal centres.

SLANG PHRASES.

Rev. Dr. Hall was sitting in his study one pleasant August afternoon, his thoughts intent upon his Sunday Sermon, and his mind withdrawn from earthly cares, when his train of thought was re lely interrupted, and his attention distracted from his theme by the following conversation:

"Oh, Nellie, where are you-you'd ought to have been there—just the stunningest fellow."

Then a sound of running feet, and pretty soon he heard his daughter exclaim:

"Is that you, Maggio?"

"Yes, como down quick, I've got something to tell you,"

"I'll be there in half a jiffy."

Then a door opened and shut, and m a few minutes.

"What do you think, as I was coming over hero, there was just the stumungest fellow, right in front of me. Just as I got opposite the new charch, my music roll slipped, and every paper in it fell out on the sidewalk.

"Gracious! I should have been dumbfounded."

"And so I was, but it was so rediculous that I almost died a laughing."

"Well, that fellow, do you think, stopped, turned round and helped me pick them up. I was all hunky dory then. He walked as far as here with me, and I thanked him of course, etc., etc. 'You know how 'tis yourself.'"

The good Doctor scratched his head. Could that be his Nellie, whom he thought so lady like? He opened the door, softly, a little crack, thinking, no doubt, that he had a right to play the part of a listener to so strangely mixed a conversation, and in his own house. Very soon it was continu-ed, this time his daughter commencing the conversation.

"There, how's that for high?"

"Oh, isn't that sweet, how much was

"Only five dollars, cheap enough." "Yes, indeed, but you said you were going to have pink, this is blue."

"Never mind, it's all the same in

Dutch. The Dector pecked to see what they were talking about—and Miss Nellie was exhibitingher new bonnet to the admiring gaze of

her friend.

"It's raging he here." "Well, I don't know as I can make it any ccoler," said Nellie, looking around, "I 'spose father'd kill me if I opened a door." Her father had requested her tile day before to keep the doors closed.

"I guessit's time for me to absquatulate," said Maggie rising.

"Don't tear yourself away. Are you going to the lecture to-night?"

" Yes, I had a staving old time last Tuesday night."

"George Saunders said he should go home with you to night."

"Did he? He'd better spell able first." "That's so. If there's anything Thate, tis the boys bothering round; they ought to be put in a barrel and fed through the bung-hole until they are old enough to behave.

"I must bid you a fond adieu now, I've got thousands of errands to do." "Well, good bye."

"Oh, the dickens, I've left my parsol."

"Here it is."

"Now, good-bye, be sure and come tonight.'

"Yes, good-bye." Then the door closed, and Nellio went up

The Doctor gently shut the door, with a sly twinkle in his oyes. He sat buried in thought some little time. Now and then good humored smile broke over his face. And once he shook with allout laughter. Then again his face lengthened and his how good day, mutil at lest with a new trees day. brow grow dark, until at last with a profound shake of the head he sat flown to be the last day will do completely—separate
"One ground of disparagement of this sume his sermon; but in vain, he could the wheat from the tares.

mote or a consente his though, and on idea would enter his brain; so he sat folly scratching his pen on the paper, till at last with a gosture of impatience, he pushed lack his chair, got up, shook himself, took his hat and went out for a walk. He got as

his init and went out for a watts. He got as for not the gate, when an idea seemen to sold hand. He came back, hung up his mat, and went in search of his wife. For a long time for tea. When tea was ready, Miss Nelli came down, equipped for the lecture. After they were fairly seated at the table, Mrs. Hall said, "My dear sir, will you have some tea?" ьото tea?"

" In half a jiffy, Madam."

Nellie looked up, but her father took no

"Really, this cake is quite stunning," went on the Doctor, as solomn as a judge. Just then his napkin fell to the floor. "Gracious, I'm con-dumbfounded, ejaculated the doctor, getting it a little wrong. Nellio gazed at her father in perfect amassment.

" My dear, this sauce is staving. Where did you buy it?'

" I made it," said his wife, coolly. " Oh, well, it's all the same in German."

Nellie dropped her knife and fork. " You must give me some money for the butcher to-morrow." said Mrs. Hall.

"You'll have to spell 'ability' first,' growled the Doctor savagely.

Then suddenly taking out his handkerchief, he gave his uoso a tremendous blow. "There," said he, "how's that for high."

"I know how 'tis myself," meekly replied his wife. This capped the climax. The knowledge that her father must have heard the afternoon conversation was too much ior Nellie. She burst into tears and left to room. The sage Doctor nodded visely to his wife, and, when she had got out of hearing exclaimed, "There wife, guess we shall hear no more tlang phrases from her. The next day the good Doctor called his daughter into his study, and said to her, "My does girl her!" two heavy says feel.

"My dear girl, don't you see how very foolish all these phrases are? They mean nothing, but are exceedingly injurious to those who use them. By ever so spaying a use, one's speech gets so corrupted, that a person often makes use of one of these expressions, at times, which afterward he would be sorry to remember. They sound very silly to a listoner, and often the use of them leads to something worse. It is bad enough to hear boys use them sometimes, but a girl is expected to be too refined and lady-like to sully her lips by such expressions The use of them is simply a bad habit, but bad habits, like cuts in the bark of a tree, grow and widen with age, and if they once get firm hold, are hard to get rid of. Then there is a great deal in companionship. If we keep company and are intimate with those who use had language, we are apt to make use of it ourselves. 'Persons are known by the company they keep. Whayou seen person using these slang phrases, you may be sure such a person knows not what is called ' good society.'

"Such expressions as, By Gorry, or By Darn, are not only foolish, but wicked For does not the Scripture say, 'Swear not at all, noitier by heaven, nor by the earth; but let your communications be yea, yea, and nay, nay, for whatsoever is more than these cometh of ovil.' There my daughter," said the Doctor, "We have made quite a cormon of it, re let us have more not a support of the same of th sermon of it, so let us have no more of slang phrases."

PAY DAY.

The New York Witness contains a suggestive article on Saturday as Pay Day. From it we take the following:

"A general change of the time of paying men is wrgently demanded. Any other working day would be better than the present one, but Monday is the best of all. Were this day adopted, the week's wages would be likely to go for food, clothing, fred and other necessaries or constants before the and other necessaries or comforts before the close of the week, and there would be no money for Saturday night and Sunday carousing. Wherever such a change has carousing. Wherever such a change has been made the beneficial effect, as for in stance, at Pittsburg—was at once appreciable. It will not put an end altogether to the weekly recurrence of unrestrained li-cense, but it will greatly diminish the temptations to it. The money laid by until the time when it could be more conveniently expended on sinful indulgence will be likely, in not a few instances, to be the 'necuniary independence and inducement to advance otherwise to a position of true manhood. The value also of such a change to a proper evservance and emoryment of the Sabbath is very obvious and very great.

FREE CHURCH.

The "Free Church of England" is an organization recently formed in that country of those Evangelicals, who are too much opposed to Ritualism and its work to have any fellowship with a body like the Church of England, which recognizes and protects it. The magazine of the Free Church of England states that the body consists mainly of Episcopalians, "whilst recognizing the value of an episcopal organization, regard it not as a divine ordinance of God, but as a convenient custom of the primitive age, in narmony with apostolic sanction." The Free Church does not, of course, recognize the docirino of Apostolic Succession; but contends that a bishop should be a elected by sufrages of his follow presbyters and their Christian congregations." It has also a convocation, which is purely a deliberative representative assembly, composed partly of the laity, the latter largely preponderating. More than \$75,000 have already, been expended, in establishing Protestant services in parishes where Ritualian prevails, and to which the Free Church can go with a revised Prayer-book from in narmony with apostolic sanction." can go with a rovised Prayer-book from which the priestly element, with its deadly heresics, is east out, a aduct Protestant ser-cess, and preach the glorious Gospel of the grace of God."—Independent.

LONDON NEWSPAPERS.

We are indebted to the London correspondent of the Exter Flying Post for the following :

"Next year it is whispered that we are to have a couple of fresh newspapers; a daily and a weekly—the weekly, a religious organ, under the editorship of Mr. Grant, the late editor of the 'T'wer; and the daily, an organ of Republican politics, under the edico ship of Mr. Jonkins, the author of 'Ginx's Baby.' To my thinking, we have enough, and more than enough, of both sorts of papers; but a few M. P.'s with long purses, and a few clever writers with short purses, and a few clover writers with short political creeds, think we may do with another or two, and a subscription list has been opened with amounts ranging from £15,000 to £5,000. Of course the hope is that it will pay, as the Pall Mall the Telegraph, the Daily News and the Graphics are been as but it may end in a finese and the graph, the Daty News and the Graphic are paying: but it may end in a fiasce and the Bankru stey Court, as the Dial, the Times, the Star and the Day ended. It is all a lottery in which the chances are 10.00° to one against success. Where newspapers do succeed now, they turn out splended successes, paying 100 to 120 per cent., as the Graphic is now, doing on returning a reconstruction. Graphic is now doing, or returning a revenue equal to the rent roll of the Duchy of Cornwall, as in the case of the Telegraph and Standard. But you must sink a fortune before you look for a penny in the form of a return, and be prepared to risk a second if the first does not establish the paper, This is what the proprietors of the Graphic did. This, too, was what M. Graphic did. This, too, was what Mi. Smith did with the Pall Mall, and what Petter and Galpin did in the case of the Echo. The Dady News swallowed up a half dozen fortunes; but is paying now handsomely, and wile before long, I believe, throw the Telegraph into the fluid or fourth place in the ranks of the Newspaper Press, assuming of course, that Mr. Jonkins' paper does not put the Daily Ne.os and all the rest of the papers in the background." ground."

ANOTHER MYTH. Another of the romantic debisions of our

youth has been rudely swept away by the caseless and penetrating discoveries of this all-inquiring ago. Already we have been forced to doubt the existence of a William Tell, and the exploits of William Wallace; we are asked to believe that Lucrozia Borgia was, if not quite, a model of mediaval ladyhood, at least not much worse than other royal or noble ladies of her time; that other royal or noble ladies of her time; that Bacon wrote Shakespeare; that Aaron Burr was almost an exemplary character, and that Henry VIII. was a fine specimen of bluff and hearty, and by no means wicked, Englishman of his day. What the stumporators will do for a crushing simile, in place of that upon which they have drawn so liberally, and with so striking an effect, "the car of Juggernaut," it is difficult to tell. Juggernaut was a fine Oriental name and tradition, and Juggernaut's supposed office fitted exactly to 'the idea, vividly present to the stump-orator's mind, that the sont to the stump-orator's mind, that the opposite party was crushing and grinding down the people with corruption and tyranny. Unfortunately, Juggernaut—or, to spell the world more correctly, Jagan-natha - turns out to be a very harmless though still cumbersome old deity. He is abideous and repulsive, but not ordinarily a destructive idol. He represents; in the Hindostance faith, the idea of incarnation, and is the visible image of Vishnu, the surreme god, presented thus uncouthly to the eyes of men. His history is to be found in the "Ramayana," the great opic of Hindostan, and includes a romantic legend about Siva, Jagan-natha's wife, who was carried off by a giant, and was restored by the miraculous, though rather humble aid, of a monkey. In early July the festival of Jagan-natha is kept almost universally among the Bengalco Hindoos, and almost every town and village lins its ponderous Jagan-natha car, which is dragged out for the occasion, the god and his faithful wife sitting aloft, carved in meem-wood and sandal-wood, and duly bathed, to the singing of the sacred "Ram-yatra" hymn. Sometimes, Siva, who is aways represented as a trifle less hideons than her lord, is favored with diamond eyes, and robes of cloth of gold, while emeralds twinkle on her breast, and pearls beam from her enormous and crooked fingers. By accident, at the last festival at Scrampore, two people were crushed under the wheels of the big car; and so unusual a catastrophe was this that the populace bitterly complained of Jagait-natha' for so ungratefully repaying the efforts of his children graterally replying the chorts of instantant to drag him forth from the temple. This Jagan-natha, it appears, was perched on a car some fifty feet high, with sixteen wheels, and it was with difficulty drawn to the traditional bath. The truth is, that the custom of self-immolation under Jagan-natha's car has long been a thing of the past, the British authorities in India having found means to dissuade the Hindoos from the practice.—Appleton's Journa t.

TRINCIPAL ROBERTSON AND DR. ERSKINE.

Principal Robertson, the historian, was prenching one forenoon in the Grayfrans, Edinburgh. He was expatiating on man's love of virtue, as was the fashion with the Broad Churchmen of his day, as well as of ours. "So great was that dove," he said, "that if virtue were to descend full-robed from heaven to earth, men would full down and worship her." In the afternoon of that same Sabhath, the Principal's colleague, Dr. Erkine, an evangeheal preacher, referred to what had been said in the forencon, "I say," said he, "on the contrary, that men inturally do not love, but do hate virtue. For the very case my colleague supposed did actually happen: Virtue did come down mearnate from heaven, in the person of God's only Son, the Lord Jesus Christ; and men, so far from falling down to worship Him, cried, 'Away with Him, a vay with Him; crucity Him, criticity Him!' and so they nailed Him to the accursed tree."

The love of Christ i; the only atmosphere in which a child of God, can live and thrive.

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LIBERAL OFFER.

New Subscribers can have the British American Presbyterian from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching. Our old agents are requested to be ready for work, and we are prepared to engage any number of new ones. It is our wish to employ some one in every congregation to solicit new subsribers, or what is still better, to have every one of our present readers act as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time All who send us new subscribers now, will have the benefit of it.

Britiish American Presbyterian.

TORONTO FRIDAY DEC. 13, 1872.

TOPICS OF THE WEEK.

Nothing of any very great importance has taken place in Canada, during the past week. Of course the contending political newspapers have been abusing the special objects of their hostility as usual with about equal coarsoness and equal ability. But though each magnificent Jefferson Brick has written as if the whole Canadian world waited upon his nod, and ministries were made or unmade by his able Editorials, the placid course of things has not been visibly disturbed. Mr. Mowat has journeyed to his office in peace though proved half a dozen of times ever to be a weak degraded and dishonoured man; while Sir John, though represented as trembling in the prosence of those who have so thoroughly caught the 'Ercles vein that they can roar with a vigourand persistancy that might have made Bottom die of envy still eats his food with an appetite and sleeps as if he had not during the past year been shown to be destined to ever lasting infamy as a traitor to his Queen, his country, his oath, his honour, and the very English language itself. Mr. McKellar has managed to exist in apparent comfort in spite of the Elgin frauds' and the 'Proton outrage,' while, we doubt not, Dr. Tupper though maginficently consigned to everlasting infamy as every thing that is bad, and Peter Mitchell, condescendingly let down as everything that is weak, by men who have never exhibited any great ability of any kind or for any work, keep on in the even tenor of their way well assured that this wholesale unscrupulous abuse will rather be in their favour as it goes far to discredit all newspaper writing and leads moderately in telligent people to disbelieve even charges that are only too well founded.

The meetings in Toronto, in connection with the Sabbath School Institute have been very interesting and largely attended. Mr. Peltz discharged the duties of conductor with great ability and tact.

The first public meeting of the Metaphysical Society of Knox College, for the season, was held last Friday Evening in the basement of Knox Church. The attendance was very large. Professor Cavan occupied the chair. Mr. Soringar, the President, delivered a very able and appropriate address. Messrs. McPherson and Bell gave recitations; after which there was a very able debate on-Is the recent expulsion of the Jesuits from Germany justifiable? Messrs. Bennelson and Hartley taking the affirmative and Dr. Fraser and Mr. Tully. the negative. The decision given by the chairman was in favour of the affirmative, both, we understood, as far as the conclusiveness of the arguments ad duced were concerned, as well as in reference to the point at issue itself. We shall not controvert the decision on the latter head, though at the same time it is a dangerous weapon in the hands of an unseru pulous states an for one man to be authorized " to cast out any element that endangers national life and development," when the only evidence of that, so far as trial is concerned, is the rulers own judgment and

will. Christians have been cast out of country, home, and life, on exactly such pleas, nay, it is not more than twenty years since Baptists were banished from Sweden on something of the same ground, and since Swedish legislators thought it decent to urge in their places in Parliament that they did not see that it way any hardship for a man to be obliged to leave his native coun try. We are no apologists for the Jesuits and their dark doings, but oven the greatest oriminals in free countries are to be condemned only according to law. Bismark may, however, urge that Germany is not yet a free country, and that the necessity

The public debates of the students in Knox College are always being received with increased favour. The place of meeting in the college had become far too small to accommodate those anxious to be present, and we are therefore happy to say that the public meetings during the season will be held in Knox Church.

The Archbishop of Quebec, along with the Rector of Laval University, has gone to Rome to plend the cause of Laval before the Roman Court. The ultramontane side is also to be represented, possibly by the Bishop of Three Rivers and another learned doctor. The Jesuit Fathers are putting the quiet French Canadians into a ferment as they are striving to do with every other part of the Roman Catholic world. Very many think that they will in the end carry their pleas successfully through. If so, so much the better in the end for truth and liberty. The Ultramontanists are the only consistent Papists. Let them carry their principles consistently out, and rebellion from within will come all the sooner.

Matters are coming to a crisis in the Free Church of Scotland, over the question of "Mutual eligibility." In another column will be found a circular signed by the Union leaders, calling a convention at Inverness for consultation over the present condition

ANSWERS TO CORRESPONDENTS.

WE ARE VERY much obliged to "A Still, Small Voice" for its friendly criticisms and warnings. No one has as yet sought in any way to dictate what shall be published in the PRESBYTERIAN and what shall not. We are pleased to publish the productions of even "tenth" or "twentioth" rate men till those who are "first rate" put in an appearance, We shall be pleased, need we add, to have a paper from our correspondent for publication, whether in the shape of a sermon or any other he may prefer.

- G. H. " WOULD notice that his criticism on the sermon, on the Blood of Christ, was anticipated last week, so that his valued communication is not required, and he will therefore excuse our not publishing it. We shall be glad to hear from him again.
- A. B. C. asks on what principle the members of the Presbytery of Manitoba went when they lately inducted the Rov. Mr. Black to the charge over which he had been settled for many years. We cannot tell; perhaps some of our readers may be
- A correspondent last week asked if Sessions, in what may be called their normal condition, are open courts, to which the members of the Church are admitted whenever they choose. We should think so. We never heard of any law making that only after motion to that effect has been put and carried.
- In appearance to the difficulty a correspondent stated in a late issue, in which ministers and elders are placed, by being asked to vote for a Professor, of whose qualifications for the office they have no evidences, except vague general reports, we cannot but say that the whole proceeding seems unreasonable. Evidence of any one's scholarship, or ripe theological equipment, the great mass of the electors in our Assemblies, as things are managed at present, know nothing. Dr. This, or Mr. That, may be a very pleasant man, an astute manager in a Church court, and a very fair popular preacher and platform orator; but his Greek may be wofully deficient, and his Theological love of the scantiest, for aught that most of the electors know or can ascertain. There is evidently something defective in an arrangement which might lead to the election of the most important office-bearer in the Church, on evidence that would not be sufficient for the choice of a precentor. The perplexity, however, is, how to apply a remedy? Can any of our readers throw out a suggestion on the subject?
- I N prorests against the idea that all the churches in Toronto that are full,

full, to carry on the work, both internal and external, with efficiency and power. We believe this is the case with some of the churches. Our remarks had special reference to the larger ones. When a church holds from 800 to 1,000 persons, it is large onough. But we agree with our correspondent, that it ought to be about that size to accomplish city work

TRUE BLUE " ASKS whether the charge brought by Tytler in his history of Scotland against Knox, of being privy to the murder of David Rizzio, has any or much foundation, in fact. If "True Blue" will turn to the appendix of the first volumo of "Sketches of Church History," by the younger McCrie, he will see the whole question fully discussed. Mr. Tytler had too strong High Church proclivities to keep from aiming a blow at John Knox whenever the slightest opportunity was presented, and certainly in the case referred to, the opportunity was of the slightest possible character, morely his signature pinned to a piece of paper.

SERVANT GIRLS.

The servant girl question has been receivng a certain amount of prominence from a neeting or two of the mistresses having lately been held in Montreal, to consult over the whole subject and devise, if possible, some effective remedy for the evil complained of. There was nothing either said or done at their meetings of any very great importance, but if they awaken general thought and discussion about, not merely the matter of hired help, but the training of many of what may be called the middle and high class young ladies to habits of industry and solf-help, they will accomplish a good work. The fact of people taking credit for being unable to help themselves in any way is as notorious as it is shameful. There are plenty of quasi young ladies in Canada who will graciously assure all whom it may concern that they never made a bed and never will; that they could not cook a decent dinner though of the very simplest kind, even if their lives depended on it-and could not, on any consideration, make the humblest article of clothing for themselves or any one else. Yes, and they are rather proud of being able to say all this as if it were not about as disgraceful thing as they could utter. Nor is this the language of the wealthy exclusivly, or perhaps even chiefly. There are many who need to exert themselves and the circumstauces of whose parents are such as to require expenses to be kept down at every turn who are persuaded that honest work of any kind would be degrading, and that their fineladyhood would suffer if even in their parents houses they should even play cook or chamber maid. If the clergy and mothers of Montreal and of Canada generally shalldispel this silly snobbish delusion, they will increase the servant girls of the country in the best possible way by making fewer needed, and securing a greater likelihood of our young men getting for wives not more dolls, but actual help-meets, who with the more showy yet very necessary accomplishments that are thought to be indispensable to the lady may unite the more substantial though more homely characteristics of being able to look well to their households and make their homes places of comfort, peace and love, to which their husbands can turn with ever deepening satisfaction and glad-

The love which another class of young women has for factory in contrast with house hold work also bodes ill for their prospects meetings of Sessioi, private and meetings as well as for those of their husbands when of Presbytery public. All Church Courts they become wives, We do not doubt but can, of course, hold private sessions, but that there are factory girls who are handy enough with the needle and could cook with moderate proficiency, a dinner for themselves and their friends, but the habits of life engendered by such employment are generally such that the great majority become quite unsexed as far as household work is concerned. They contract a horror for cookery, kitchen work, and sewing. It is not in their way. They fancy they are above such things. The consequence is that when any such gets married it would almost be as fit to turn a cow into the house to take charge of the domestic concerns. The result of course is easily divined. We do not agree in everything urged by one who wrote a letter to the Montreal Gazette, apropos of these mistreses meetings, but there is more truth than poetry in the following extracts:

" Puffed up with society, going so sorvice is not "genteel," house work is vulgar even in their own homes, and in many a case the poor laborer or mechanics' wife who looked forward to some assistance from her grown up daughters, is still left the household drudge, the slave to the vanity and indolence of those from whom she expected help in her declining years. But dress must be procured, the lessons on the melodeon and in the drawing school must go on, so they orowd into the cobacco factories, cotton in the council with the council and have the Sundays to the council with the council said of the Council to the council and the council said of the council to t

commodate a sufficient number, even when courting and Bunday promenading, a visit is paid to the parson, and the two are made one. The poor fellow thinks he has got a help-moot, a perfect treasure, but it soon turns out that he has been under a wretch-ed delusion. His wife can roll eights, or sew straw work, or weave cotton, and she can play half a dozon tunes without many break-downs on the molodeon, but the goography of a shirt is beyond her comprehension, and the time required for boiling or roasting is to her an unknown quantity. What is the result? In myriads of cases— the poor man becomes disgusted with his ill-cooked meals—his slattern wife, for the chignon and ringlets on which he based his happiness are now worn out artillery, and pitched in a frowsy drawer, and he, blighted and wretched, turns to the tavern for the comfort he cannot find in his mis-called liome. This is a true picture, and few clergymen at all acquainted with the lower strata of middle class society but will recog-

nize many copies of it.
I have had factory girls of the class I speak of in my employment as servants when factory work was slack, and I have had the egg glass wholly demoralised by being boiled with the eggs, and on another occasion after my wife (who, thanks to a sensible mother, is thoroughly acquainted with all household mystories) had given full instructions are the socking of eigh had instructions as to the cooking of a fish, had the said fish served up—cooked, it is true, but in paris naturalibus, which, freely translated, means—just as it came out of the water, scales on, and interior economy undisturbed! In sober seriousness, the utter want of a domestic education in so many of our young women is the prolific cause of an awful amount of misery and vice, and if our young men only reflected on the wretchednoss of having a useless wife, they would not look for one among the classes where they are most usually obtained; and if the young women found that the young men looked for practical domestic qualifications in their wives, they would soon get over their "genteel" ideas, and look, as their mothers did before them, for service in respectable families. There they would be educated to be housekeepers, and true helpmates for those who might marry

Or what shall we say of the following? Are there not very many who would be greatly the better of taking the lesson home?:-

It is too true that the majority of "young ladies" in this country are strongly tinc-tured with the vulgar snobbery of their humbler sisters, to which I have alluded. Ve all know dozens of them who have nothing in the world but their own pretty selves and their wedding trousseaux to to bring their adoring husbands—the young merchants, book-keepers, clerks in banks, &c., who only by wise economy can make both ends meet—and yet the young brides aforesaid are in as profound ignorance with respect to the directing of their general servant and housemaid, as the Montreal young lady, some years since, who was immortalised in a local Punch.

Scene—A drawing-room—Mistress reclin-ing, the last new novel in her hand. Enter Cook—"Please marm, what will

Lady, langually—"Oh, a log of mutton."
Cook, expostulating—" Why marm, we have had logs of mutton every day this

Lady, "Ah! well, cook a leg of beef!"
If Dr. Cordner's Culinary College could be established, one of the rocks on which many a domestic shipwrecks take place would be removed.

By all means let our girls have French and German music, and, we are not sure, as the current now seems to run in many professedly religious houses, but we should add,-dancing, &c., but let them not overlook cookery; and let them be able to darn a stocking and not think themselves above plain sewing.

Wives make drunkards of their husbands, quite as often the husbands do of their wives, not it may be by becoming drunkards themselves, but by their whole training and habits of life having rendered them incapable of making home either an attractive or a comfortable spot. It is very true that a husband should love his wife for her own sake, but the average run of men don't find that they can get up and maintain a large amount of affection for a wasteful handless holpless slattern, though she once had a pretty face and could dance and frolic to perfection.

TREE CHURCH IN THE NORTH OF SCOTLAND AND UNION.

The following circular has been addressed by the leaders of the Free Church of Scotland, in view of the present serious difficulties which seem to threaten that Church:-

" Edmburgh, 6th Nov., 1872. "Rev. Dear Sn; -The painful state of things produced in some Highland congregations and districts by the agents of an active party opposed to the recent proceedings of the Free Church has created much discomfort to ministers, and threatens to affect seriously the prospects of religion. The agitation and misrepresentation, which were at first directed against the proposal for an Incorporating Union with the sister Churches are now directed with equal energy against the overture on Mutual Ligibility, and are producing their natural effects. How the influences which have been put in operation with these results may be most wisely and efficaciously dealt with is a question of much importance. This remark applies more particularly to the threats of disruption which have been a cycld, and the efforts which have been

made to accustom the minds of the people

to be assembled without delay at Inverness. Such a Conference would be attended by an influential deputation of ministers and of fice-bearers from the South. The object of the Conference would be to consider the whole existing circumstances, and to arrive at conclusions with respect to the way m which they ought to be dealt with by mini-sters and by the Church. Such a Conforence would not fail to be valuable to the brothron settled in congregations which have been, or are exposed to be, assailed. It would enable them to exchange views as to the results of their experience, as to the way in which they can best strengthen one another's hands, and as to the line of action by which it may be hoped that permanent injury to the religious interests of the Highlands may be averted. It would be still more important, and is, indeed, necesfriends of the Church in the South are deeply impressed with the obligation lying on them to strengthen the hands of their brothren in those northern districts in which trouble has arisen. They have, however, no desire to push mere party agreement for party and that in for party and ... They are desired. tation for party ends. They are desirous, under whatever provocations, to take these measures only which are judged to be expedient by friends on the spot, and are regarded as consistent with the ultimate well-being, in the highest sense, of the various districts in which such measures may be employed. They constantly find, however, that discordant views as to the measures to be taken are brought before them in communications from the North. The diversities arise, very likely, from the vary-ing circumstances of different districts, and also from men looking only to considera-tions suggested to them by their own point of view. Hence necessarily follows uncertain and hesitating action; while a section at least, of the opposing party, whatever their motives may be, act like mon who are propared to peril or even destroy, the Church itself, rather than be defeated. There is nothing so likely to remove these uncertainties as a thorough comparison of circumstances and of views. On this account the attendance of brethren is carnesidistricts where painful divisions have been developed, but equally from those in which troubles of this kind have been averted. The proposed Conference is not intended to be in any sense a public demonstration, but, literally, a meeting for conference. It will therefore meet in private. Every view which brothren may entertain as to what ought or ought not to be done can be freely proposed for consideration. In this way, and in this way only, can the desired result be attained. The whole expenses of brethren attending the Conference will be brethren attending the Conference will be paid. Arrangements for this purpose have been already made. In asking such a Conference, the brethren undersigned would also respectfully and earnestly suggest the importance of much prayer to the Lord for His guidance and blessing. Present collisions, which are inevitably attended with many of the incidents of party contents are the contents of the cont troversy, may pass away; but they may leave serious effects on thet permanen, re-ligious condition of the country. The solemn considerations connected with this aspect of the present controversy ought to deepen the sense of responsibility with which every step is taken. This statement is submitted now, with a view to give innerly notice to brethren of what is intended. A brief notice, referring to this circular, will be sent when the time for the proposed Conference has finally been fixed. It seems probable that the most convenient time will be early in December.

(Signed) Rob. S. CANDLISH. ROB. BUCHANAN. ALEXANDER DUFF. H. WELLWOOD MONCREIFF. Pat. Fairbairn. WILLIAM WILSON. ROBERT ELDER. ROBERT RAINY. JAMES LUMSDEN.

JOHN ADAM. THOS. M'LACHLAN.

S. S. TEACHERS' TRAINING CLASS.

We already intimated that Dr. MacVicac, of Montreal, had commenced a training class for S. S. Teachers. It will be gratifying to the friends of Sabbath Schools to learn that the class opened under the most favourable circumstances. In noticing the

first meeting, the Witness romarks :-"The meeting was in all respects most successful. Notwithstanding the unfavour able state of the weather, and meetings. which hindered many who wished to be there, the attendance was about two hundred, among whom were leading citizens, and Sabbath School workers. The nature of the course of instruction to be pursued, was exhibited on the blackboard and explained. Two things were specially insisted upon, viz: how to study and how to teach the lesson. Next Sabbath's lesson was then taken up, and treated in accordance with the method and principles discussed. At the close the class resolved to meet in fu-

ture at Knox church, Dorchester street, and on Thursday night at 7,80 o'clock, The class is open to all, and the international school of lessons is made the basis of illustration. It is a matter of congratulation that so large a number of persons have at once entered upon this most useful work, and it is believed that many more will attend subsequent lectures."

Since the above was written, the number attending has been greatly increased. Could not similar classes be organized in the principal cities of Ontario? There is no doubt

SABBATH SCHOOL LESSONS.

We should like if our readers would indiente lly post ened or otherwish whether they would like a continuance for 1870 of the Edinburgh Sabbath School Series of Lessons which we have been giving or some rons which we have been giving or some time past, or prefer having the projected International series to be published in Phil-adelphia with notes by Dis. Oriniston and Hall of New York. We should like to meet should remain as they are, and that other congregations should be formed from the surplus. He says that some of those churchs are too small, and cannot ac-

Ecclesinstical.

PRESBYTERY OF TORONTO.

This Presbytery met, according to pre-vious appointment, on Tuesday, Dec. 3rd. The attendance of ministers and elders was rather smaller than usual. After devotional exercises, conducted by the Moderator. Rev. W. Merkle, the minutes of last meeting were read and sustained. Mr. King submitted a plan for missionary meetings within the bounds of the Presbytery, which was adopted. Mr. King also presented a peti-tion, signed by a number of heads of fam ihes, asking for the supply of ordinances at Vivian, and expressing the intention of proceeding with the crection of a church there, if oncouraged to do so by the Presbytery. The petition was favourably received, and Messrs. Dick and Fotheringam were appointed a committee to make enquiries on the spot, as to the propriety of establishing a congregation in connection with the Presbyterian Church at this point. A call was presented from the congregation of Weston in favour of Mr. Robert Pettigrew, preachor. The call was numerously signed, and the promise of support liberal, considering the size of the congregation. Mr. Pettigrew, who was present, accepted the call. His ordination was ordered to take place on the Sth January-Mr. Cameron to preach; Professor Cavan to preside and address the minister; and Mr. Glassford to address the people. The resignation of the charge of people. The resignation of the charge of York Mills and Fisherville, by Mr. Monteith, which had been given in at last meeting, was then considered. It was agreed to accept it. Strong testimony was borne by the brethren present to their respect for Mr. Montoith, and to their appreciation of the fidelity and ability with which he had dis charged the duties devolving on him as a minister, member of Presbytery, and Clork of the Court. A minute to this effect was drawn up and ordered to be engrossed in the minutes. Mr. Monteith was continued in the office of Clerk of Presbytory. Mr. Ewing gave notice of a motion in regard to the appointment of the Committees of the Church. The next meeting was appointed to be held on the first Tuesday of March,

PRESBYTERY OF MONTREAL.

The Prosbytery of Montreal met in Kenyon, on the 19th ult. The Rev. W.Ross, Lochiel, being Moderator, pro tem., when a call was presented from Indian Lands Congregation in favour of Rev. John Ross, Brucefield. The call was sustained as a regular Gospel and ordered to be transmitted to the Clerk of the Presbytery of Huron. It was numerously signed—the number being 113 communicants and 179 adherents. Rev. Mr. Gordon, Harrington, and Mr. Charles Mc-Donald, Indian Lands, were appointed to prosecute it before the Huron Presbytery.

At. St. Eustache, 17th Dec., 1872, at two p. m., the Prosbytory of Montreal will meet (D. V.) for ordination and induction of Mr. James Hally, preacher of the Gospel, as minister of St Eustache, Grande, Freniero and St. Therese. Said Prosbytory will then have thirty-six ministers on its roll; three of them since October last.—Com.

PRESBYTERY OF ONTARIO.

The Presbytery of Ontario, at a special meeting on Friday last, appointed the induction of the Rev. J. L. Murray into the pastoral charge of the congregation of Woodville, to take place on Tuesday, the 17th inst., commencing at 11 a.m. Rev. Dr. Thornton is to preach, Rev. J. B. Edmonson is to deliver the charge of the Presbytery to the minister, and the Rev. J. R. Scott is to address the people. The Rev. I. McTavish, formerly pastor of the congrega-tion, has been requested by the Presbytery, and is expected to be present and deliver an address to the people.—Com.

MISSICNARY INTELLIGENCE.

"All the earth shall bouiled with the glory of the Lord." Num. xiv. 21.

SANDWICH ISLANDS .- The Rev. Mr. Coan writes a most interesting letter from Hilo, to the Missionary Herald, respecting the great work wrought on those islands. This veteran missionary, who has been permitted to see the greatest revival of modern times, is still in the field, doing noble bat tle for the Master. He writes :-

"How I would delight, to see you in our thow I would doing to see you in our emorald hower at Hilo, and spend hours in talking with you about "The Field" and the fruits. "The people who sat in darkness have seen a great light," and the waiting isles are rejoicing in God's love, and in new triang this triangle Chairt Terms. visions of life through Christ Jesus.

We would rejoice to have you look upon the wonders of grace in raising this rained people to their present state among the redecined races of nien. Turning away from the enchanting beauties, the marvelous sublimities, and the awful grandeurs of nature, to view the wonders of love and power in the resurrection of a dead nayou exclaim with us. 'What hath God wrought?'" tion, and in the regeneration of many souls,

hosts of friends in this country; now he is passing through the deep waters, but is abundantly cheered and sustained. He

"For some months after our return from United States Mrs. Coan improved in strength. At length, however, her health declined again, and she is now so feeble as to be mable to read, except short passages, or to hear continuous reading, or engage in protracted conversation; and she has about ceased to use her pen, even to write to our billion. children. Sho is pluming her wings for an upward flight, and we think she already sees the shuing shote, and the sweet fields beyond the swelling flood. Our daughter, Hattie, is entefully and tenderly

redeemed wash their robes, and pass over to the 'happy land,' not 'far away

CHE'A .-- The mission work in China. though it meets with difficulties, as in all heathen countries, is prosperous. The annual Ten Meeting, on Christmas day. mission schools for the education of the children are very successful. There are more than 800 Hindu and Mohammedan boys in the Sunday-schools in Moradabade The Presbyterian mission at Lodiana, India, has been in existence 87 years, and is strong and prosperous.

The Lodiana Mission is one of the earliest established in India by the American churches. One of the members, Rev. Dr. Newton, has been connected with the mission for 87 years; another member, Rov. Dr. Morrison, for 34 years. Both of thes venerable missionaries are still doing offective work. Dr. Morrison has the honor of having first suggested to the churches of Christ throughout the world the propriety of observing the first week of each your as a season of united prayer for the conversation of the world

LOOKING EASTWARD.-Says a reconf writer: "The Lord is preparing His way among the nations of the East-the East that was-to us it has veered round to the West. China, Japan and India are now looking eastward to us, particularly in America, for the light of the glory of God shining in the face of Jesus Christ. In them the Son of Righteousness is rising with healing in His wings. Let us do our duty, and win the world for Christ."

Encouraging .- The foreign missionary work never assumed the importance and encouraging aspect as at present. The entire foreign field is full of promise and hope. Every heathon nation is moving towards Christ. The prophetic day dawns when this world is to be the Lord's. Help, help, ye professed followers of Jesus, to roll back the darkness of ages, that the full-orbed Sun of Righteousness may shine on all the

MADAGSCAR.-Never did Christianity chieve a more glorious triumph than in Madagascar. The people there seemed to take Christianity as if it was the only religion suited to their circumstances. They have passed through terrible persecutionsthe bloodiest in history—but they came out of them triumphantly. The following, from the last Caronicle of the London Missionary Society, will show briefly the progress of the good work there :-

"The Christians preached even in their prisons; but all the sufferers preached more eloquently by their lives, their holiness, by that patient language which never cursed their persecutors, but blessed them. The whole population of the central provinces and of many secluded districts were silently taught the power of Christianity, as the years went by; knowledge grew, convictions ripened. When the new king mounted the throne, those most advanced at once pro-fessed their faith. Every subsequent year made a large increase in their number. When the great revival came, at the illness of the late Queen, the people crowded to the churches. And when at length the idols were burned, all hesitation was flung aside; city and country, nobles and commons, poured like a mighty stream into the churches, asking to be taught that now faith. During the year 1870, 78,752 persons were added to our congregations; during last year, 68,000 others followed them. In 1870 the members were 20,951; at the close of 1871, they were 88,000.

How Much Shall I Give ?-At a missionary meeting in the Fiji Islands, held last year, each tribe came, led by its chief, singing as they came, and laid their gifts upon the table. One old chief leading his tribe, as he reached the door of the building, became deeply moved and greatly excited, and with tears streaming from his eyes, cried out, "What shall I give unto the Lord? O that I had something to give one O that I were riche that I had gold or 15th, when sermons suitable to the occasion land to give. I have only this mite (holding up a sovereign). No, this is not all; I will give myself, my body, my soul my all!"

JAPAN.-Nowhere in heathen countries do we see such rapid strides towards civilization as in Japan. The emperor in addressing the ambassadors of Japan, November, 1871, used the following language:-

"We lack superior institutions for high female culture. Our women should not be ignorant of those great principles on which the happiness of daily life frequently de-pends. How important the education of mothers, almost wholly rely for the early cultivation of those intellectual tastes which an onlightened system of training is design. you exclaim with us. 'What hath God wrought?'" an onlightened system of training is designed to develop! Liberty is therefore grantwith his excellent and devoted wife, by losts of friends in this country; now he is passing through the deep waters, but is male education, and on their return introdure beneficial in provements in the training of our children."

> Five girls, between the ages of eight and fifteen, representing as many wealthy families, in accordance with the imperial recommendation, have been sent to the United States for education. This is a most noticeable fact, and one that should awaken a special interest in this country for the Christianization of Japan.

The blassom cannot tell what becomes of watching with us, and leading her peerless to the resonant tell what becomes nother down the western hills, not to for Jordan's stormy banks, but to the peace-ful margin of 'the river of life,' where the perlous mission. MNISTERS AND CHURCHES

The congregation of St. Andrew's Church, Winterbourne, intend (D.V.) holding their

The Rev. John Smith, of Bowmanville, has been lecturing at Nowcastle on "Church

Miss Inglis, daughter of the Pev. W Ing lis, of Ayr, on her return home after a lengthened absence at Toronto, was recently presented by her Sabbath class with a lightsome Morocco Bible and book mark. The gifts were accompanied with an ad. dress.

The Roy. J. M. Cameron, of the East Presbyterian Church, Toronto, was recently presented with an address and twelve costly volumes of standard books, by his Bible Class. The occasion was the auniversary of the rev. gentleman's ordination.

The Dundas Banner finds fault with the Hamilton Presbyterian ministers for celebrating the Knox centenary by wining and dining. In reply to which the Hamilton Spectator says:-" So far as the 'wining' is concerned, it has its existence only in the imagination of the editor of the Banner There was not a drop of liquor of any kind at the dinner."

A surprise party consisting of the mem bers and adherents of the Presbyterian Church, Blyth, mot at the Manse there on Friday evening last. An address expressive of the feelings of the donors, was read by Dr. Sloan, and the Rev. Mr. McLean presented with a purse containing \$80. The rev. gentleman replied in fitting terms. Ten was served up by the ladies, and a very pleasant evening was spent by all.

Last Tuesday the Presbytery of Guelph met at Arthur for the ordination and induction of the Rev. D. Macdonald to the pastorate of the Presbyterian Church there. Rev. J. F. Dickio of Berlin, preached the ordination sermon. Rev.G. Smellie, of Fergus, addressed the pastor, and the Rev. H. Thomson, of Winterbourne, addressed the people. At the conclusion of the service the rev. gentleman was introduced by Mr. Smellie to his flock, and received a cordial welcome. In the evening a large and enthusiastic social gathering was held in the Central School, to welcome the new minister, and passed off with great success.

The members of St. Andrew's Church, Kingston, are still without a fixed pastor. We amounced, says the News, about a month ago that the Roy. Mr. Carmichael, of West King had declined the duty. "The congregation then gave a call to the Rev. C. M. Grant, of Glasgow, Scotland, and yesterday word was received that Mr. Grant also declines to accept. Who will say that ministers are poorly paid, when a situation worth \$2.000 per annum and a free house goes a begging for over two years."

On Tuesday of last week the Rev. R. H. Hoskin, recently of Lindsay, was inducted into the charge of Knox Church, Dundas, by the Hamilton Presbytery. The Banner remarks :- The Rev. Mr. Fletcher, of Hamton, preached an excellent sermon, after which the Rev. Mr. Fraser, of Thorold, addressed the minister, and the Rev. Mr. Mc-Coll, (in the absence of the Rov. Mr. Porteous, who found it impossible to attend,) addressed the congregation. In the evoning a very large Welcome Meeting was held in the church, the Rev. Mr. McColl presiding, at which speeches were delivered by the Rev. Messrs. Cheyne, Fletcher, Fraser, Herald, Preston, Ratcliff and the newly inducted Pastor of the Church. During the evening excellent music was furnished by the choir belonging to the church.

The new Presbyterian Church, Bond Him in return for all that He hath given | Head, will be opened on Sunday, December will be preached by Professors Gregg and Caven, of Knox College, Toronto. The Rev. Professor Gregg, will occupy the pulpit in the morning, and Rev. Professor Cavan, in the evening. Services commence at halfpast ten a. m., and six p. m. Collections will be taken up after each service to aid the building fund. On the following Tuesday evening, the fourteenth annual Missionary meeting, in connection with the first Presbyterian congregation of West Gwillimbury, will be held in the same place, commencing at half past six o'clock. Rev. M. Fraser, of Barrie, and Rov. J. M. King, M. A. of Toronto, will deliver addresses Music will be furnished by the choir.

A few evenings ago, two or three members of the Adelnide street Presbyterian congregation, Chatham, called at the manso and presented the esteemed Pastor of the Church, Rov. A. McColl, with a very seasonable gift of a fine large buffalo robe. Mrs. McColl was presented at the same time with a purse containing \$85, as a slight token of regard on the part of the congregation,

On Wednesday, the 27th of November, the Presbytery of Hamilton met at Augaster, for the purpose of inducting a pastor over the congregations-in that village and Moderator of the Presbytery protein, who monthly, are well attended and fitted to be preached an excellent discourse. The Rev. get and promote a missionary spirit in Mr. Fraser, of Thorold, afterwards addressed those attending thereon.—Com.

the numster on his duties and responsibilities in an interesting and practical manners and the Rev. Mr. Cheyno addressed the people in some suitable observations, point ing out the duties incumbent upon them. Although the day was extremely cold, the attendance was good, and the settlement promises to be a very satisfactory one. The gentleman whese services the congregations have secured, is the Rev. D. D. McLood, formerly of Campsie, Scotland. Mr. Mc Lood entered on his charge there immediately after leaving college, and after a ministry of four and a half years, resigned his charge last spring, for the purpose of engaging in ministerial work in Canada, where ten years of his youth had been spent. We understand that on leaving Campsic, he received gratifying tokens of esteem both from his congregation and the community at large, in the shape of a handsome donation of books from the former. and a purse of \$450, and a handsome present to Mrs. McLeod from the latter. The Presbytery of Glasgow, in parting with Mr. McLeod, expressed in very flattering terms their estimation of his talents and services; and we have good reason to hope that his settlement at Ancaster, which is a most harmonious one, will tend to the strengthening and benefit of the cause there. This charge has laboured under some disadvantage, owing to the ill health of their former much respected and faithful numster, Mr. Baikie. They are, however, united and hopeful in entering on the work before them, and trust by the blessing of God to experience an increased degree of prosperity and usefulness. Mr. McLeod received on the day of his induction a gratifying token of the good will of the two congregations .-

ONE OF THE ERRORS OF THE AGE.

One of the growing evils of this country is the overweening desire on the part of young men to engage for life in pursuits that have not "the smell of shop" about them (says the Journal of the Farm), or to be more explict, to engage in those classes of business which do not involve the necessity for practical mechanical skill, or even a theoretical knowledge of them. Thus we find thousands of farmers' sons rushing to the city, and eagerly seeking employment in stores as clerks or salemen. A portion of them, with better judgment, apply them-selves to the study of the professions, and hence it is that large cities abound with hundreds of hwyers, physicians and clergy-men, who eke out a miscrable subsistence, and who, had Nature's rights been respectod, should be following the plow, or doing duty in the workshop. Much of this un-wholesome disposition is due to what are known as business colleges, the preprietors of which, by inflated advertisements, induce young men to believe that all that is necessary to success in life is a knowledge of book-keeping, and that this knowledge can be obtained through their institution in the course of a month or two of ordinary study. Excited by these plausible stories, and believing—as many of them do-that a clerkship is not only a more lucrative, but more respectable, avecation than that of a farmer, young men flock to the city, enter upon a course of two or three months, study in one of those mercantile colleges, graduate (?), and are awarded a diploma, setting forth the fact that they are thoroughly fitted to take charge of the book of any business house. It is only when these graduates are called upon to apply in practice what they found so easy in theory that they awaken to the fact that they have made a in theory that they serious blunder, and, worse yet, that their visions of big slaries have dwindled down to figures that barely provide them with the commonest necessities of life. Occasionally one succeeds in doing better, but the instances are rare. Failure is the rule; success the exception.

It is not surprising, therefore, to find bu-siness men fighting shy of these mercantile college graduates, or to encounter at almost overy step young men in fruitless search of clerkships, while our workshops and farms are sadly needing their services.

ANNUAL MEETING OF THE S. M. S. PRESBYTERIAN COLLEGE, MON-TREAL.

The Student's Missionary Society, 'held its annual meeting on Saturday last, the 80th, Nov. After listening with pleasure, to the Reports read by the four Missionary employed by the Society during the past summer, viz; Mr. Amaron, at De Ramsay, Q; Mr. MacGregor, of Summerstown and South Branch, Ont.; Mr. Pelletier, at Cambridge, Ont.; and Mr. MacLennan, at Alexandr.a, Out.; and also the Treasurer-Mr. Wellwood's Report, (which showed a balance, on hand of \$257,09, the receipts for financial year being \$1097,90), the Society proceeded to the Election of officers

List of officers' names .- President. Mr. G. Gibson, M.A., first Vice-President, Mr. C. Brouillette, second Vice-President, Mr. James Cameron, B.A., Recording Socretary, Mr. R. D. Fraser, M.A., Treasurer, Mr. Jas. Wellwood, Corresponding Secretary, Mr. D. H. MacLennan, B.A., Executive Committee, Mr. W. J. Dey, B.A., Mr. J. M. MacIntyre, Mr. D. MacRae, Mr. J. Brouillette, Mr. R. Watt: the above officers being members ex-officio. Our Society is at presont in a flourishing condition, and ant Barton. The services at the induction everything sooms to angur, well for its fu-were presided over by the Rev. Mr. Walker, | ture prospessity. Our mootings, which are

KNOX COLLEGE MLTAPHYBICAL AND LITERARY SOCIETY.

This society hold its 13th public meeting in the lecture room of Knox Church on Pinlay evening last. The attendance was good and the whole affair passed off in the most agrecable manner.

The meeting was opened with prayer by the Rev. Dr. Topp. The first item on the programme was an Inaugural Address by Mr. J. Scrimger, M. A. After briefly touching upon some matters relating to the past lastery of the Society, and alluding to the encouraging prospects for the luture, he proceeded to develop as the theme of his address the need of an earnest ministry in this intensely carnest age. He graphically namted the intenseactivity of modern has pointed out the qualifications necessary for the Herald of the Cross, who would make the Gospel a felt power amidst such carnestness in secular affairs—and made frequent appeals to the members of the society to prepare themselves thoroughly for their life work. In addition to extensive knowledge nd varied learning, let there be intense earnestness as a fire burning in the heart. But knowledge and earnestness are not enough. The power of expression must be cultivated. In this respect the society would render them material aid. The address was one of unusual ability, full of practical and suggestive thought, and was listened to throughout with unflagging attention.

Having concluded his address, the President called Prot. Caven to the chair, and the programme was proceeded with.

Mr. H. H. Macpherson read in an appropriate manner a selection from Robt. Hall, entitled. "The war of Great Britain against Napoleon I." He was followed by Mr. Allen Bell, who read with considerable dramatic effect "Clarenco's Dream," from Shakespeare.

An animated discussion then took place on the following question. "Is the recent expulsion of the Jesuits from Germany iustifiable?"

The affirmative was maintained by W. H. Rennelson, M.A., and Mr. A. G. Hartley. They claimed that among the rights of a State was the right to protect itself. The Jesuits endangered the German State, and as there was no better means of dealing with them, their expulsion was justifiable. J. B. Fraser, M.D., and Mr. A. F. Tully replied with considerable spirit on the part of the negative, that such an act was an infringement of the rights of the subject. That Bismarck feared the priests because they were opposed to his schemes and therefore his expulsion of them was merely thio triumph of might over right, therefore unjustifiable. Professor Caven briefly and lucidly summed up the arguments; and with a few complumentary remarks to the gentlemen engaged in the debate gave his decision in favour of the affirmative.

The President then resumed the chair. A vote of thanks was passed to Prof. Caven. for his kindness in presiding at the meeting; and to the office-bearers of Knox Church for their courtesy in giving the society the use of their lecture room.

John Gordon, Esq., in a few happily chosen words on behalf of the audience, thanked the society for the evenings' entertainment. The meeting which throughout had been interesting and instructive, was then closed with the benediction.

Book Notices.

GYPSY BREYSTON, by the Author of "The

AUNT JANE'S HEBO, by the Author of Stepping Heavenward."

STEPPING HEAVENWARD, by the Author of Aunt Jane's Hero.

Three books of the "Lily Series," neatly printed, and the contents well worthy the tasteful exterior. No one can read these works without being interested and improved. Price 80 cents, may be had at Marshall's Book-store, King St., Toronto.

HEART THISTLES.

Bad habi's are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds. A few years ago, a little bey told his first falsehood. It was a little solitary thistle-seed, and no eye but God's saw him as he planted it in the bull walls. it in the mellow soil of his heart. But it sprung up, O, how quickly I and in a little time another and another seed dropped from it to the ground, each; in its turn bearing more seed and more this less. And now his heart is overgrown with this bad habit. It is as difficult for him to speak the truth, as it is for the gardener to clear his land of the obnoxious this to after it has one gained a feeting in the soil. Lying line are as about footing in the soil. Lying lips are an about ination unto the Lord, but they that deal truly are his delight."

Several candidates are in the field to succood the late Mr. Maguire in the represent tion of Cork in the British Parliamenti Among them are Mr. Daly, Mayor of the city; whose platform is Homo Rule amble-nominational education; and Mr. Joseph

Subbath School Teacher.

SABBATH SCHOOL LESSONS.

DEC. 22.

The Preaching of the Gospel. Matt. zviii, 16-20.

VER. 16, 17.

Where had Jesus appointed to meet the whose mis design appointed to meet the disciples? "After I am risen, I will go before you into Galilee," Matt. xxvi. 32. The place is not known. Who met him there? Not only his apostles, but probably "five hundred brothren at once," I Cor. xv. 6. This seems to have been a solemu parting with the disciples in Galilea. What had with the disciples in Galilee. What had some of them doubts of? Whether this was indeed the risen Saviour. Who was it that doubted? Probably some of the five hundred. dred brethren. The apostles had all been thoroughly convinced before this, John xx. 20-20.

LESONS. 1. The proofs of the resurrection of Jesus. He was seen during forty days, Acts i. 8, by a great many persons; now Mary, then Peter, now the cloven, then the five hundred; and in the closest intercourse; he showed them his wounded hands and side; he cat with them. The doubting apostles were all convinced, and died to teach that Jesus had risen. "He shound himself alive by his passion by showed himself alive by his passion by many infallible proofs."

2. It is our own blame if we do not be-lieve. All these five hundred had the same means of knowing the Saviour, yet, while the most worshipped, some doubted. What keeps from Christ is not want of evidence that he is able to save us, but love of sin, or pride, or something in ourselves. "Take heed lest there be in any of you an evil heart of unbelief." "How shall we escape it we neglect so great salvation?'

VER. 18.

What does Jesus say is his. All power, &c. On what account is the power given to him? "He humbled himself, and became obedient unto death, even the death of the cross wherefore God also hath highly exalted him, and given him a name that is above every name," &c., Phil. ii. 8-11. For what purpose is it given; that he might send his servants to preach salvation, v. 19, 20. "That every tongue should confess that Jesus Christ is Lord," Phil. ii. 11. What does this prove regarding the Lord Jesus? That he is divine. "Who is the blessed and only Potentate, the King of kings, the Lord of lords, to whom be honour and power overlasting," 1 Tim. vi. 15, 16.

VER. 19, 20,

Why are we to teach all nations? Jesus why are we to teach an mattons. Seems has commanded us—he has all power to make the teaching effectual. Who are to teach? All Christians. Every one is to do his own part in his own way. They that his own part in his own way. They that were scattered abroad went everywhere preaching the word," Phil. iv. 8. Who are to be taught? All nations. The most debased as well as the most cultivated Paul preached to the educated Corinthians and Athenians, and to the rude Galatians and Dalmatians.

How are all nations to be brought to Christ? They are first to be made disciples. The word "teach" in v. 19 is not the same What is then to be done? They are to be baptized as disciples. In whose name? The Father, Son, and Holy Ghost. What proof is here that there is but one God? The baptism is in the name (not names) of the Father, &c. The one name God. What proof is here that the Son and Holy Spirit aco divine? They are named with the Father as equal. So elsewhere, "The grace of the Lord Jesus Christ, and the love of of God, and the communion of the Holy Ghost." 2 Cor. xiii 14.

How are they to be taught after baptism? . 20. What doctrines has Jesus command. v. 20. What doctrines has Jesus commanded? The necessity of regeneration if we would enter heaven, John iii. 1-5. That he only can save us, John viii. 12; John iv. 14; Luke xix. 10, &c. What duties has he taught us? Love to God and man, Mark xii. 29-38. Humility, John xiii. 1-17. Forgiveness, Luke xvii. 8, 4, &c. What is our rule of faith and practice? "All things commanded" by Christ. What encouragement does Jesus give? Lo, I am with you, &c. When is he with us? Always. How long? While the world lasts. Where? To long? While the world lasts. Where? To the end of the earth. How has this promise been fulfilled? In the conversion the heathen—the South Sea Islanders, the people of Madagascar, &c. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law," Isa. xlii. 4.

The ascension of Jesus from Bethany is recorded in Luke xxiv. 50-58, and Acts i. 9-12, and may be read here.

LESSONS. 1. Let us be thankful. This gospel has come to us. We have the completed Scriptures, all that Jesus taught by his own lips, and through his apostles. Our privilege is great, so is our responsibility.

2. Our duty to others. Every one can give something or do something. This is part of the "all things" which Jesus commanded.

TWO OR THREE.

-" Ane stick'll never burn! Put more wood on the fire laddie; ane stick'll never burn!" my old Scotch grandfather used to say to his boys. Sometimes, when the fire in the heart burns low, and love to the Saviour grows faint, it would glow warm and bright again if it could only touch another stick. We are weak and imperfect. A hundred things—health, digestion, anxiotics, little frets and cares—hinder our souls progress. The spirit can not soar, for the flesh constantly keeps it down. There is a true life beginning, but it flickers like a candle in the wind.

What we need, next to carnest prayer to God and communion with Christian communion with each other: "Where two or three are gathered together," the heart burns; love kindles to a fervent heat. Friends, let us frequent the society of those who are fellow-pilgrims with us to Canaan's happy land. "Anelatick librover burn." as a great generous pile will be sure to. - Christian Banner.

Our Houng Folks.

" KING BABY."

His acceptre is a rattle. His throne is his mother's arms ; He reigns a tiny tyrant, In all his thupled charms ! Yet round his royal presence Our loying hearts entwine ; And King by right divine !

Whatever be his mand ites. No courtiers dans rebel; His motion's chief of the household, Prime minister as well! In yen perandulator, His downs car of state, Exacting, rosy monarch,

What tramples on him weit !

In purple case and sph ador, Long, long he seeks to rolen : All hints of nose disjointed He smiles at with disdain 1 Alas! that royal greatues: Should ever be disowned; Here comes a tiny stranger-King Baby is dethroned. -From the Aldine for November.

THE LOAF OF BREAD.

Erom the German of Schmidt.

In a time of famine, a rich man allowed twenty of the poorest children in the town to come to his house, and said to them: "In this basket there is a loaf of bread for each Take it, and come again at the of you. same hour every day, till God sends better times." The children pounced upon the basket, struggled and fought over the bread because each wished to have the largest and best loaf; and then they went away without a word of thanks to their friend.

But Francesca, a little girl, meanly, though neatly dressed, stood at a distance, and gratefully took the loaf that was left in the basket, which was the smallest; then she kissed the good man's hand, and went quickly home.

The next day the children were just as naughty and ill-behaved; and this time there was left for poor Francesca a loaf that was hardly half as large as the others. But whon she reached home, and her mother cut the bread, there fell out a number of new pieces of silver. The mother was firightened and said: "Take back the money this moment; for it is certainly in the bread by mistake."

Francesca took it back.

But the kind man said: "It is no mistake, my good child; I had the money baked in the smallest loaf in order to reward you. Be always as contented and yielding as you now are. He who is contented with the smallest loaf, rather than quarrel for the largest, will receive abundant blessing.— Children's Prize.

BOY'S LISTEN TO THIS.

True as Gospel is the following, said by Robert Collyer, of Chicago: "It is true that the working successful men of to-day were once your, industrious self-reliant boys, And the same thing will be repeated—for from the ranks of the hard working, economical, temperance and persevering boys of emanate the progressive promiment men of the future.
"Every man doing any sort of work in

Chicago to day, was raised a poor man's son, and had to fight his way to his place. Not one of them, as I can ascertain, was a rich man's son, and had a good time when he was a boy. All boys should grow as strong as a steel bar, fighting their way on to an education, and then, when they are ready plunge into life with that traditional halfdollar and a lttle bundle tied up in a red handkerchief, as I have known great men start. Itell you that in five and twenty years, when most of us that are in our mid dle ages have gone to our retribution, the mon of mark in this country will not be the sons of those whose fathers can give them all they wish for, and ten times more than they ought to have, but will be those who are brought up in farm houses and cottages cutting their way through the thickest himdrances of every sort; and all the brown stone houses will be as nothing to bring out

BE KIND AND FORGIVE.

Charlie was very angry. "Mother, I can't and I won't stand it any longer. The boys say I'm mean because I don't tell them when they fall in their lessons; and because I wouldn't smoke a cigar they said I was a consert and the way mather's arrespondent. coward, and tied to my mother's apronstrings. Now I do try to be a good boy; but I believe if they had a little of the muscle of that fist," said Charlie, shaking it 'would do them good."

His mother saw he was angry, and bade hun bathe his face and prepare for supper. The meal over she said, "My son do you The meal over she said, "My son do you remember our talk about 'overcoming evil with good?' Joseph forgave all his brothers. David, too, was so kind to Saul, that his worst enemy became his best friend. Poor Stephen, you remember, when those heavy stones were bruising him to death, prayed the Lord to 'lay not the sin to their chage.' And best of all, when a whole nation perse cuted our loving Jesus, he was still kind and forgiving, and said, 'Father, forgive them,'

"My son remember these glorious examples. Do not yield to anger, but be kind and forgiving, and in due time the boys will respect you more than if you were fighting with them. Let your prayer be, Father for-give them, and help me to forgive them too."—Child's Paper.

A TOAD UNDRESSING.

Audubon relates that he once saw a toad Andubon relates that he once saw a toad undress himself. He commend by pressing his elbows hard against his sides, and rubbing downward. After a few smart rubs his hide began to burst open along his back. He kept rubbing until he worked all his skin into folds on his sides and hips; and then grasping one hind leg with his hands, he hauled off one leg of his pants, the same as anybody would; then stripped off the

other hind leg in the same way. He then took his cast of skin forward between his forc legs into his mouth and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he strip-ped off his ckin underneath, until it came to his fore-legs, then grasping one of those with the opposite hand, by a single motion of the head, and while swallowing, he draw it from the neck and swallowed the whole.

STREET PREACHING.

A sermon may be obtained from an inter course with the very humblest mind. And there is an illustration of this in Dr. Liefcheld's interview with a poor lad he met among the mountains of Ireland—one eleven or twelve years of age—poorly clad, no covering for his head, no shoes or stockings, but with a mild and cheerful countenance, and with a New Testament in his hand, keeping the gate of entrance to one of the richest and most magnificent views.

"Can you read ?" said the Doctor.

"To be sure I can."

"And do you understand what you road?

"A little."

Let us hear you;" and I turned his attention to the third chapter of the Gospel of John, which he seemed readily to find, and said, "Now read." He did so with a clear, unembarrassed voice: "There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came unto Jesus by night, and said unto him, Rabbi."

"What does that mean?"

"It means Master. 'We know thou art a teacher come from God; for no man can do those miracles that thou doest, except God be with him."

"What is a miracle?

"It is a great wonder. 'Jesus answered and said unto him, Verily, verily, I say unto theo.

"What does 'verily' signify?"
"It means 'indeed.' 'Except a man be born again.'

"What is that?"

"It means," he promptly replied, "a great change, 'Except a man be born again, he cannot see the kingdom of God."

"And what is that kingdom?"

He paused, and with an expression of seriousness and devotion which I never seriousness and devotion which I never shall forget, placing his hand upon his bo-som, he said: "It is something here;" and then raising his eyes, he added, "And something up yonder."

HIGH LIVING AND MEAN THINK-ING.

How much nicer people are in their persons than in their minds. How anxious are they to wear the appearance of wealth and taste in the things of outward show, while their intellects are poverty and meanness. See one of the apes of fashion with his coxcombories and ostentation of luxury. His clothes must be made by the best tailor, his horse must be of the best blood, his wine of the best therein. the best flavour, his cookery of the highest zest; but his reading is of the poorest frivolitics, or of the lowest and most despicable vulgarity. In the enjoyment of the annual sense he is an epicure—but a pig is a clean feeder, compared with his mind, and a pig would cat good and bad, sweet and foul, alike-but his mind has no taste except for the most worthless garbage. The pig has no discrimination, and a great appetite; the mind which we describe, has not the apology of voracity; it is satisfied with but little. but that must be of the worst sort, and everything of a better quality is rejected with disgust.

If we could but see men's minds as we see their bodies, what a spectacle of nakedness, destitution, deformities, and disease would it be. What hideous dwarfs and cripples—what dirty and revolting craving, and all these in connection with the most exquisite care and pampering of the body. If many a conceited coxcomb could see his own mind, he could see the meanest object the world can present. It is not with heggary in its most degraded state that it is to be compared, for the beggar has wants, is dissatisfied with his state, has wished for the enjoyments above his lot, but the pauper of intellect is content with his poverty, it is his choice to feed on carrion, he can relish nothing else; he has no desire beyond his filthy fare. Yet he flatters himself that he is a superior being; he takes to himself that he merit of his tailor, his wine merchant, his coach maker, his upholsterer and heart has been as a superior being; he takes to himself the merit of his tailor, his wine merchant, his coach maker, his upholsterer and heart has been as a superior being; he takes to himself the merchant, his coach maker, his upholsterer and heart has been as a superior being and missing merchant his coach maker, his upholsterer and heart has been and missing merchant has been a superior being and missing merchant has been accounted by the merchant has been a superior being and missing merchant has been a superior being and missing merchant has been a superior being a superior but if the thing was turned inside out, if that concealed, nasty corner, his mind, was exposed to view, how degrading would be the exhibition.—Tait's Edinburgh Maga-

ARGUMENTS FOR THE BIBLE.

There are four grand arguments for the truth of the Biblo. The first is the miracles on record; the second, the prophecies; the third, the goodness of the destrino; the fourth, the moral character of the pennien. The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine gooduess; the moral character of the person from divine parity. Thus Christianity is built upon these four immovable pillars the power, the understanding, the goodness, the purity of God. The Bible must be one of these things: either an invention of good men, or angels; or a revelation from God. But it could not be the invention of good men, or angels; for they neither would nor could make a book telling lies, at the time saying, "Thus saith the Lerd," when they knew it all to be their invention. It could not be the invention of wicked men or devils, for they could not make a book which com mands all duty, which forbids all sin, and which condomns their soul to all eternity.

The conclusion is irresistible—the Bible must be given by divine inspiration.— Bishop Simpson.

We mock ourselves a hundred times a day when we deride our neighbour, and detest in others the defects which are more mani-fest in us, and admire them with a marvel lous inadvertency and impudence.-- Mon-

Temperance.

INTEMPERANCE.

In a late number of the Contemporary Review, Herbert Spencer combats the idea that incbrity is on the increase. He decrsibes the time when men took drugs to increase their desire for wine; when glasses were so shaped that they had to be held until emptied; when a man was reckoned as a "two-bottled man," a "three-bottled man," &c. and when (Mr. Spencer might have added) one of the first of Scottish nobles employed domestic whose sole duty it was to sit under the table and loosen the neckeloths of the guests as they fell from their chairs, in order that they might not sufficence in their drunken sleep. Intoxication used to be a mark of honour. It is now a disgrace, Education has driven the evil from one class after another. It is now almost exclusively confined to the lowest. As Mr. Spencer says, thr remedy for it in England is not a "Maine law," but the introduction of the advention that her honoided it also. of the education that has banished it elsewhere.

WATER AND WINE.

Wir e-drinkers make a great show of argument in favour of their bad habit, by quoting Paul's words to Timothy, "Drink no longer water, but take a little wine for thy stomach's sake, and for thine often infirmities"

They forget that this passage shows that Timothy was so temperate that he would not take "a little wine," in case of sickness, without the special direction of an inspired apostle, and therefore there is little in this case to justify the course of men who take wine freely with no apostolic precept for it, and with no special infirmities to justify its use. Such would do well to adopt the sentiment of the man who when this passage was quoted replied in substance, " My name is not Timothy, and I do not have often infirmities; and there is nothing the matter with my stomach; and I do not need even a little wine.'

Another much quoted passage is the account of Jesus turning water into wine at the marriage feast in Cana of Galilee. A poor marriage feast in Cana of Galilee. A poor man in England was pressed very strongly with this argument, which brought to try to show that our Lord humself was pleased to turn the water into wine, that the guests might drink of it. The man replied thus: "I always desire to follow my blessed Lord mail things and I find Hum saying, "fill the water pots with water;" therefore I will fill my glass with water, and if He is pleased to work a miracle and turn it into wine. to work a miracle and turn it into wine, then I wont refuse to drink it." "But," he concluded, "till that has been done I will stick to my water."

FIVE STEPS TO THE GALLOWS.

A man had committed murder, was tried found guilty, and condemned to be langed. A few days before his execution, he drew upon the walls of his prison a gallows, with five steps leading up to it.

On the first step he wrote, Disobedience to parents.

On the second step, Sabbath breaking. Gn the third step, Gambling and drunk nncss.

On the fourth step, Murder.
The fifth step was the platform on which the gallows stood.

This poor fellow doubtless wrote the his-

tory of many a wasted and lost life.
"No doubt of it," says Captain Hunter, 'Thousands and tons of thousands are ruined every year in a similar way. I believe that drunkenness ruins more than anything else. That was one of the steps to the gallows which this prisoner had painted; and it made me think of a question and answer of which I once heard:

"' What's whiskey bringing?' inquired a large dealer in that article.

"" Bringing men to the gallows, and wo-

men and children to want, was the reply of a bystander. "Pretty good answer that, though not

exactly the one that was wanted. If there is a more wasteful practice in the world than liquor-drinking we don't know what it is It wastes the grain of which it is made; it wastes the mind and body of the drinker; it wastes the property of himself and family and his neighbourhood; and, finally wastes

It is the essential nature of all wines and spirits to send an increased amount of blood to the bram. The first effect of taking a glass of wine or stronger form of alcohol, is to send the blood there faster than common, hence the circulation that gives the red face It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster than common, it returns faster, and no special, per-manent harm results. But suppose a man keeps on drinking, the blood is sent to the brain so fast, in such large quantities, that in order to make room for it the arteries have to enlarge themselves; they increase in size, and in doing so, they press against the more yielding, flaccid voins which carry the blood out of the brain and thus diminish their size, their pores, the result being that the blood is not only carried to the arteries of the brain than is natural or healthful, but it is prevented from leaving it as usual; hence a double set of causes of death are set in operation. Hence a man may drink enough of brandy or spirits in a few hours, or even minutes, to bring on a fatul attack of apoplexy. This is literally being dead drunk.—Dr. Hall.

As sins proceed they ever multiply, and like figures in arithmetic, the last stands for more than all that went before it.

Sorrow is a kind of rust of the soul, which overy new idea contributes in its passage to scour away. It is the putrefaction of stag-nant life, and is remedied by exercise and motion.—Johnson.

Men will never know us by our faith, for Mon. that is within as they know us by our works, which are visible to them.

Scientific and Algeful,

выдая споти.

Some thirty years ago, a Mr. Bonnel, of Lille, France, discovered a method of wear. ing cloth out of spun glass threads which was described as perfectly flexibl, and applicable to a variety of purposes, and more especially the ornamentation of the walls of apartments. This fabric, the making of apartments. This fabric, the making of which seems to be at present a lost art, was described in the papers of 1437 as follows: "This cloth of glass is extremely beautiful; and from the manner in which it reflects the light, it surpassess in brilliancy overything that has ever been attempted with silk, even when combined with gold and silk, even when combined with gold and silver. Some specimens of this new manulative been exhibited in Paris, and the Queen of the French was so much pleased with their that she ordered a gold medal to be sent to the inventor. The following passage is extracted from a French paper: "When we say to envelve an appartment decorwe figure to ourselves an apartment decorated with cloth of glass and resplendent with light, we must be convinced that it will equal in brilliancy all that is possible for equam orinancy an mat is possible for the imagination to conceive; it will realize, in a word, the wonders of the enchanted palaces of the Arabian tales. The lights flashing from the polished surfaces of the glass, to which any color or shade may be given, will make the room have the appearance of an apartment of pearls, mother of pearl, or diamonds, or composed of garnets, sapphires, topazes, rubies, emeralds, ame-thysts, etc., or, in short, of all these precious stones united and combined in a thousand ways, and formed into stars, rosettes, bouquets, garlands, festoons, and graceful un-Inlations, varied almost to infinity.

THE VOICE OF THE SHELL.

When a shell is held up to the ear, there is a peculiar vibratory noise. Philosophicially investigated, the peculiar sound thus recognized is a phenomenon that very much perplexed learned gentlemen for a long white. The experiment is easily made by simply pressing a spiral shell, feommon in collections, over the cerebrum of either ear. If a large shell, the sound is very much like that of a far-off cataract. Now, what causes Every muscle in the body is always in a state of tension. Some are more on the stretch than others, particularly those of the fingers. It is conceded that the vibra-tion of the fibres of those in the fingers being communicated to the shell, it propagates and intensifies it, as the hollow body of a violin does the vibration of its strings, and thus the acoustic nerve receives the sonorous impressions. Muscles of the leg below the knee are said to vibrate in the same way, and if conducted to the ear produce the same result.

CHEAP SALINE DISINFROTANTS.

Professor Sidney W. Rich, on the experience derived from a large amount of experimental labor devoted to a study of the relative power of various salts when applied to animal and vegetable solids and fluids, and also to sewage, states that the greatest efficacy and general applicability will be found in a solution containing hydrochlorate of alumina with a small quantity of chlorate of the first than the f ride of iron. The hydrochlorate of alumin will serve to do the general work of a disinfectant and antiseptic, while the iron salt will absorb the sulphuretted compounds which arise from the decomposition of some kinds of organic matter.

The chloride of calcium is the cheapest, inasmuch as it is a waste product in all alkali works. In this particular, hydrochlorate of alumnia will, however, be able to compare favourably in the future, as the result of the late improvements in the manufacture of alum will be to cause the manufacture of large quantities as a waste product.

In recommending chloride of calcium as a disinfectant, Mr. Stanford recommends that the solution should contain 25 per cent of solid salt, acidified with 12 per cent of hydrochloric acid. Certainly, such a solution would have a considerable disinfecting power, but more chemists would attribute this to the hydrochloric acid. this to the hydrochrolic acid. Moreover, a solution containing 12 per cent of hydrochrolic acid would be a very disagreeable fluid for ordinary purposes.

RUSTIC DECORATION.

No more tasteful ornament can be added to the decoration of a dining room or parlor than a rustic basket filled with natural and growing plants, and nothing of equal beauty is less expensively made. For a simple hanging basket, the materials needed are a len bowl about six inches in death and from a foot to eighteen inches in diameter, a few bits of red cedar with the bark left on, some gnarled pieces of root and a yard or two of rattan. The cedar is cut in proper lengths and nailed with fine brads to the outside of the bowl in any funciful pattern, the rougher the better. The bits of root are fastened to the bottom to serve as a finish, and all the rattan is attached to the edges as a handle. Any florist will fill the basket with ivy, ferns, etc., for a small sum, and the miniature conservatory, with a little care, will flourish through the whole

Any design, however elaborate, can be easily constructed. No fear need he enter-tained on account of the common prejudice that growing plants in the house are in any wise deleterious to health. Flowers of strong perfame are sometimes disagreeable to persons of delicate temperament, but growing regotation which gives off oxygen during the day and absorbs carbonic acid gas rather improves than otherwise the air of a room. The beauty of the ornament is increased by the eage of birds, the design of which may of course be varied to suit the taste. The globe of fish in which by the exercise of a little ingenuity, a small fountain may be arranged, will further tend to wrife, the atmosphere by thereing the purify the atmosphere by absorbing the small portion of carbonic acid which the plants exhale during the night.

Never fail to do that good which lies next to your hand. Trust God to weave your little thread into the great web; though the pattern shows it not yet. The grand harvest of the ages shall come to its reaping, and the day shall broaden itself to a thousand yours, and the thousand years shall show themselves as a perfect and finished day.—Geo. McDonald.

Scotland.

ABERDEENSHIRE.

The Aberdorn cowfeeders have raised the

Mr. Grant Duff, M. P., has been propos-ed for the Lord Restorship of Aberdeen

A public hall and club rooms are to be exceeded at Ballater, for which Mr. J. T. Me-k oze of the manch, has promised a sub-scription of \$2.90.

Mr. Loith, the recently elected member for Abordeon, has been appointed a Q. C., and will now take the least as coursel at the indicial Committee.

lice-nity a man named John Koith, who nas employed as a surfaceman on the rail-nay, was found dead in the gentlemen's railing room at the Fraseiburgh railway station.

station.

Since Sunday hast Snow has fallon daily
in Binoniar, and there is yet no sign of stoppage. Occasionally the frest has also been
irm, and already the large cruining poul
grar the village is covered with ire. The
sephil of snow it as till inconsiderable, but
there as overy appearance of a heavy fall.

AYRSHIRE.

Mr. Douglas Anchterloine, probationer Glasgow, has been elected to the pastorate of the Holm U. P. Church, Kilmarteck.

The proprietors and factors of dwelling houses in Reith have resolved that 16 per cent, he added to the present rates of the dwelling houses.

on ongregational solves was recently held to the Huriford Free Church, at which the lite Mr. Riskl was presented with a pulpit gove and cassed, as a mark of their estimated approximation of his services as paster of the congregation.

me congregation.

DEATHS.—At Nevmilin, on the 11th ult.
Charles Brown, late of Kilmarnock. At
Stewarton, on the 7th ult., John Canning.
ham, ben, aged 01 years. At Byres, the
winding, on the 8th ult., Helen Ramsay,
wife of James Young.

At a meeting of workings belonging to Bounytown Colliery. Kilmarnock, recently held in the Star Inn. Joseph Gilmour, who has been for inany years employed as a clear there, was presented with a handsome wal-nut writing-deek, and a purse well filled with sovereigns.

with sovereigns.

Mr. M'Kinnon, tailor, Old Bridge Street,
Ayr, died very suddenly on the 8th ult., and
was to be buried on the 11th ult. At the
hour unined for the funeral the friends biddeu assetabledt, and just when the corpse of
the deceased was about being removed Mrs.
M'Kunnon suddenly expired.

ARGYI.LSHIRE.

ARGYILEHIRE.

A fearful storm, the violence of which has not been equalled for some years, burst over Campbulowan recently. In and about the town a good deal of damages has been done by the gale. The roof of a warrhouse at 16t Chechas Distilliory was completely lifted and carried a considerable distance, and large trees have been uproofed. In consequence of the long continuation of the control of the control has overeing the control has overeing the district has overeing the control of the low lying lands have been flowled.

DERWICKSHIRE.

James Rae has been elected the junior bailie of Lauder.

A young lad named John Fairley was killed at Chiraside on the 14th inst. On the 12th ait., a laborer named James Gillie was so seriously injured at Ayton that he died the following day.

he died the following day.

Mr. Williams McDougall, on of Mr. MoDougall, larner, Sorrowkesfield Mains,
Exriston, has negotiated accountant in
the branch of the Commercial Dank at Karcubbright.

Mr. Gibb, who lately entered upon the
factor of Boon. Lambr, received a slay's
planging two the framers in the neighplanging two the framers in the neighto planging turned out the Williams, when upwards of
100 planging turned out.

The first sectants and other employee on the hour farm and exists of Manderston, Dunse, were settly, through the munifi-cence of their popular and inheral minded employer, William Miller, Esq., entertained to a harvest home.

to a market nome.

Dearms, "M.Dunse, on the fith Inst., John
Casafond, formerly town-crier, aged 70. At
Tweethnorth, on the fith inst., Jane, wildow
of Balph Watson, bank circh, aged 44. At
Liberton, on the "Hi inst., Wim. Flightylite baker, Leithidm.

Small-pot, now general along the Hill-fort, is on the increase in Tillicultry. Several cases have terminated fatally.

The Allos Friendly Sink Society recently presented Mr. James Christic, one of their neutrees, with a power of money, on the crastic of five leaving Allon to become losses of the Mr instead Paul Mills.

James Hallishy, M.A., Castle Douglas, a gabeth is college exhibitarility of the ngrey type value of \$20,0001 to competition due beginning to the present seesion of Prec Church Divigity Hall, Edlington

EDINBURGH

The Courant has good reason for stating that the Hon. Charles Carnegle, M.P., will succeed Colonel Kuthoch as Inspector of Po-lice in Scotland.

nee in rectand.

It is runnoured that the Lord Advente
will be the Seatch member of the new Court
of Appeal, hence the appearance of the Solictor-ticorral at Orkney in opposition to
Mr. Laine.

The panters in the Eduburgh book and obbling offices, upwards of 700 m number, with few exceptions, went out on strike on he 16th alt, on account of a dispute with he masters about wages and the hours of

At the annual meeting on behalf of the cordon Missionary Society, held in Dal-cith the servetary to the Edinburgh transfer at:-at that the secrety would receive some 1,700 from the estate of the late Mr. Bor-e, Dalkeith.

Some ume ago, Pr. John Muir, of Edinburgh, placed at the discosal of the Senate of the University of Gasgow the sun of the University of Gasgow the sun of £100, to be awarded as a prize for Heleaw scholarship—the competition to be open to graduates in Arts of all the Scottish Universities. The commission has just been held at the University, and has resulted in the Scholarship of the Commission of the Scholarship of the Commission of the Scholarship of the Scholars

gow.

The Law Courts are likely to be occupied with a new Scotch peerage trial. The variation of Stirling lassed in 1739; but over thirty years ago a Mr. Akamber Huniphreys elaimed to be descended from the instead of the proceeding a suit, which to start surf, and proceeding a suit, which to the start of the proceeding as with which the proceeding a suit, which can be suited as of Stirling in who calls the prediction the soft Stirling in the control of the suit, and is going to receive the suit, and for any leads, all having gone, but for the title—Scotaman.

The death is amounced, on Decease her list, as London, of Mary Sounervillo, the celebrated Sociotism mathematicina and writer of the list, at London, of Mary Sounervillo, the celebrated Sociotism mathematicina and writer of the last conting. He was not a some few years before the chose of the last conting. Site was, it may be, accounty-sight years of age. Her early life was presed at a school near Muscallength, where she was distinguished for her easy, modest, and unasamming manners. Site was married first to an effect of the Royal Navy. This genitoma took great pleasure in mitating her into a knowledge of unthumatics and gouldenth aptitude whilst dee the last of the last of the last her last should be withing the last of the last her last should be withing the last of the last her last last of the last Lord Broughain. It came out under the title of "Mechanism of the Reviews" in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers Sciences," in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by "The Connection of the Parkers in 1881. This was succeeded by

FIFESHIRE.

Pever of a very malignant type has ap-peared at Weinyss.

peared at Wennyas.

The late Bev. Dr. Hew Scott, minister of
the parish of Anstruther-Wester, has left a
deed of unceffication of certain insule and
house property at Pattenween, Fift-shire, of
the anusal value of alont 424 for the
foundation and environment of a prize, to
bear the name of the "Sectt and Danher
Prize," for encouraging the study of the
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Orea's languages in the Orea's Class of the
same time, as the real and particular
tion will not, however, come insurerideation will not, however, come insurerideatons will not, however, come is not of the
property forming the hequest.

FORFARSHIBE.

Mr. W. Reid, who has been guard on the Brechin and Binder of Pun bernels of the Caledonian Radiany for the pay 17 years, has been appointed station-master at Manykirk.

Marykirk. Fire leake one on the 18th ulti, in the new jute premises a singled in John Street (West, Astronath, and belonging to Mesers, Lord & Co. There is in; a good supply of water at least the fire was soon got under without much danner being done.

Once more the committee of the Funds of Free Preshytesy have been over Mr. Knight *publication*; and it is under-stood that, aft r a long discussion, they agreed upon then report. It is asserted that certain explanations will be required of Mr. Knight.

GLASGOW.

aberton, on the 9th inst., Win. Flighty, the baker, Leitholm.

CLACKMANNANSHIRE.

Sacill-pot, now general along the Hill, posts, is on the increase in Tillicantity, is on the increase in Tillicantity, is on the increase in Tillicantity. The Alba Friandly Side Society results which the requestion to speak to a work remutated latality.

The Alba Friandly Side Society results resulted that I have Christic, one of the results of his boards Alba to bettome loss of the Argill precided on the 16th direction of the North Alba to bettome loss of the Argill precided on the 16th direction of the North Alba to be to be seen of the 3d in the argill and the seen of the 3d in the argill and the seen of the Society. After relative that a landenium watch and a work of the point of the great is, in Grace work of the seed 2d year, was recently precided by the series of the seed of the see

purse of sovereigns, on the occasion of his recomment from that office.

Mres Joan L. Watton, part author with five-month of the const of Norway, on or about the Both thit, Capt. James Galloway. See James James Galloway. Cambine; at the same place and time, Walter Cambine; at the same place and time, Walter Bain, and Staining tension of Capt. tailoway land of the same vessel, son of the late walter James Galloway. Walter Bain, lammer, Hallegrangs.

"DUNGSTRESSTEES."

James Hallishey, M.-A., Castlo Deuglas, James Hallishey, M.-A., Castlo Deuglas, and Staining of the post of the post, and her language of the post of the post, and her language of the post of the post, and her language of the post of the post, and her language of the post of the post, and her language of the post of the post, and her language of the post of the po ed out with them by the poies in this city.

LANARKSHIRE.

The Rev. David Smith, parish

Wiston, has recently been presented with a pulpit gown and cassick, a pulpit bible and pulm-book, and a marble timeprece.

An enterprising builder has feued a large treet of land, with the intention of erecting allow and cuttages, in the vicinity of the bookly-uppened railway station at Palbeile, Bothwell.

Defined.

On the 12th ult., the old manse, garden, and office-houses at Lanark were sold by public roup, to the Royal Bank of Scotland, for e2st. Mr. Tammar Watson, sound, of fered 4775, on bel-3f of Browngate C. P. Claurch. The park in South Vensel was knocked down to Provost Brown for £870.

knocked down to Provast Brown for 2670.

On the 16th hit, Shirrif Legels, the Shirrif for the Airdre distreet, died andreinly of paralysis, in the Court Hall, Connay itsillar as a case of assault, and was in the act of a minustering the oath to one of the writesses when he suddenly dropped down uncanarious. The alarm at once spread and five moderal geneliums were soon in attendance. They immediately applied restoratives to his Lordrig, who was not able the best removal from the beach. The Sherff i cerranoval from the beach. The Sherff i cerranoval from the beach and the distrement of the control of

PERTHSHIRE.

Mr. M'Gregor, barber, King atreet, Crioff, as found dead in bed on the 18th ult.

The income of the Perth Literary Society uring the past year was £59 6s. 8d., and to expenditure £81 16s. 9d.

The last number of the Building Necontains at article on "Ventilation," willinstrative diagrams, by Lord Kinnaird.

James Pawer, a labourer, aged 68 years died unddody on the 11th ait., on the road leading to Woodsido Railway Station

While Mr. David Todd, earler to Mr Halley, maller, Milliole, was recently pro-paring his horse to start for Methyen, he dropped down, and instantly expired.

The first and second of soveral scholar sinps offered to drumity students outuring the Glasgow Free Church College for the first year have been carried off by Mr. Blake, Pitesithley House, and Mr. Paton Kintthe.

ROSS-SHIRE.

It. G. Rosa and James Jack have been re-elected respectively Senior limitic and Dean of Guild of the Dingwall Town Coun-cil.

ORKNEY AND SHETLAND.

The Prec Church Congregation, Lerwick have chosen the Rev. Mr. Robertson Crofthead, to be paster of that congregation.

The Orkney Herald states that the per-fessional agitators of the Anti-Contagiou Diseases Acts Association have appeared i the islands with the view of influencing the

RENPREWSHIRE.

At a recent meeting of the congregation of the Port Glasgow U. P. Church, it was unanimously agreed that the Rev. Mr. Landers' stipend should be increased 19 500 The stipend will now exceed 2500 per

annum.
The nostman who travels between Paisley, and Johnstone, and who has been about fourtour years out the road, lately struck for more wages. His remuneration has been a shilling a day for five and a lat! nours work, travelling and delivering letters.

travelling and delivering letters. There are at present in fower than four vacancies in churches within the bounds of and belonging to the Established Presby, tory of Paisley, those bein, the parish churches of Joinstone, Barrised, Lockwinnech, and the quoed secre church of Howwood, in the parish of Lockwinnoch. The vacancies in the parish of Lockwinnoch the control of the formal control of the parish of Lockwinnoch the parish of Lockwinnoch the parish of Lockwinnoch the parish of Lockwinnoch the parish of the formal beauts, and that of Howwood by the deminsten or the late minuster.

sents and man or according to the control of the sent sent of the late minister.

Hugh Colgan ided in the poorhouse of the Abbey parable of Paisley, at the salvanced ago of 85. When a young man he took a promnen part in promoting democratic principles, and randered binnedf so obtox-took to the Government that a detachment of directions was sent to Elderche to sless that the salvance was sent to Elderche to sless that the salvance maskle to the acceptance bins. to the Government that a detache of dragoons was sent to Eldershe to a binn, but were unable to to apprehend I II. effected his escape by jumping canal.

GO TO CHURCH.

There is no substitute for the peaching of the word, as the affectual, and evaluation of the word, as the affectual, and evaluation of the word, as the affectual, and evaluation. No one who expects to dis the death of the right-cours can simply loave this, and casert to meditations upon the driving poolines in the fickle and woods, or to the quietude of his own spirit althous, or to the quietude of his own spirit althous, or to the control of reason, or to the printed sormous of gifted authors. A printed sormous of gifted authors. A printed sormous of gifted authors is printed in the more production as read at home may be better written, may be more producing, flatished, or spiritual, but is more interesting that the same production is a substitute.

Ke matter who preaches. The ambusase for whom a European sovereign may send to our autional equifact, cannot be ignored because he may be a third-rate or a tentility of the same of the control of the contr

For those physically able to attend church, but spiritually languals, and in phastics tragular on agelectral, we say tura over a new leaf. Go to claurels. You will find a purchlenes in it, for God's word and providers on the form of the control o

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LANGE.-Critical Commentary on the Paulms, together with a new version. See 50. ALFORD.—The Book of Genesis and part of the Book of Exodus; a Revised tersion, with marginal inference and the opinionatory commensary, by the last Dom Alford, 33 (4)

BUSHNELL.—Sermone on Living Sub jects, by Henry Busharit #1 14. IEEN.—Handbook to the Grammar of the Greek Testament, ingeler with a respicte Versiniary and au completion of the chief New Testament 5) tooly be. \$2.25.

DOON.--Some Elements of Religion. Lent Lec-tures, 1870. B) II. P. Liddue, Lt.D., Canon of St. Panes, et al.

AMMERMAN.—Sermons by the late James Benner hats, H.L. Professor of Theology, Now [Cullege E-itaburgh, 21 fd.

JRGEON.-The Saint and his Sevieur, or the Progress of the Soul in the Knowledge of Jesus, by the law, C. H. Sourcess

SUTHRIE.—The Sunday Magazine for 1872. Edited by Ur. Getlete. Cloth, 31 72.

BEECHER.—Popular Lectures on Pro Henry Ward Heerber, 40c. ALKER....The Theology and Theolog Scotland, chiefly of the 17th and 18th of bring the Canalingham Lectures for 12 Januar Walter, U.D., Carrawath. \$1.75.

EATON.—The Destrine of the Atenement as Taught by the Apostics; or the Sayings of the Apostics, ungestically expended. With Historical Apostics. By Hev. Ges. Sensaton, D. D., Professor of Theology, Edinburgh. 88.

AOKIE.—Four Phases of Morale—Servictic; Christianity; Utilitarianity—by J Diackia, F. H. S. M., Pr. Sessor of Greek in of Edisburgh. § 176.

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ANNOUNCEMETNS OFFICIAL

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:—
KINOSTON.—At Belville, on 2nd Tuesday of January, at 10 a. m. Mr. Gray to preach in the evening. After sermon, conference to be held on the state of religion. MONTREAL - At Montreal, in Free Church on 4th Wednesday of January.

Conoung.-At Peterboro', on 2nd Tuesday of January, at 11 a m.

HAMILTON.—At Hamilton, in Knox Church, on 2nd Tuesday of January, at 11 s. m.

Tone xto - At Toronto, in Knox Church, on 1st Tuesday of March, at 11 s. in.

London.—At London, in 1st Presbyterian Courch, on 17th Dec., at 11 a. in.

O. Sound .- At Owen Sound, on 2nd Tuesday of Janu-OTTAWA .- At Perth, on 1st Tuesday of February, at

Mantrona.—At Kildonan, on 2nd Wednesday of January.

DURHAM.-At Dutham, on 2nd Tuesday of January, at 11 a m.

GUFLEH.-At Eloro, in Chalmer's Church, on 2nd Tues-day of January, at 10 a. m.

HURON .- At Clinton, on 2nd Tuesday of January STRATFORD—At Mitchell, in Knox Church, on 17th ec., at 11 o'clock.

PAUS-At Woodsteck, in Chalmer's Church, on 17th ec., at 1 o'clock.

Brucz-At Tiverton, on 3rd Tuesday of Dec., at 2 e'clock p. m.

Si Mcor.—At Barrie, on Srd Tuesday of Dec., at 11 o'clock.

CHATHAM-On Tuesday, 7th January, 1873, at 11 a m. in Adelaide Street Church, Chatham.

BROCKVILLE-At Prescott, on first Tuesday of Feb. next, at 2:30 p.m.

Special Notice.

M. Pouchet, in his great work, "The Universe," says that "Aratonically and physically speaking, the human mechanism is very rade and coarse, compared to the exquisite delicacy revealed in the organism of some animals. But in us, the 'intellect, the real sceptre of the universe predominates over the apparent imperfection of matter. Through it man afone approaches the chosen creatures who shine near the throne of the Eternal, and form a bond of multon between heaven and earth. If in his structure he belongs to our sphere, he seems already to elevate himself towards the Supreme Essence by the splendour of his genius. A grand and philosophic truth, and yet how comparatively small the number, and great the genius, compared to the number of the carth's inhabitants. Were men to conform more to the laws of health and in ture, and be less addicted to the gradilestion. In spassions, it would not be necessary to advertise Fellows' Compound Symp of Hypophosphites as a rostorative for the powers of the brain and nervous system, while the world's progress in callghannent would indeed be marveous.

B. A. PRESBYTERIAN OFFICE.

Toronto, Doc. 12th, 1872.

The Produce Market:—The market has been rathor quiet since our last issue. Prices, however, have been term, and the demand for almost all sorts of produce active. The tendency of the English markets during the week has been downwards, but this fact has exercised very little influence here, because nearly all offering is required for the local demand. We quote:

WHEAT,-No. 1 Fall \$1 30; No. 2 Treadwell \$1 26; \$1 28.

BARLET -64c. 65c. Одта-40с. Рил-60с to 66с.

FLOUR-Superfine; \$5 30; \$5 40. SPRING WHEAT-\$1 10; \$1 15.

FANCY-\$5 50 : \$5 75.

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CORNMEAL-#8 10 HAY-per ton \$18.00 , 25.03.

BUTTER -Selected lots 10c. to 18c , Choire Dairy 23c CHEREE-12c. to 15e.

Eggs-20c. to 25c.

LARD-10 to 11c, BACON-Sc. to 9c.

HAMS-14c. to 15c. Hons-\$5 to \$6 25c per 100 lbs.

CHICKENS—per pair, 30c. to 40c. GEER-each, 40c. to 55v.

TURERYA-80c. to \$1.
WOOL-48c, for fleere, and 35c to 40c for pulled.

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1873.

Now, as heredofore, The Tamous strives to be first of all and preminently a acres paper.

France a Republic—England and Germany gradually permeated with Republican Ideas—Spain swaying in the nerveless grasp of a ruler too good for is King and too weak for a Republican, who is unable to givern the great island that hocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking people's agitated by a new Protestantism, separating from the Sec of Rome on the degime of Papar Infall ability and assuming in recognize the "Old Catholies" the whole Continent pervaded by the intellectual ferment that cames of the conflict between old ideas, philosophical, theological, material, and the advance of playsfeal Science—Russia and Great Britain inming a race for the mail gains that shall determine Asiatic continuers—China seeming ready to alandon her advances and reclose her baff opened gates—Japan absolishing fendalism and inviting Western civilization to traditate Western commerce to enrich her long-bidden empire—such are phases of the news from abroad which the mails over all Continents and the wires under all Scas are daily bearing to us. With able and trusted correspondents in the leading capitals, and whenever great changes are in progress, This Transuz aims, at whatever cost, to las before its readers the most prompt, complete, and popular presentment of these diverse and conflicting masses are everywhere stringding up toward larger-recognition and a brighter future.

At home the stringle for freedom seems over. The last slave has long been a critica, the last opposition for emancipation, enfranchisement, equal civil rights, has formals been abandoned. No party, North or South, longerdesputes the result of the War for the Union; all ducline that these results must never be undone; and, with a whole people thus united on the grand platform of All Rights for All, whereto our bloody strugele, and the prolonged civil contests that followed, have led us the Brother of South and South and Sout

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