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Contributors & Correspondents.

NEW BRUNSWICK.

REV. H. STOWELL BROWN IN ST. JOHN'S—THE MONEY MARKET—A "PECULIAR" CASE—A MORAL.

The visit of Hugh Stowell Brown to this city is quite an event, short as the visit was. At first it was announced that he would arrive on Saturday evening, and leave on Monday morning, but when he came he was prevailed on to stay another day. Consequently, he preached twice on Sunday, and on Monday evening he lectured on the "Proverbs of the People." All his appearances were in the Mechanics' Institute, which is the largest audience room in the city. It is to be regretted that when representative men like Stowell Brown and Punshon pay a casual visit, that is, are not brought here to do some special work like opening an ecclesiastical building, they are taken hold of by the denomination to which they belong, and treated as if they were the peculiar property of that denomination. It is never assumed that they belong to the great Christian commonwealth. Some denominational scheme or other, probably a college or academy, is in need, and hence the celebrity of the man is bartered and made into money for that purpose. Of course were the orator asked to come for that purpose nobody would have any right to find fault. To the thoughtful portion of those that heard him, Mr. Brown's ministrations were a great treat, as indeed might have been expected. His presentation of the Gospel though calm and unadorned with the oratory which is sometimes styled *highfalutin* are eminently characteristic in that they edify and inform the mind, they are so fresh and full of strength that any that hear aright cannot but be invigorated. But because of the calmness which characterised them, especially his sermons, some were disappointed. The crowd meant to hear what the crowd esteems a great thing, that is flights of oratory such as are heard at rare intervals, highly wrought periods that run up to the infinite distances of the stars and delivered with stentorian voice and action that galvanises the whole body from the crown of the head to the soles of the feet. The elements that constitute greatness in the estimation of the people, I don't mean the unwashed, but the washed and clothed to the pink of perfection, are volubility of utterance whether with or without grammar, style, and accuracy of information, fulness of voice, and violent gesture. Hence it is that men said of Hugh Stowell Brown's preaching, "Oh, it was just the Gospel of Jesus Christ in the old fashioned way." In other words it was not the Gospel of somebody else in a new fashioned way. It is now as it was in Corinth, Paul would not have the ghost of a chance if Apollos was in the neighbourhood, that is if even the culture of Apollos would not stand in his way.

The tightness in the money market as it is called still continues, some say with some alleviation, and others affirm that no relief is felt yet. A strange piece of business, one that has called forth a great deal of feeling, and which has, it is said, its political as well as its commercial side, has evolved out of the crisis. To me it has its moral side which is far more important than either of the other two. It is so complicated that I will not take up your time with all the phases of it, I will just refer to one item. It has transpired that a firm which has gone to the wall owed the Custom house the enormous sum of \$32,000 for duties. It was understood that everybody was dealt with alike by the collector, that is on the ready money principle and that alone. Nobody, that is of the general public, believed that favoritism prevailed in the Custom House. One of the strangest features of the whole is that the Collector affirms that he knew nothing about it. How there could be such ignorance if the Collector is at all fit for his duties is hard to conceive. Surmises, however, need not be indulged in just now, as the Minister of Customs is at present on his way to hold an investigation. That there grave immorality somewhere there can no doubt. It reveals a phase of commercial unsoundness which it is not pleasant to contemplate. We hear from time to time of bribery and trademarks and deception the part of commercial men, what the same competition drives men to do, and some of these men among the first in riches and with an odour of sanctity put them that is somewhat extraordinary, all this, according to some, belongs to

retailers; the wholesale dealers are more honourable, or, at all events, have less temptation to act as they should not, that is if they have souls. Well, the wholesale dealer is not so much above his brother, if we only knew it all. And yet the community at large are not so guiltless as many of them imagine themselves to be. The merchant is able to tell the buyer what looks as bad as that which the seller does. For ladies either old or young to make a round of the stores and put the salesman to the trouble of shewing their wares when they have no intention of buying, and when they have seen all that they want to see, to tell the young man that waited on them that they will call again, when they have not the slightest intention of calling again, is not a practice that will stand the eye of the all seeing One any more than dishonest trademarks, or professing to sell below cost price, or asserting lustily that the goods have been imported this season when they have been in the store for several years. It is said that women that make the highest pretences to sanctity are accustomed to do that. When will professing Christians learn that the whole man has to be given to God, not a part of the man? That truth in the inward parts is requisite? That our life must be a harmonious whole, not wanting at any point? It is to be feared that no class of society has sufficient reason for casting a stone at any other class.

H.

St. John, 9th Oct., 1872.

"GREAT PRESBYTERIANS."

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir—Would you allow me to refer to an article in the last Home and Foreign Record of the C. P. Church, which appears to me in very bad taste, and cannot fail to be damaging to our church. This article is headed "Great Presbyterians," being the leading article. Take the following extract. "It is unfortunate, to say the least, that 'Great Presbyterian,' and 'Great Scoundrel,' or 'Great Drunkard,' should be names for the same man." Was there ever such a libel perpetrated? I leave it to the common sense of your readers if anything more outrageous ever was penned. Again, I have never in all my experience found any person, who, "with wonderful fluency and fervour will dilate upon the constitution of a church by whose doctrine, practice, and discipline, they find themselves condemned." On the contrary, I have invariably found that a "Great Scoundrel," or a "Great Drunkard" faithfully dealt with by a Session for such traits of character is anything but a "great Presbyterian," and I must say that if the writer is "one of the clergy," he is one in whose Session discipline is one of the forgotten virtues. I wonder how he was not ashamed to write such an article, and I wonder still more that the Editor could print, as a leader, such arrant nonsense. "It is a dirty bird fouls its own nest." But leaving aside the nonsensical part of the article, which, I hope, is only intended as Artemus Ward would say as a "goak," referring to another point and presumably the main point of the argument of the article we find it to be as hurtful as the other is foolish. What is the cause of what Catholics call the divisions among Protestants. Is it a want of harmony upon the fundamental doctrine of Salvation, viz: Justification of Faith alone? No. It is minor matters, such as the church government or distinctive ceremonies in conducting divine worship and service such as Episcopalian and Presbyterian or comparatively slight divergencies on subordinate points of doctrine, while holding the one sure ground of hope. What then? It is a matter of no consequence that being right on the main point we may be one or other of the "Sectaries." If so, why does not the C. P. Church at once throw itself into the arms of one or the other of the bodies named and cease to exist. If so, what anathema should not that schismatic church incur that separates itself from and denounces as unchristian a church on the ground of state connection, &c. If so, why defer Union with a sister Presbyterian Church, if minor points of difference are of no consequence. If so, why is Dr. Macvicar struggling, fighting, starving, and almost dying in the effort to establish a Montreal College, when he is surrounded by such as Morin, Lennoxville, Queen's, Victoria, and Knox Colleges. He certainly is a "Great Presbyterian," but neither a "Great Drunkard" nor a "Great Scoundrel." If so, why should our church train French students, and not leave the French Canadian Missionary Society to the work they have

carried on for thirty five years. If so, why is it a matter of jubilation that the C. P. Church shows signs of success and increase, and matter of grief when losses are incurred in membership and efficiency. The answers to all these are the same, and apparent to shallowest intellect.

Is it on such principles as the writer enunciates that heroes are suckled. Oh shade of Janet Geddes veil your face! What unmerited agonies, sufferings, and deaths did your unreasonable spirit bring on your fellow-countrymen and countrywomen in days gone by. How different in the present day in which we find that lack-a-daisical spirit of accommodation that weakens the joints of the church, and unbuckles the harness and leaves her at the mercy of the foe. Is it not rather that being rooted and grounded in the fundamental doctrinal point of salvation by a Crucified Redeemer, it becomes us as a next step to ascertain how the services of God and the organization of His house may be conducted in accordance with his word, and has he not, think you, designated the means most likely to secure the glorious result of bringing the kingdom of this world to be the kingdoms of our Lord even in such a matter as these minor points. Perish the thought that is otherwise. And when we have convinced ourselves on these points, secondary though they be—shall we not hold them up as almost a "sine qua non" of our principles. Let us have "great Presbyterians," John Knoxes every one—in whom the spirit that martyrs are made is the predominant one, then we shall have fewer of our members—nay elders—leaving our communion and retrograding to an effete Episcopacy. If our church is not the truest church in her forms and ceremonies of service and of church government. If the church is not the best and best adopted to meet the wants of the people of our church and the world, if our church is not worth upholding in all its affairs as the nearest to the word of God, then let us either break up and amalgamate with some other denomination, it does not seem according to the writer much matter which or else adopt such principles and ceremonies as are nearest to the word of God than we find ourselves now to be possessed.

I glory in the Presbyterian organization, and above all things to meet with as I have many times and oft "great Presbyterians," and I grieve over those cold-hearted ones who are here to-day and away to-morrow; and while welcoming all who love the Lord Jesus in sincerity and truth, yet convinced as I am that Presbyterianism is the most Scriptural denomination, it has all my sympathy, and my desire is that there were no other. Well may we say in reference to article, "Great Presbyterians" save us from our friends."

Yours truly, R.

Montreal, 16th Oct., 1872.

EXAMINATION OF SUNDAY SCHOOL TEACHERS.

At the Convention of Sunday School Teachers held last week at Montreal, Dr. MacVicar introduced the above subject for consideration. We give below the substance of his remarks.—He said:—

What I have been asked to bring before the convention is purely a matter of business, and therefore instead of making a speech, I wish to state as plainly as I can, the nature of this business.

You are asked to consider the propriety of instituting regular written examinations for Sunday School Teachers, to be held at such times and places as you may be pleased to appoint. The subjects for elementary certificates might embrace Scripture History and out line of Doctrine, Evidences of Christianity, and Principles and Art of Teaching. I merely mention these, however, as specimen of what should be aimed at, the filing of the precise subjects is a matter of detail. In England, where Sunday Schools originated, such examinations have been recently held with much success and have been even rendered competitive, prizes being awarded to successful candidates.

This is a new thing in Canada, but I trust that it will not on this account be summarily dismissed. Old things are not to be venerated and maintained simply because of their antiquity, and new things should not be rejected because of their novelty.

There are two questions which we may ask respecting this subject:—

First. Is the proposal a good one? I answer—We are all agreed that in secular

education strict and frequent written examinations are indispensable. Common School Teachers require to pass such scrutiny. Persons wishing to hold positions of trust and honor in the Army and in the civil service require to pass examinations. And are the children of this world to be wiser in their generation than the children of light? We introduce examinations into every department of sacred learning in our Theological Colleges. Candidates for the ministry in connection with all denominations are required to pass such, and where there is laxness or indifference on this subject a certain degree of incapacity and weakness are imposed upon the Church of God in the persons of her public Teachers. I do not regard the work of the Sunday School Teacher as more sacred than that of the minister of Jesus Christ; and I cannot think it to be an invasion upon the piety of a teacher to examine him thoroughly. To ascertain the extent and accuracy of his knowledge and his ability to communicate such knowledge to others is surely not to deteriorate his godliness. I have no idea that a man is entitled to take rank as possessing superior piety because his knowledge is so ill-digested and confused that he can give no intelligent account of it to others. Nor, on the other hand, am I ready to accept as pious and well qualified to do Sunday School work the person who can pass a first-class examination. What I want is piety and clear-headedness together. I feel sure that superintendents will agree with me as to the necessity of getting teachers of the highest order into our schools. Much has been said about retaining senior pupils in our classes, and many schemes and attractions have been proposed, but I believe, that what we need to secure this end is simply to obtain a higher order of teachers. The notion has too long prevailed that teaching is a work for which any one is qualified; that a boy or girl with very scanty knowledge and no training in the principles and art of teaching is quite fit to take charge of a class in Sunday School. Spiritual power we want,—love to God and love to souls, vital heart-power, the presence of God's Spirit felt and enjoyed in the heart; but we want intellectual power and culture as well.

Now, if systematic written examinations will tend to develop and secure these qualifications they should certainly be instituted.

I presume that we are agreed as to the educating power of written examinations. If nothing can be alleged against them on the score of their influence on the piety and religious fervour of teachers, certainly very much can be advanced in favour of them as a means of intellectual culture. Solitary study, attendance upon lectures and lessons in the class room, discussion or conference with others are all valuable means of education; but experience has shown that written examinations in connection with such are indispensable. This is now conceded by all successful educators and we have accordingly frequent written examinations in all subjects from the highest taught in our colleges down to those embraced in the primary departments of our common schools. And if such are requisite to stimulate to healthful activity in secular matters, much more is this the case, I apprehend, with respect to sacred or religious subjects which by many are esteemed as dull and commonplace, or as sufficiently understood.

But let me suppose that we can agree that the proposal before this Convention is a wise one. We may now ask a second question, viz: Is it practicable, and in what manner? I answer, It is not at all probable that the majority, or even a large minority, of the present staff of teachers would come forward to be examined. They have earned to themselves "a good degree" without such scrutiny, and are contented and useful in their present positions.

In order to render the proposal practicable, I venture to suggest that proper means should be adopted for training teachers. This is, indeed, at the very foundation of progress and increased success in our work, and it is truly surprising that so little has been attempted and done in this direction. There are various ways in which teachers might be educated for their work. The pastor of each church might gather a certain number of young persons into a class and train them thoroughly in all the branches of the curriculum of study adopted by the Convention, or in any other course he might prefer. Such a class would prepare candidates for examinations, and would be found most convenient for Superintendents, enabling them to fill with competent persons vacancies which occur in their

schools; and it would tend also to secure more numerous recruits, and to elevate the standard of attainments among teachers. There can be no doubt that many persons who might render efficient service are lost to this most important department of the Church's work, because, when about to leave Sunday School or Bible Class, they are not systematically instructed and prepared to enter upon it.

In cities and towns one person might be secured to undertake the duty of training a class of teachers for several Churches, and the proposed written examinations might be conducted by him and by others associated with him for this purpose. Or, once more, why not have courses of lectures established for the purpose. We have now courses of lectures in History, in English Literature, in Astronomy, and various departments of science for the higher education of women. Why not similar lectures in the art of teaching, in the evidences of Christianity, and the fundamental doctrines of the Christian faith.

My answer, therefore, to the second question is, that by adopting proper means for the training of young teachers, it may be found practicable to pass them through examinations, written or oral, or both, in the subjects upon which they have received instruction. And surely no one can doubt the propriety, indeed, the necessity, of the Church of God ascertaining the views, attainments, and aptitude to teach of those to whom she commits the care and training of the young. But let no one imagine that it is proposed to make these examinations compulsory, or to interfere in any way with the existing staff and arrangements of schools, or to limit superintendents in their choice of teachers to such as may pass such examinations. The intention is to increase the number of sound, efficient, and godly teachers; and I cannot suppose that a course of thorough evangelical instruction will hinder the spontaneous activity of their piety,—it will rather help it, and can certainly in no way impair the present simplicity of Sabbath School organization. But let it be distinctly understood, that without such instruction the attempt to examine Sabbath School teachers is hopeless.

I have said enough, Mr. Chairman, to introduce this subject, and perhaps to awaken discussion, and reserve further remarks for a future occasion.

SERMON READING.

A few years ago, an excellent writer was reading in his pulpit the words, "Let justice be done, though the Heavens fall." When he spoke of the Heavens he made a sweeping gesture, as if he would brush the skies away with his left hand; but he kept a sharp look-out for his papers, he kept his right hand fixed upon them, and seemed to feel that what he had written must be held fast, whatever became of the Heavens. Since the preceding sentences were penned, a fine scholar was reading in the pulpit an exhortation to instant repentance. But he must turn over the leaves of his manuscript, and while he was saying, "My heart's desire is to see—" he turned over two leaves instead of one, lost his place—what was he desiring to see?—"you instantly," he added. But the critical instant had already fled, and then, finding the right page, he subjoined, "begin a new course of life. Did any man ever change his course under the influence of such a broken sentence?"

While the president of a New England college was preaching on the text, "Take heed how ye hear," he read in a fixed monotone the following sentence: "If a man should knock at your window in the night, and cry, 'Fire, fire, the building is on fire; be quick, no time to be lost,' would you say, 'What a voice that man has, I do not like his tones, he does not make graceful gestures?'" This was the monotonous question. The honest answer must have been, "Yes; if a man should really come to my window at dead of night, and hold the president's paper in his hand, and read the president's identical words, 'Fire, fire,' with no other tones and gestures than those which the president employed, we should either repeat the president's criticisms upon the man, or else infer that the man was in sport, if not insane." It is easy to say that each of these faults is an abuse of the *revue* method, and may be avoided. This is true. It is not so much the actual fault as the tendency to it, which we now consider.—*Bibliotheca.*

Polycarp, the martyr, at four score said, "Seventy years I have found Christ precious, and to all eternity I expect to taste His love."

Many a child goes astray not because there is a want of prayer or virtue at home, but simply because home lacks sunshine.

It is easier to set a man against all the world than to make him fight with himself.—*Tillotson.*

When thy unfaithfulness would discourage thee, think of His faithfulness. Let thy weakness remind thee of His strength.—*Romaine.*

HERE IS MY HEART.

From the German "Hear ist mein Herz"

Here is my heart, my God, I give it to thee...

Here is my heart, it trembles to draw near...

Here is my heart—teach it, O Lord, to sing...

Here is my heart—O friend of friends, be near...

Selected.

THE ANCHOR WITHIN THE VEIL

BY THE REV. WM. COCHRANE, A.M., BRANTFORD, ONTARIO.

It is hope that is spoken of as the anchor within the veil. The hope of immortality through a risen Saviour...

When a spirit is sailing (says a living preacher) the anchor is of no use, but when the ship would be still, it is the anchor that holds it.

This anchor of the soul—the Christian's hope—is a subject of remark in the Apostles' Epistles...

This hope is directly founded upon the resurrection of Christ. If Christ is not risen, preaching is vain...

The question for every reader is, what is my hope, and what is the ground of my hope? Every man has some kind of hope.

felt more or less in every rank and condition. It quills the dawn of childhood—it spans the horizon of manhood...

Now, this is the character of the Christian's hope, as contrasted with that of the worldling. It has a good foundation. It rests upon the eternal promises...

On the other hand, the hope which multitudes in Christian lands possess, is but a hollow mockery, only serving during the present life to hide the issues of the future.

Not only so, but the hope which many nominal and professed Christians boast of is equally unsatisfactory. In some way or other, they imagine that without any effort or desire they shall be saved.

This good hope, which is our anchor of the soul, on which within the veil, all Christians should seek to possess in the highest degree...

When the promises are thus grasped, hope becomes radiant, constant, increasing. The man who has this hope goes through the world triumphantly joyful and exultant.

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and annoyances which unsettle and agitate weaker minds, and supplies him with motives and incentives to further effort.

This hope gives strength to bear and wait. Patience worketh experience and endurance hope, but it is also true, that hope produces patience.

Finally, this hope purifies the heart and life. The hope includes seeing Christ and becoming like Christ. A wonderful change takes place when we stand before our Father's throne...

In order to keep alive this hope, constant meditation upon the glory of the heavenly state is requisite. We must think much of the state beyond, to bear us up through the present.

FAMILY PRAYER.

BY REV. W. W. DOW.

There is no plainer duty of the Christian profession than that of family prayer. Nothing can be a substitute for it.

It is strange that this obvious duty of family prayer is so often made to depend on the husband and father. In many families, no other member is willing to discharge the service.

There is another fact which needs to be seriously thought of in this connection. There is many a wife in our churches whose husband is not a professor of religion.

Give me the treasures of redemption; my food is manna, and my wine is love; my sword follow the beam of the Son, and my breast defence the arm of Almighty God.

PRECENTOR vs. CHOIR.

A recent editorial in the Christian Union, entitled "Congregational Singing," ably presents the faults of this style of church music...

Believing this idea to be erroneous, allow me to give my reasons, and then to point out what I consider the true means.

The formation and training of a congregational choir is admitted by this writer to be a difficult task. Good voices are scarce, and to cull these out of the many coarse un-musical voices that present themselves...

But the congregation must be led. Exactly so. The vital point in congregational singing is that the singers should lead one leading voice all the time, and have confidence in the leadership of that voice.

Nor can the organ lead. Its office is to give a rich background of harmony, and to complement and support the singing. The human voice can alone lead human voices.

A precentor should have a good baritone voice, clear and penetrating in its character. He should be thoroughly conversant with congregational singing, and, as a rule, should sing the melody only.

If the reader wishes to see the foregoing ideas carried out in practice, let him attend the Sunday services of Rev. Mr. Hepworth at Stony Hall, New York.

The handling of such a body is no easy task was strikingly shown last spring when candidates for the position of precentor were being tried.

Mr. Gunn brings to his new position the results of long experience in Dr. Crosby's church. Dr. Rice's, (now Dr. John Hall's) Calvary Baptist, and the Reformed Church, Staten Island...

But I hear the objection that leaders like the one described are as hard to find as well-drilled choirs. This may be true, but it is owing more to the limited demand for precentors than to any other cause.

Salvation is not a thing of chance or left to man's will or power, but it was contrived by the blessed Trinity, in the covenant of grace, and everything belonging to it was perfectly settled.—Romaine.

NAMING THE CHILDREN.

"I have three children to name over," said Mrs. Drey, one day, "and I shall name them, 'Half Done, 'Almost Done, and 'Done.'"

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MERLE D'AUBIGNE.

Merle d'Aubigne has never taken any part in the politics of his native city. A general old man of seventy-eight years, he lives sometimes at his little country house on the lake, sometimes in his apartments on the Rue Rynard.

Learn a short passage of Scripture every morning, and often refer to it during the day.

Never see any one entering into temptation, or indulging in sin, without praying for him.

By taking revenge a man is but even with his enemy, in passing over it he is superior.

What can we say more for ourselves in our prayers than He has said for us in His promises.—Henry.

He that wants good sense is unhappy in having learning, for he has thereby only more ways of exposing himself, and he that has sense, knows that learning is not knowledge, but rather the art of using it.—Steele.

Selected Articles.

DAYS OF VANITY.

CHRISTINA O ROSSETTI.

A dream that waketh,
Bubble that breaketh,
Song whose burden is death,
A passing breath,
Smoke that vanisheth,
Such is life that dieth.

A flower that fadeeth,
Fruit the tree sheddeth,
Trackless bird that dieth,
Summer time brief,
Falling of the leaf,—
Such is life that dieth.

A scent exhaling,
Snow waters falling,
Morn'g dew that drieth,
A sudden blast,
Lengthening shadow cast,
Such is life that dieth.

A scanty measure,
Rust eaten treasure,
Spending that naught buyeth,
Moth on the wing,
Toil unprofiting,—
Such life that dieth.

Morrow by morrow
Borrow breeds sorrow,
For this my song singeth,
From day to night
We pass out of sight,—
Such is life that dieth.

Scribner's for November

THE POWER OF THE AFFIRMATIVE.

She power of positive ideas and the power of positive affirmation and promulgation of them move the world. Breath is wasted in nothing more lavishly than in negations and denials. It is not necessary for truth to worry itself, even if a lie can run a league while it is putting on its boots. Let it run, and get out of breath, and get it out of the way. A man who spends his days in arresting and knocking down lies and liars will have no time left for speaking the truth. There is nothing more damaging to a man's reputation than his admission that it needs defending when attacked. Great sensitiveness to assault, on the part of any cause, is an unmistakable sign of weakness. A strong man and a strong cause need only to live an affirmative life, devoting no attention whatever to enemies, to win their way, and to trample beneath their feet all the obstacles that malice, or jealousy, or selfishness throws before them. The man who can say strongly and earnestly, "I believe," has not only a vital and valuable possession, but he has a permanent source of inspiration within himself, and a permanent influence over others. The man who responds: "I do not believe what you believe," or "I deny what you believe," has no possession, and no influence except a personal one.

In nothing is this principle better exemplified and illustrated than in the strifes of political parties. The party that adopts a group of positive ideas, and shapes a positive policy upon them, and boldly and consistently affirms and promulgates both ideas and policy, has an immense advantage over one which undertakes to operate upon a capital of negations. The history of American politics is full of confirmations of this truth. No party has ever had more than a temporary success that based its action simply on a denial of a set of positive ideas held by its opponent. The popular mind demands something positive—something that really possesses breath and being—to which it may yield its allegiance. There is no vitalizing and organic power in simple opposition and negation. Earnest, straightforward affirmation has a power in itself; independent of what it affirms, greater than negation when associated with all the influences it can engage.

The Author of Christianity understood the matter. His system of religion was to be preached, proclaimed, promulgated. Its truths were not to win their triumphs by denying the denials of infidelity, but by persistently affirming, explaining and applying the truth. With this system of truth in his hands—so pure, so beneficent, so far-reaching in its results upon human character, happiness, and destiny—the Christian teacher commands the position. Infidelity and denial can make no permanent headway against faith, unless faith stop to bandy words with them. That is precisely what they would like, and what would give them an importance and an influence which they can win in no other way. Why should an impregnable fortress exchange shots with a passing schooner? Silence would be a better defence than a salvo; and deprive the schooner of the privilege of being reported in the newspapers. The world whirls toward the sun, and never stops to parley

with the east wind. The great river, checked by a dam, quietly piles up its waters, buries the dam, and, rolling over it, grasps the occasion for a new exhibition of its positive power and beauty. The rip-rap shuts an ocean door, but the ocean has a million doors through which it may pour its tides. Stopping to deny denials is as profitless as stopping to deny truths. It is consenting to leave an affirmative for a negative position, which is a removal to the weak side.

So a man who has really anything positive in him has nothing to do but persistently to work and live it out. If he is a politician or a statesman, or a reformer or a literary man, he can make himself felt most as a power in the world, and be secure of ultimate recognition, by living a boldly affirmative life, and doing thoroughly that which it is in him to do, regardless of assault, detraction and misconstruction. The enemies of any man who suffers himself to be annoyed by them will be certain to keep him busy. The world has never discovered anything nutritious in a negation, and the men of faith and conviction will always find a multitude eager for the food they bear. Men will continue to drink from the brooks and refuse to eat the stones that obstruct them. Even error itself in an affirmative form is a thousand times more powerful than when it appears as a denial of a truth.—*Dr. J. G. Holland in Scribner's for November*

THE UNITARIAN DILEMMA.

The *Liberal Christian*, in discussing the proper policy of the Annual Unitarian Conference soon to assemble inclines to the opinion that it will not adopt a "statement" of belief, and indeed that it would not be wise to attempt it. Such a statement in the circumstances of the denomination, it inclines to think, will not be deemed desirable.

The reasons for this are frankly given. There is no concealment of "the variety and latitude of theological opinions" which prevail within the body. A trial for heresy would be an anomaly and a subject of ridicule in the Unitarian Church. "The Unitarian body believes that Christianity is not essentially a matter of opinions," "but a matter of faith," and hence it is compelled to disown a creed. A statement of belief is evidently regarded as an approximation to a creed, only it would not be authoritatively imposed, or binding on any one. But to secure it would be no easy matter. The plan suggested, if a statement is to be adopted, is certainly ingenious.

Let the *maximum* of faith in the majority be set forth, and let the *minimum* or any other degree of the faith of the minority be also set forth as an appendix to the statement of the majority. This would be just to all. There would be no compromise—always to be dreaded in matters of conscience—and yet there would be perfect justice done alike to the varieties of opinion among us, and to the public, which has a claim to explicit information as to our opinions.

But even this might be considered as going too far. The mild statement suggested might introduce "wedges and walls of separation." On this account "many wise and good men shrink from any effort to explain ourselves." The present union is considered better than one "of more form and less substance," that might result in bringing the members of the body "by the ears with each other."

Hence a strong disposition to avoid "the chief sources of quarrel in other religious bodies." Evidently Unitarians are wise in their generation. They handle their organization carefully. It is a piece of glass ware that may not be dashed against the points of a creed or even a "statement." Their silence now, when the community is calling for some account of their belief, will be equivalent to a confession that they have no belief that can safely be stated, that the attempt to state it might introduce "walls and wedges" and split them into fragments. Evidently the consciousness of their numerical weakness as well as of their diversity of opinion, has not a little to do with such a conclusion. Each section of the body derives its importance and respectability largely from its connection with the others, incongruous perhaps in belief, but swelling the aggregate of what is included under a common name.

For our part we confess that we should be curious to see the *maximum* and *minimum* of faith, which the Convention could adopt. It

seems to us, in the utter impossibility of securing any common statement, a happy device to set forth the real attitude of the denomination as a body. We might measure approximately the divergence of the right and left wings. We might see how "broad" this broadest of modern churches—the English Establishment perhaps excepted—is. We might estimate the power of that "spiritual unity" which can hold together year after year elements confessedly so diverse. Possibly also we might find the limits of Unitarian Christianity in the descending scale. We might find how far a man might go in the direction of utter infidelity or transcendental Pantheism and still claim the benefit of Unitarian fellowship and sanction. But the disposition to gratify outside curiosity will in all probability—so it is admitted—be curbed.—*The N. Y. Evangelist*

A GOLDEN THOUGHT.

Nature will be reported. All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain, the river its channels in the soil, the animal its bones in the stratum, the fern and the leaf their modest epitaph in the coal. The falling drop makes its sculpture in the sand or stone; not a foot steps into the snow, or along the ground, but prints in characters more or less lasting a map of its march; every act of the man inscribes itself in the memories of his fellows, and in his own face. The air is full of sounds the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints, which speak to the intelligent

THE GENEVA WATCH-MAKERS

Geneva has so long been the watch factory of the world that little need be said on the subject. From four to five thousand men are constantly engaged in making watches. Two or three thousand more are employed in making musical boxes. In the absence of statistics it is supposed that one hundred and fifty thousand watches are now made in Geneva every year. The work is separated into many departments. The watch-makers, so called—those who make the works of the watches—are the steadiest class. They have no trades-union. The case-makers are freer spirits and have a trades-union, as do the jewelers, engravers and enamellers. All of these latter command higher wages than the watch-makers, and, having more temptation are more given to beginning the week on Wednesday, after a leisurely spree. A watch-maker averages about six francs, or nearly a dollar and a quarter a day. Jewelers, engravers, and enamellers can make a little more than that. Case makers can earn three dollars a day. But such are the habits of all these four latter classes that they do not average more than the six francs a day of the watch-work maker. There are no very large watch factories in Geneva, that is, the workman is rarely collected in one building. The independence of the whole class is indicated by the fact that they generally work at home. Where a quaint old house reaches out for light through many windows high above the dinginess of its narrow court, you may be sure that the proud ruler of the little republic is there with his watch-making or engraving tools. He and his brethren who make music boxes and singing-birds, and the other industrious denizens of the St. Gervais quarter, are the rulers of this little republic, because they are the backbone of the liberal or independent party, which rules the city and the canton. It is these people who, under the lead of James Fazy, in 1846, brought the aristocrats of the old upper city to terms, and made them pay for the powder and ball with which they did it. They work and think, and rule one of the best, and apparently one of the least, governed cities in the world.—RALPH KEELER, in *Harper's Magazine* for November.

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person, who cares for his own soul, will dare to drift.

Thorns and briars are but discouraged buds.

CLERICAL WIT.

THE Rev. Mr. Martin, of Burlington, Me., a man of decided talent and worth, was somewhat noted for his eccentricity and humor, which occasionally showed themselves in his public ministrations. In the time of the great land speculations in Maine several of his prominent parishioners and church members were carried away with the mania for buying lumber tracts. Mr. Martin resisted this speculating spirit, and more than once rebuked it in his sermons. One evening at his regular weekly meeting, he noticed that several of his prominent men were absent, and he knew at once they had gone to Bangor to attend a great land sale. After a hymn had been sung, he said:

"Brother Allen, will you lead us in prayer?"

Some one spoke up and said:

"He has gone to Bangor."

Mr. Martin, not disconcerted in the least, called out:

Deacon Barber, lead us in prayer!"

"He has gone to Bangor," answered another.

Again the pastor asked:

"Squire Clark, will you pray?"

"The Squire had gone to Bangor," said some one; and Mr. Martin being now satisfied, looked round upon the little assembly as if the same reply would probably be given to every similar request, and very quietly said:

"The choir will sing Bangor and then we will dismiss the meeting."

FALL WEATHER AND WARM BLOOD.

We should never allow ourselves to forget that nature intended us for warm blooded animals. In this climate of surprising changes, we are very apt to forget it, especially in the fall and spring. At such seasons, when we freeze and simmer in alternate days, there is engendered in us a certain recklessness, which takes no heed of cold or heat, dampness or dryness, and receives all temperatures with the same front, generally a defenceless one. It is certainly very troublesome to change front as often as the weather, and there is a prejudice in American minds against such change, which has a great deal to do with the rapidly increasing population of our graveyards. People like to have some stability of purpose, and if they can have it in nothing else they will try to have it in their dress. They will not make a change until they make a permanent one for the season. No matter how hot it is in the spring, they will wear spring clothes until summer, and no matter how cool it may be in August, summer clothes must be worn until fall actually sets in. Thus oftentimes suddenly and with sad results we find ourselves approaching the condition of the fishes and lizards,—for the chill, that alert forerunner of disease, is ever ready, in our climate, to take advantage of circumstances.

We suppose that there are no people in the world so indifferent to the demands of the weather—especially cool weather—as Americans, and one reason of this is that very many of us are ashamed to keep warm. To wrap up and button up, and to put down windows whenever there is a chilling change in the air, argues, to most minds, a namby-pamby eagerness to be well that is repugnant to the hardy American soul. So, rather than be laughed at, we shiver. We prefer tragedy to comedy, the grave to the ridiculous.—*Home and Society, in Scribner's for November.*

HEATING SICK-SOOMS.

Where the entire dwelling is heated by a furnace, or by steam, it will probably be unnecessary to have other means of warming the sick-room: but the fire place should be always open, and kept ready for a wood or coal fire whenever the patient shall express a desire for one. The fireplaces are excellent ventilating fires even without a fire, but are nearly perfect when supplied with a wood fire, the brisk blaze of which creates a strong ascending current, and continually carries off the ever-accumulating exhalations of the sick-room.

If there is no fireplace, a window opened a short distance from the bottom, in the room in which the patient is lying, and one let down from the top in the other large room, with the doors opened between the two, will form an effectual draught during any but the warm days of

summer, and will not be too strong for the most delicate patient who is protected from the direct draught by the high head board of the bed. In cold weather the window opened from the bottom will be found sufficient. On very cold days we may trust to an entire change of air several times each day, effected by raising all the windows for a few moments at a time, during which the patient must be thoroughly protected by extra blankets, and a shawl about the head.

If stoves are the only means of heating the apartments, a "perpetual burner" (coal) may be used in one room to keep both at an even temperature, during day and night, but the sleeping room should be provided with a wood stove, the brisk blaze in this answering to some extent the purpose of a fire in an open fireplace.

Many lives have been cut short by exaggerated notions in regard to fresh air. Air must be pure, but it should also be warm. To effect this there should be, day and night, a steady and gentle heat in the room of an invalid, accompanied by an equally steady and gentle current of fresh air.—*Home and Society, in Scribner's for November*

MRS. STOWE ON LOVE

Mrs. H. P. Stowe in a letter to young women on conjugal love, says—"Many women suppose that they love their husbands, when unfortunately they have not the meaning of an idea what love is. Let me explain to you, my dear young lady. Loving to be admired by a man, loving to be caressed by him, loving to be praised by him, is not loving him. All these may be when a woman has no power of love. They may all be simply because she loved herself and loves to be flattered, praised, caressed and coaxed, as a cat likes to be coaxed and stroked, and fed with cream, and have a warm corner. But all this is not love. It may exist, to be sure, where there is no love. Love my dear ladies, is self-sacrifice; it is life out of self and in another. Its very essence is the preferring of the comfort, the ease, the wishes, of another to one's own for the love we bear them. Love is giving not receiving. Love is not a sheet of blotting paper or a sponge, sucking in everything to itself. Love's motto has been dropped in this world, as a gem of great price, by the lovelest the fairest, the purest, the strongest of lovers that ever trod this mortal earth, of whom it is recorded that He said: 'It is more blessed to give than to receive.' No; in love there are ten receivers to one giver."

SACREDNESS OF TEARS.

O, speak not harshly of the stricken one, weeping in silence! Break not the deep solemnity by rude laughter or intrusive footsteps! Despise not woman's tears; they are what makes her an angel. Scoff not if the stern heart of manhood is melted sometimes into sympathy; they are what help to elevate him above the brute. I love to see tears of affliction. They are painful tokens, but still most holy. There is pleasure in them. If there be none on earth to shed a tear for me, I should not wish to live; and if no one might weep over my grave, I could never die in peace.—*Excelsior.*

It is sometimes hard to maintain even a little faith, we are so double-minded, so unstable, so hot, so cold, so earnest, and then so negligent; we are so everything except what we ought to be, that we may well wonder that Christ allows us to do the least thing for Him.

Prayer draws down gifts from Heaven. It fills the empty soul. It brings strength to the weak, true riches to the poor, grace to the feeble. It is a bank of wealth, a mine of mercy, a store of blessings. It flies where the eagle never flew. It travels further and moves faster than the light. Well might Mary Queen of Scotland say "I fear John Knox's prayers more than an army of ten thousand men."

It is not hasty reading, but seriously meditating upon holy and Heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on Divine truth, that will prove the choicest, wisest, strongest Christian.—*Bishop Hall.*

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A DENOMINATIONAL ORGAN.

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

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

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 subscribers, 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.

British American Presbyterian

TORONTO, FRIDAY, OCT. 25, 1872.

TOPICS OF THE WEEK.

Lord Dufferin is still at Toronto and is making himself exceedingly agreeable to all classes of the community.

The clerical squabble in Lower Canada becomes always fiercer and more embittered. *La Minerve* speaks out against priestly power as if it was Protestant, and *Le Nouveau Monde* uses language and arguments that would have gladdened the heart of Hildebrand, and would put kings and all civil authorities under the heel of the priest. The Roman Catholic hierarchy has been drawn into the controversy, and is greatly divided. The Archbishop of Quebec, as a moderate churchman and prudent, has withdrawn his name from the subscription list of *Le Nouveau Monde* and has been followed in this by the University of Laval, the Bishop of St. Hyacinth and the college belonging to the latter diocese.

On the other hand the Bishop of Three Rivers at a convocation of his clergy denounced *La Minerve*, and the *Journal de Quebec* the organs respectively of Sir George Cartier and M. Canehon, as publications that sought to bring the clergy into disrepute. The *Minerve* comes in particularly for the condemnation of the Right Reverend Father, and has been declared by his lordship to be the worst paper in the country. To complete the tale it is merely necessary to add that the Bishop of

Montreal has written a letter to *Le Nouveau Monde* endorsing its course, and has at the same time refused *Minerve*. The work goes on nicely. In the midst of these squabbles and through them it is to be hoped that an increasing number of the people will be led to think and act for themselves.

Every day is making it more evident that General Grant is going to be next president of the States. We are heartily glad of it. The election of Greeley instead of being a guarantee of continued peace by hearty hand shaking taking place over the bloody chasm, would be the signal for renewed strife. It would encourage the South to believe that the cause that was lost in the field of battle could be regained at the ballot-box. And the North is too terribly in earnest to tolerate that let the consequences be what may. Greeley would be as wax in the hands of the old slave holders, and even if he were refractory, what would it matter. *Presidents have died before this*, and old Horace might not be an exception the more especially as the Vice President of the past Mr. Grant Brown, is avowedly pro Southern in all his ideas and feelings. Better every way that Greeley should be left to his newspaper and Chappaque. The unmeasured unscrupulous abuse that has been heaped for months past on General Grant is doing him good. Their onstrous exaggeration and falsity of it are disgusting all lovers of truth and fair play.

The *Sunday Magazine* for October speaks in the following terms of the prospects in Britain for the coming winter:—

With the shortening day and the approach of winter, we feel ourselves forced to contemplate some elements of discomfort of another kind. Food is dear, fuel is dearer the potato crop is diseased; struggles of labour and capital become more intense; the English labourer, slowest and most immovable of men, has begun to agitate; the whole under stratum of society appears to be heaving. What is the result? Or to look only to what is immediate, how is the winter to pass over? If the upper and middle classes will feel a difference, and if the working class will find that nearly all that they have gained in higher wages is taken back in higher prices what will become of the class what incomes, fixed and elastic, can undergo no improvement? What will become of the clergyman and the teacher, the clerk and the annuitant, the widow and the invalid, who find it so hard to make ends meet even when the times are favorable, and who cannot but be checkmated when the price, suddenly rise? It is a strange experience to come upon us in the heart of a spell of such unwanted prosperity. It will at least serve to give scope to the thoughtful benevolence of those who are not satisfied with appeasing the outcry of the noisy, but would fain contribute to the adjustment of more honorable claims. We do not hesitate to say, and to say decidedly, that it is the duty of all who have anything in their power to consider well the case of the classes which we have mentioned, and, if possible, not to suffer them, and them alone, to sustain the pinch of a change which has brought increase of comfort to most of their neighbors. In what manner this is to be done, it is not for us to say; the proverb will probably settle that point—where there's a will there's a way. It is singular that God should have given the nation a new lesson of dependence in the midst of its prosperity, and rising as it were, out of its very prosperity. The lesson will not be lost if it tends to chasten our vaunting spirit, and so spread the conviction that nothing but the favor of God can ever make our mountain to stand strong.

Not a doubt of it, it will be a season of great trial to very many and of absolute suffering to still more.

In the course of pulling down the old mint buildings in the Cowgate of Edinburgh there was found a specimen of the medal struck by Gregory XIII to commemorate the Massacre of St. Bartholomew. Some of our readers are aware that the existence of such a medal has been denied. There are, however, numerous copies to be found in the cabinets of collectors. The one thus found is battered about the edges but otherwise in good preservation and from the sharpness of the figures is thought to have been

taken very near the time of the massacre.

The historian Froude is at present lecturing in New York, on Ireland. He has come with a considerable flourish of trumpets, as if he were not merely a distinguished historian and popular lecturer, but a great political missionary, a sort of international ambassador, who has hopes that he may be the means of bringing the Irish question at last to a peaceful and successful issue, by getting the American people to promise such an opinion on the whole subject, as will satisfy Ireland that England has done everything possible in the way of justice, and at the same time as will stimulate England to persevere in the same honourable course of liberty and fair play. Most certainly Mr. Froude will be disappointed in his expectations. The "night," he longed for in his speech at the dinner of welcome, will come in due time—has in fact come already, but "all will not be well" as far as that implies a satisfactory verdict of the American people on the Irish question. Not by such means is the great problem to be solved, but by Britain continuing to treat Ireland in a spirit of fairness, honour, and honesty. Let America think or say whatever she pleases. The people of the States are not, as between England and Ireland, impartial onlookers. A verdict, such as Froude seems to wish, could never in the nature of things be secured, and even if it could, would not be worth the paper on which it was written. It is a farce to hear their so called judges insisting upon England giving Ireland political independence from the British Crown, whatever might be the consequences to herself, and that after so recent and bitter a struggle on the part of those very judges, to prevent foreign Republics from ending a compact which was to be binding, only so long as it was satisfactory to both parties. Had Froude come like other lecturers, and said his say without any great pretensions, he would have been more likely to have gained the end he has in view. No doubt his words will not be without their effect, but to think that he will persuade the Irish American to acknowledge that England can do one right or fair thing is altogether too fond a delusion for even the most complacent and self-satisfied of pleaders to cherish, as Mr. Froude will in due time discover, if he has not done so already.

Men notoriously honest and upright, who have had opportunities of judging and no possible motive for screening Grant if guilty, affirm most solemnly that the stories of his drunkenness are impudent and malicious falsehood. Speaker Colfax for instance, who occupies a very high position as a professedly religious man, and one of no ordinary decision, affirms most solemnly both in public and private, that if the President is so intemperate as represented surely, he (Colfax,) must have sometimes seen him under the influence of drink, for officially and privately he has been thrown very much into his company, and yet, he adds that he has never seen him even once in the very slightest appreciable way intoxicated. The fact is that a large number of the newspaper men of the States are persons of a low moral type, imperfectly educated, with no scruples about what they write or how, if it will only damage political opponents and give the papers on which they are engaged an increased circulation. The consequence is that less and less importance is attached to the charges they bring against public men, or the foul epithets they employ so plentifully. Respectable men laugh at their brag and bounce, and often think nothing the worse of the objects of their attacks, though they may have been charged with all possible and impossible crimes. The extreme political party newspaper in short has become a great nuisance, but a nuisance which tends

by its very exaggerations, and huge, Falstaff like falsehood, to cure itself. When reading at present these newspapers of all parties one would be tempted to believe that the two Candidates for the Presidency were without exception, the two greatest unchanged rascals at this moment in existence on the continent. Of course no sensible man believes this, but blatant Jefferson Bricks of all sorts and sizes go on asserting it till one is sorely tempted to wish that both they and their imbrications were at the bottom of the sea.

THE NEW ONTARIO PREMIER.

We are sure that all our readers will be exceedingly gratified to hear that the Hon. Oliver Mowat, Vice Chancellor, has been entrusted by his Excellency, Lieut. Governor Howland, with the formation of a new ministry for Ontario. This step has been rendered necessary by the resignation of the late Premier the Hon. Edward Black, and will be hailed with general satisfaction by the community in general altogether irrespective of party lines. Mr. Mowat is a high minded, honourable, Christian gentleman, whose political career was stainless and his conduct on the bench such as to command universal respect. It is a sign of good when a man of his character and ability leaves the quietude of the bench to lead the politics of our noble province. Most cordially do we wish him long success in his new career, and we say so as a non-political, non-partizan, religious paper. Foolish people may say, as they have done, that the politics of Canada are too foul for any Christian man to meddle with them. It is a great mercy that there are those who take a higher and more rational view of things than that, and act on the principle that if politics are as foul as is alleged, it is the duty of Christians to seek both by precept and practice to purify them. It is what all unprincipled people wish to drive away men of honour and integrity from meddling with politics in order to have all their own way; but the highest interests of the country demand a very different course of conduct as Mr. Mowat sees and acts upon. We have no doubt that an able ministry will be formed and one that will command the full confidence of the Legislature.

DR. RAINEY ON UNION.

In the course of an address on Union lately delivered by the Rev. Dr. Rainey, at Nairn, Scotland, it was said among other things:—"Nobody denies that the state of the Churches in Scotland is a scandal and a sin, but though nobody denies it, people are very apt to give it the go-by, and not to recognize what the true meaning of it is. Still further, we are here in this country—as the Church is in every country—for two great objects; we are here to declare Christ's truth, and to do Christ's work. As to the truth of Christ, it is embodied in the confession common to all those churches. We believe the same things. But we are here also to do His work, and it is quite plain, though I may remind you, it is much plainer in the south, that there is an enormous waste of means, of energy, and of men by the churches, each losing itself in the sands, instead of joining together for a common end, to do the work of our day by joint consultation, and by applying unitedly the means we have got to Christ's work to the very best of our ability. Ah yes! and when I see people exerting the best of their ability to stir up discussion about the question of establishments, it wears one's heart with sad pain. These are not the questions, the Church has to face to-day. I tell you, in our great towns, into which the people are pouring in vast numbers, that the question is not whether there should be establishments, but

whether there is a God! That is the question. You will find in our workshops men breaking; loose on all sides—breaking loose, not only into infidelity, but into sheer atheism. We have a problem in England and Scotland sufficient to tax the best energies of all the Churches together. It is surely a question for those connected with the evangelistic work in Scotland—at least it seemed a question ten years ago—whether those holding by what we call Christ's institution of Presbyterian order, might not, by bringing our minds, and hearts, and prayers, and energies together, and make ourselves feel that we ought to face the wants of Scotland and of our generation, and taking up our responsibility as having that work put into our hands. There is another thing that presses very hard upon the Church. This is a day of rapid movement and change, of railways, and of rapid movements of society, this coming to pass quickly—a time of rapid movements of mind, great heavings of mind in all quarters—and the Churches have to face and deal with this phase. God has been going round the Churches raising for them questions of a serious and difficult kind—raising them, I mean, in the sense of allowing them to be raised—and is calling upon the Churches to adopt the right way of dealing with the perplexing questions that are raised by the serpent minds of men walking in ungodliness. Instead of joining together and bringing their best judgement to bear on the question how the glory of God and the good of men is to be promoted, and to discover Christ's will regarding it, each takes its own line, and the decisions of each is deprived of all moral influence and weight, so that men of the world, seeing the diversity of ideas say—'We see nothing to respect in any of your judgments.' There never was a time when all Christian people holding the same views should be together and apply themselves unitedly to the work of their own generation."

THE IMMORTALITY OF OUR SINS.

The worst thing about selfishness is that it does not die with the man whom it has cursed and used. If sin were mortal, then thirty years would swing the world over into the millennium; and we should bury it with the next generation. But it is not mortal. It is not barren, but prolific; it propagates itself; it has parental functions, and sends its children out in swarms to possess the earth. I wish you all to understand that whatever evil you are tolerating in your lives will live after you are gone; you will pass away but this shall not pass away. One immortality you will take with you at death; another you will leave behind. It shall stand above your grave when the mound is fashioned and the mourners depart, and shake itself as a strong man rejoicing in his strength, and go forth as one of the forces of the world. It will be impersonal; it will have no name; it will show no face; and yet it will be you, your worse half, unchecked, unrestrained by the good that was once mated with it, and that kept it within bounds. It is in the moral and spiritual as it is in the material world. It is said that one cannot stir the air with a sound so soft and slight that it will ever cease to be a sound. The words we speak, whether of love or hate, whether pure or vile, start pulsations in the air that will never cease to throb. You cannot open your lips and start a motion in the atmosphere, which shall not, like a wave on a shoreless sea, whose forces are within itself and adequate, roll on and on forever. An oath once spoken sounds forever in the universe as an oath; it is an explosion whose reverberations can never die. They roll around all continents; they crash against the sides of all mountains; they beat discordantly in upon the atmosphere of all worlds; the devils hear them and rejoice; the holy, and fly in dismay. And, at the judgment, why may we not suppose that these sounds shall all come back to us—the good in soothing music, and the evil in torturing discord? and every man shall be judged according to the word of his mouth. Indeed, it seems to me that everything in man that is of the mind and soul is immortal.—Rev. W. H. Murray.

The Presbyterian property in Philadelphia is worth over \$5,000,000.

A child was once asked "What is faith?" She replied, "Doing God's will and asking no questions."

"Without the licence of the Pope" is the significant imprint upon the thousands of Bibles now selling at Rome.

Cardinal Quaglia's death has suggested to the Roman press the startling reflection that there are now 27 cardinals' hats at the Pope's disposal.

We are all sculptors and painters, and our material is our own flesh, and blood, and bones. Any nobleness begins at once to refine a man's features. Any meanness or sensuality to imbrute them.—T. H. Crawford.

Ecclesiastical.

PRESBYTERY OF MONTREAL.

This Presbytery met at Montreal, in Erskine Church, on the second and third days of October, 1872, present, twenty-three Ministers and three Elders, the sittings, four. A call from Grande Prairie, St. Eustache and St. Thors, to Mr. James Halley, Probationer, was presented and sustained. Moderations in calls were granted to Danville and Lingwick respectively; and a special meeting of Presbytery was appointed to consider a call at Indian Lands. Provision was made for organizing "Nazareth Street Mission, Griffintown, Montreal," into a regular Mission Station in connexion with the Presbytery. Committees were appointed to inquire what Evangelistic work may be undertaken by the Presbytery, at Petite Cote, Cote St. Antoine, and the East End of the City of Montreal. St. Joseph Street Church, and Chalmers' Church, Montreal, were both reported as self-sustaining congregations, fully equipped and in a prosperous condition. Steps were taken toward the separation of Valleyfield and St. Louis de Gouzargis into two distinct charges. Arrangements were made for holding Missionary meetings during the ensuing winter, and dealing with arrears of stipend. Next ordinary meeting of Presbytery was appointed to be held at Montreal, in Free Church, Cote street, on the fourth Wednesday of January, 1872, at ten o'clock forenoon.—James Watson, Clerk.

PRESBYTERY OF HURON.

This Presbytery held a regular meeting at Seaforth, on the 8th and 9th days of October. There appeared a deputation from Dunganou, Port Albert, and Ashfield, consisting of Messrs Gerian, Young, and Harrison, asking that a member of Presbytery be appointed to moderate in a call, if the said congregations saw cause before next meeting. The deputation stated that the congregations promised to raise an aggregate sum of \$480 towards the payment of a ministers stipend. Messrs Leask, and Young, ministers; and Murdoch and Jackson, elders, were appointed assessors to the Session at Dunganou, with power to moderate in a call, if it should be necessary before next meeting of Presbytery, and if the united congregations would promise to raise \$500 for the payment of a ministers stipend.—Mr. Leask moderator of Session. A letter from Mr. John Abraham was read, declining the call to Bayfield. Application being made, power was given to Mr. Ross to moderate in a call at Bayfield, if the congregation request it before next meeting. Mr. Gracey reported that two elders, viz.: Mr. John Cairness, and William Turnbull, were elected and ordained at Stephen in due form. Mr. McCuaig gave a report of his correspondence with Mr. Hugh Currie of Manilla, in reference to the arrears claimed by Mr. Currie, against the congregation of Glamis, setting forth that the amount found to be due Mr. Currie was \$5, and that said amount was paid him. A letter from Dr. Proudfoot, on behalf of the London Presbytery was read, giving satisfactory explanations as to how this Presbytery was deprived of the services of Mr. McAlpine, probationer, previous to his settling at Widder. The Rev. J. B. Taylor, probationer, applied for a Presbyterial certificate, as he intended to unite with another branch of the Presbyterial Church. Mr. Taylor's request was granted. On behalf of the Committee appointed to consider the financial returns of last year, Mr. Goldsmith gave in a report, setting forth the average contributions per member to the schemes of the Church; and calling the attention of the Presbytery to those congregations, the stipend of whose minister is below the minimum. After some discussion it was agreed as follows: 1st. That in the judgment of this Presbytery, it is not possible for a minister to maintain a family in comfort and respectability, on anything less than the minimum, viz.: \$600, therefore the clerk be instructed to write to Sessions, whose minister is receiving less than the minimum, requesting them to call the attention of the Trustees and Congregation to the matter. 2d. That for the purpose of inducing congregations to contribute more liberally to the schemes of the Church, arrangement be made for holding missionary meetings during the winter; and that a committee consisting of Messrs Leask, Young, and Murdoch, be appointed to make such arrangements.—Mr. Leask Convener. 3d. That inasmuch as it appears that the congregation of Duff's Church, McKillop, are considerably in arrears, a deputation consisting of Messrs Ross and Logie with Mr. Carnochan, elder, be appointed to visit the said congregations, to confer with them, ament the removal of the arrears. The Rev. Mr. Chiquery being present, was invited to sit as a corresponding member. Mr. McCuaig, according to notice personally given, moved a series of resolutions, with reference to changing the present mode of electing commissioners to the General Assembly, which after some amendments were adopted. The resolutions as adopted are as follows: 1st. That the commissioners to be elected by rotation, shall be chosen without regard to their presence or absence, and in the event of any one chosen not being able to attend the Assembly, he shall notify the Clerk before the next regular meeting of Presbytery, and in no case shall the Presbytery turn back on the roll. 2d. That the ministers not chosen by rotation, shall be elected by ballot. 3d. That the elders be elected by open vote. Mr. Leask was appointed Treasurer of the Presbytery Fund. The appointments for the ensuing quarter, being submitted were approved—a number of the members of Presbytery volunteering to give a Sabbath to supply the vacancies. The Presbytery's next meeting to be at Clinton, on the 2d Tuesday of January.—A. MacLEAN, Presbytery Clerk.

PRESBYTERY OF BRUCE.

An adjourned meeting of the Presbytery of Bruce was held at Lauside on the 15th inst. There were five ministers and one elder present. Mr. Davidson delivered the prescribed trial discourses and was examined in the usual branches. These discourses

and examinations were cordially sustained by the Presbytery. After an excellent discourse by the Rev. D. Cameron from John xv: 4, Mr. Davidson was duly ordained and inducted into the pastoral charge of the congregation of Lauside. Rev. Mr. Wardrop addressed the minister in very pointed and feeling terms relative to his duties and responsibility. Messrs Straith and Forbes addressed the people in regard to their duties. At the close of the service Mr. Davidson received a hearty welcome from the congregation as they passed out of the church. Mr. Davidson having signified his willingness to subscribe the formula, his name was added to the Presbytery roll, and took his seat as a member of court. Mr. Davidson enters on his pastoral duties under circumstances at once pleasing and hopeful. The Rev. John Stewart reported that he had moderated in a call at Pine River, and that it had come out unanimously and heartily in favor of the Rev. Archibald Currie, late of Belmont, and Yarmouth. The call was unanimously signed. Commissioners from the congregation were heard. The call was sustained and forwarded to Mr. Currie. The Chairman called in favor of the Rev. Wm. Ferguson was also sustained, and placed in the gentleman's hands for acceptance. He asked and obtained some time for its consideration. Leave was granted to the Rev. John Stewart to moderate in a call at Culross before the next meeting of the Presbytery. Messrs Wm. Burgess and Donald MacLaughlan, elders, were appointed assessors to sit with the session of Port Elgin. Mr. Straith gave notice that at the next meeting of the Presbytery, he would move the following resolution:—"That the Presbytery recommend the general assembly to appoint at the next meeting a professor in Knox's College to fill the chair made vacant by the resignation of Dr. D. Inglis, and this court hereby nominate the Revd. Wm. MacLaren, of Knox's Church, Ottawa, as one suitable and qualified for the said professorship.

MANITOBA.

INTERESTING PARTICULARS RESPECTING THE COUNTRY, CLIMATE, SOIL, ETC.

The following paper was read recently before a Missionary Meeting in Erskine Church, Montreal, by Mr. D. McArthur, who spent some time in that distant Province:—

The newly acquired territories of Canada, in the North-west, especially the infant Province of Manitoba, possess a deep and natural interest for the people of the older Provinces of the Dominion. A great deal has been said, and is constantly being said, about these territories, chiefly regarding the soil, the climate, and the general eligibility of the country as a field for emigration. With the substance of what has been said on these points you are doubtless familiar, and I shall not dwell upon them at any length—the more especially as the discussion of such points may be considered somewhat out of place at a meeting such as this.

The Northwest Territories generally embrace those portions of British North America known before their cession to Canada, 1st, as "Rupert's Land," being the tract of country granted in 1670 by Charles the Second to the Hudson's Bay Company; and 2nd, the Indian country being the wide and undefined expanse of country lying beyond the boundaries of Rupert's Land, and stretching on the one hand to the Arctic Sea, and on the other to the Pacific Ocean, which country had been leased from time to time by the Imperial Government to the same Company as a vast hunting field. Little more than two years ago, the whole of this immense region became the property of the Dominion. The Province of Manitoba represents but a small portion of this territory, there being room in it for the erection of at least twenty Provinces of equal size. Manitoba contains the whole of the Red River Settlement, which, including Fort Garry and the Town of Winnipeg, numbers a population of some 14,000 souls—about 5,000 or whom are French half-breeds, about 7,000 English and Scotch half-breeds, and the remainder pure whites and pure Indians.

The settlement was formed originally by Lord Selkirk, whose name it bears, in 1802. He purchased the land from the Hudson's Bay Company, and sent out settlers from Scotland, chiefly from the Highlands, some of whom, I believe, were evicted from their holdings by that Duke of Sutherland, of unenviable memory, whom Eliza Barrett names Evieter the First. A few of the original settlers survive to the present time. A nucleus being thus formed, the number of settlers was increased from time to time by officers and servants of the Northwest and Hudson's Bay Companies, returning to it for the purpose of spending, after a life of toil and danger, the evening of their days in comparative peace and comfort on the banks of the Red River. With the exciting events which took place about three years ago, and with the particulars of the tragedy which was enacted under the walls of Fort Garry, as well as to other outrages being perpetrated upon British subjects, we are only too familiar, and nothing further need be said on these points.

The population of the vast territory lying beyond the boundary of Manitoba is very scanty, and consists almost wholly of In-

dians and fur traders—the number of the former is variously estimated at at from 60,000 to 80,000. The number of the fur traders cannot much exceed 2,000.

It will readily be understood that such an extensive country presents a great variety of climate, soil, and mineral resources. The winter in Manitoba is very cold, but the air is dry, clear and bracing. The cold of course becomes intensified as we proceed further north, but along the Valley of the Saskatchewan, and those of other rivers flowing from the West, and having their springs near the base of the Rocky Mountains, the winter is comparatively mild, although, perhaps, not more healthy or agreeable than it is in Manitoba. There can be no doubt that the climate of the Northwest generally is a healthy one. A vast portion—indeed, the greater portion of the entire country—can never be of any material use to the Dominion. The country around the shores of Hudson's Bay, to a depth of 800 miles, is described as being utterly unsuitable for settlement. This tract is known as the "barren grounds," in contradistinction to the "fertile belt." The soil in this part is thin and poor, and in many places it is altogether absent, and what vegetation does grow is sickly and stunted. The soil, however, of Manitoba, and the valley of the Saskatchewan, is generally allowed to be as good as any in the world. Judging from the crops I saw while there—wheat, corn, barley, &c.—it must surpass that of Ontario. The appearance of the country in Manitoba is very much the same as that of the prairie States of the West. From almost any point of view in the Province the landscape is nearly the same—a wide expanse of level land, bounded by the horizon, and covered with grass about a foot in height, with here and there clumps of willows and other shrubs, which the prairie fires never allow to attain maturity. Large timber is only found along the banks of the rivers and creeks, and even there it only amounts to a mere belt. The Red River and its tributaries are exceedingly tortuous in their course, and are always muddy, with a thick, clay-colored mud, which, however, seems rather to favor than to retard the increase of the fish with which they literally swarm.

It must be borne in mind that the Northwest has many drawbacks, the greatest of which, perhaps, are, the want of timber for fuel and building purposes, and the want of good water. Amongst other disadvantages are the remoteness of the country from the other Provinces, and the want of speedy communication with the outside world. The latter, however, is a matter which is being every day remedied, and it is not too much to expect that in about a year from this time there will be complete railway communication from here to there. When that takes place it is expected that the influx of emigration thither will be out of all proportion to that of previous years.

Mr. Hargrave, a recent writer on the North-west, and whose book will well repay a perusal, gives some very interesting statistics regarding the several denominations in the country. From his work it appears that the Church of England, which is supported partly by the Hudson's Bay Company, partly by the Church Missionary Society, and partly from other sources, has 10 places of worship, 14 day schools, and an equal number of Sunday schools within the bounds of the Province. Attached to these 10 churches there are 700 families, and about 700 communicants. The Church of England has some 24 clergymen in the Northwest, 15 of whom are laboring, assisted by schoolmasters and catechists, amongst the Indian population outside the province.

The Presbyterian body, which consisted originally chiefly of the survivors and descendants of Lord Selkirk's settlers, was organized in 1851. So long ago as 1844 certain of these settlers applied without success to the Hudson's Bay Company to send them a Presbyterian clergyman. They afterwards applied to the Free Church of Scotland for a minister, but that Church could find none willing to go. Finally the Rev. Mr. Black was sent from Canada in 1851, as some of you may remember. A curious circumstance, highly characteristic of Scottish character, occurred in connection with the settlement of Mr. Black. About 300 of the Scotch settlers, immediately after his arrival, severed their adherence to the Church of England, in which they had worshipped for upwards of 30 years; and this, too, in the face of all the obligations, such as the outlay connected with building a new church, manse and school, and the maintenance of the minister, which the separation involved.

Two years after the arrival of Mr. Black another Presbyterian church was erected mainly through the instrumentality of the Hon. Donald Gunn, at Little Britain, a place about 14 miles distant from Mr. Black's church, at which, until the arrival of Mr. Nisbet—our well known and earnest missionary in the Saskatchewan—divine service was held on alternate Sabbaths. In 1866 Mr. Nisbet went to found his mission in the Saskatchewan, and was succeeded by the Rev. Alexander Mathieson, who, on his departure for Canada in 1868, was replaced by the Rev. William Fletcher, who

removed some time ago to the Prairie Portage, and was succeeded by the Rev. Mr. McNab, who has also removed to the Portage, and was succeeded last summer by the Rev. Alex. Fraser, from Canada.

At present the Presbyterian communion possesses 4 organized congregations in the Province, at Little Britain, Little Britain, Winnipeg and Headingley, besides 2 preaching stations, at Paper Point, High Bluff, and the Prairie Portage.

The Wesleyan Methodists have an organized congregation in Winnipeg, one at Norway House, at the northern extremity of Lake Winnipeg, and a mission in the Saskatchewan.

Upwards of 50 years ago the Church of Rome took active measures to establish itself in the country, and ever since 1845 it has been making great efforts to bring the mass of the Indians under its influence.

In the several parishes organized in the Settlement belonging to the Catholic communion, there are between 2,000 and 3,000 regular communicants, composed almost entirely of the French speaking part of the population. Mr. Hargrave, the writer alluded to, in apologizing for the space which he occupied in relating the history of the Roman Catholic Church, and in detailing its operations, very truly remarks: "It is surely not unreasonable that the nature and dimensions of the machinery should be known, by means of which the agents of the Roman Catholic Church are at present effectually endeavoring to bring the Indian races of Rupert's Land within her fold;" and he might have added that the example of these priests, as regards enthusiasm in their cause, while they allow no personal inconveniences, discomforts or dangers to retard, is worthy of imitation by Protestant churches of all denominations.

Making this very cursory glance at the physical, political and ecclesiastical history of the Northwest suffice, I would respectfully invite your attention for a few minutes to the consideration of the matters connected with that country, which affect our duty as a Church and a Missionary Society.

The first of these relates to the duty of our Church in view of the probable extensive emigration thither, to provide a sufficient number of ministers to supply the wants of those who may go to settle there. The class of emigrants who have already gone to seek homes in Manitoba is much superior to that of ordinary emigrants. Coming chiefly from Ontario, most of them are in possession of sufficient skill and capital to establish comfortable houses for themselves on the Plains, within a short time after their arrival there. These emigrants will not require missionaries. They will require, and will be able and willing to support, ministers of their own; and it should be one of the cares of our Church to see them furnished with an adequate number of pastors.

You are aware that a Presbyterian College has lately been established in Manitoba. This Institution—whose prosperity has I am sure you most cordial wishes,—appears to possess every inquest element of success but taking into account the length of the curriculum and the probability that the flow of emigration to the Province, during the next two years will be very considerable, it will readily be seen that the demand for Presbyterian ministers will in all probability exceed the local supply, and they must be sought for elsewhere and hence arises the duty of our church in this matter.

The other matter has reference to our duty as a Missionary Society towards the aborigines of the North West. The number of these although not as great as is generally supposed is yet sufficiently large, and they are so destitute of the means of grace as to warrant us in taking more than an ordinary interest in their spiritual welfare. It is interesting but painful to observe the character and habits of the Indians in that country, squatted along the banks of the Red River, or around the Shores of Lake Winnipeg in their birch bark wigwams, their occupations consist of fishing and hunting, and their amusements of gambling, conjuring, dancing, &c. Notwithstanding the effort hitherto made by the Church of England, the Methodist Church, and our own body amongst them, it must be said with regret that every little good of a practical nature has as yet been accomplished. The poor Indian who is so frequently represented in poetry and fiction as possessing many admirable qualities both of body and of mind, is in reality one of the most object creatures in the world. Sunk in ignorance and sloth his life is little more than a merely animal one. All he looks for is the gratification of his appetites and these satiated he has but little capacity or desire to learn anything about the all important matters affecting his well being in a future state. Notwithstanding his depraved condition there are hopeful traits in the character of the Indian, as our friend Mr. McKay pointed out at a recent meeting of the Sabbath School, and were these traits more prominent than they are, it would still be our duty as a Missionary Society to bring to his knowledge the word of God. Making due allowance for the great

claim which Home Mission work at our very doors has upon us, it must yet be maintained that the duty of sending missionaries to declare the gospel to the aborigines of this continent is one which— notwithstanding the difficulties in the way, such as the fewness of their numbers their wandering habits, and their inappreciation at present for the reception of the truth—is especially incumbent upon those who have been distinguished by Providence to take possession of the magnificent country which they at one time without fear of contradiction could claim as their own—a country which in the future promises to take no unimportant part in the history of the Dominion.

As civilization advances, the Indian, like the animals on which he preyed, recedes, and there can be little doubt that in the course of time the Red man will cease to exist. We have the opportunity and the privilege now of making an effort to overtake him with the knowledge of Salvation, and place in his hands the substance of which his own religious belief are but the distorted shadows ere the whole race departs for the Land of the hereafter; and in closing I would earnestly commend this matter to the consideration of the Missionary Society of Erskine Church.

Shall we whose souls are lighted
With wisdom from on high
Can we to men be hid?
The Lamp of Life deny?
Salvation O salvation
The joyful sound proclaim
Till each remotest nation
Has learned Messiah's name.
Montreal, 7th October, 1872.

CURRENT OPINIONS.

TALKING OF CHRIST.

Says the *Presbyterian*: It is a blessed thing to have a mind to talk about Christ. The world is so full of pleasure, business, and the hundred excitements of every-day life, that Christ is often forgotten. Talk runs on trade, on fashion, on politics, and much of it goes in the direction of the merest gossip. If men could learn to value their intellects and hearts as they should, they would devote them to the use of magnifying the Saviour by the frequent mention of His name, character, and work. And there is a blessing in it. Two disciples walked towards Emmaus. They discussed the recent events connected with the death of Christ—sadly warning on a subject that affected their very hearts. As they talked of Christ He talked to them, and their hearts burned within them. Talk of Jesus, and He will speak to you, and doing so the fervor of your soul is certain. The cold hearts, the chilly souls of the church are they which never speak of Jesus.

PRaise AND CENSURE.

We are in the receipt of abundance of praise and censure from our readers, and not unfrequently do we receive praise and censure for the same thing. We do not object to this; for praise is evidence that somebody is pleased with our work, and it would be very sad if we pleased no one; and the censure reminds us that other people have tastes and rights that are to be consulted, and reminding us that we are not "monarch of all we survey." And these criticisms either show us our error, or confirm us in our former convictions of right; in either case they are beneficial. So we do not object to the censure, for we find it to be wholesome.—*Methodist Protestant.*

TO LIQUOR DEALERS.

The *Baptist Union* truthfully remarks: No business is so fatal to life as that of selling liquor, because those who sell, usually drink. A recent report in England on the influence of occupation on health, proves that even those who work in mines in the bowels of the earth, live longer than liquor sellers. The tables in the report show that while the average deaths among 1000 miners is eighteen, that among liquor sellers is 25, and that the average life of a liquor seller is more than ten years less than that of other men.

CHURCH MUSIC.

The *New York Times* recently contained an excellent article on the prevailing style of church music, from which we take the following: "Florid accompaniments, and airs taken from the operas, have superseded those simple compositions to which our forefathers were accustomed to listen in their churches, and which haunt the memory of those who do not go to Church quite so regularly as they did when they were young. The associations of religion are a powerful force, and surely they ought to be sacred associations, and not mere reminiscences of the play-house. They do opera better at the Academy of Music, than at any of our churches, and it is a great mistake for our ministers to permit any rivalry with Nilsson or Lucca. There are many people, now growing old, who are more deeply touched by some simple hymn-tune which they heard in their youth, than by all the operative selections which could be offered them. Recollections of this kind are not likely to be unplanted in the minds of the young people who now go to some of our fashionable churches."

THE CHURCH PAPER.

The *Christian World* has the following: To do justice to such a paper, as well as to realize a proper benefit from it, much depends upon the habitual reading of it. This should be cultivated. We are satisfied that the individual or family neglecting to do so, fails to enjoy one of the most efficient, as well as pleasing mediums for a proper culture and training. However much other papers are valued, the church paper should be regarded as no less interesting.

Wit loses its respect with the good when seen in company with malice; and to smile at the jest which plants a thorn in another's breast is to become a principle in the mischief.—*Sheridan.*

When we come to God for counsel we must be willing to put our whole case in his hands; to take the up-hill step instead of the smooth one, should he point to it.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Nov. 8.

Jesus Scourged. MATT. XXIII. 26-34. Prove that Christ is the Eternal Life. Repeat Psalm 118. 15-16; Text, [Rev. 3. 20. Shorter Catechism 99. Parallel passages, Mark xv. 15-23; Luke V. 20-23.

What is meant by Pilate releasing Barrabas? He was let out of prison, and escaped punishment. How did they scourge Jesus? Having striped him they beat him with rods (Lev. 1. 9. "I gave my back to the smiters"). When persons were to be crucified, they were first scourged.

VER. 27-30.

What soldiers were these? Roman and heathen. Why was the whole band gathered? To make the more sport of Jesus. Why did they put a scarlet robe on him? Kings and great men in those days wore robes of this colour as robes of office. Jesus being called King, they got an old worn-out robe to mock him. This robe, in Mark and John, is said to be purple, it must, therefore, have been of a very deep scarlet, inclining to purple. What did they put on a head? v. 29. Thorny shrubs are very abundant in Palestine. In passing through thickets the clothes are often torn to rags. What was meant by the reed? It was a sceptre. Kings had rods in their hands as emblems of authority. How did they mock Jesus? How did they insult him? How did they beat him? Thereed was evidently a stout rod which inflicted a severe blow.

[Read here John xix. 4-16. How did Pilate assert the innocence of Jesus? v. 4. Of what did the Jews accuse him? Of saying that he was the Son of God, v. 7. How did the Jews gain Pilate over? They said, "If thou let this man go, thou art not Cæsar's friend," v. 12. He was afraid of being charged with disloyalty. How did the Jews acknowledge the Roman power? We have no King but Cæsar, v. 15. This Tiberius Cæsar, Emperor of Rome.]

VER. 31, 32.

Where did they lead Jesus? From Pilate's palace, through the streets of Jerusalem. Who carried the cross on which Jesus was to be crucified? v. 42. It was usual for the person to carry his own cross, and at first it was laid on Jesus (John xix. 17); but they seemed to have seen he was to weak to carry it further, and so seized Simon. Who was he? The father of Alexander and Rufus. Rufus is named in Rom. xvi. 13, as a disciple.

[Read here Luke xxiii. 27-32. Were all the people clamorous against Jesus? v. 27. What did the women do? v. 28. What doom was to befall the city? v. 30. Who was led to death with Jesus? v. 32.]

VER. 33.

Where did they lead Jesus to? Golgotha is Hebrew, the Greek is Calvary, both signifying the place of a skull. It was the place of execution, and was outside the city, on a public road, but it is not now known where it was. It is never called a mount or hill.

VER. 34.

What did they give Jesus to drink? It is called wine by Mark—that is, wine soured into vinegar. Why did they put gall into it? It acts like opium or laudanum, and deadens pain. They seem to have had some pity at least for his sufferings. Why would he not drink it? Because he would do in full possession of his mind. He never did anything to lessen his own sufferings. When hungry he would not work a miracle to relieve his hunger.

LESSONS. 1. The greatness of the sufferings of Jesus. Scourging till his back was furrowed and bloody; beating with the reed on the head; yet not a word of complaint. Seek to imitate the meekness and patience of Jesus, Matt. xi. 29; 2 Cor. x. 1; Heb. xii. 3; Cor. iii. 12.

2. The malignity of men. These soldiers had no personal hatred of Jesus. They tortured him in mere wantonness and sport. Nothing is more wicked than to do mischief for one's own amusement. To torment a person who is of weak mind, or to lay a stumbling-block before the blind (Lev. xix. 14), will not be excused by saying, "Am I not in sport?"

3. Nothing done for Christ is unrewarded. Simon perhaps had shown by his look that he was sorry for the sufferings of Jesus, and on that account the soldiers may have impressed him to carry the cross; but he would be glad afterwards of having relieved Jesus by bearing the cross for him. Jesus bids us take up our cross daily and follow him—that is, every day do as he commands, no matter how much it costs us.

4. Bear in patience all that God inflict. Even if men be the instrument, they are under God. Use no doubtful means for delivering yourself from pain or injury. Be true to God; true in word or engagement. "The injustice or cruelty of others must not tempt us to do wrong." Be followers of Christ, Heb. xii. 2; 1 Pet. ii. 21.

WHY SOME ARE POOR.

Cream is allowed to mold and spoil. Silver spoons are used to scrape kettles. The scrubbing brush is left in the water. Nicely handled knives are thrown into hot water. Brooms are never hung up and soon spoiled. Dish-cloths are thrown where mice can destroy them. Tubs and barrels are left in the sun to dry and fall apart. Clothes are left on the line to whip to pieces in the wind. Pie-crust is left to sour instead of making tarts for tea. Dried fruit is not taken care of in season, and becomes wormy. Vegetables are thrown away that would warm for breakfast. The cork is left out of the molasses jug, and flies take possession. Bits of meat are thrown out that would make mashed meat or hash. Coffee, tea, pepper, and spices are left to stand open and lose their strength. Pork spoils for the want of salt, from floating on the top of the brine, and because the brine wants soaking.—California Farmer.

Our Young Folks.

FIVE OUT OF ONE SHELL.

There were five peas in one shell; they were green, and the pod was green, and so they thought the whole world was green, and that was just as it should be! The shell grew, and the peas grew; they accommodated themselves to circumstances, sitting all in a row. The sun shone without and warmed the husk, and the rain made it clear and transparent; it was mild and agreeable in the bright day and in the dark night, just as it should be, and the peas, as they sat there, became bigger and bigger, and more and more thoughtful, for some thing they must do.

"Are we to sit here overlastingly?" asked one. "I'm afraid we shall become hard by long sitting. It seems to me there must be something outside; I have a kind of inkling of it."

And words went by. The peas became yellow, and the pod also.

"All the world is turning yellow," said they; and they had a right to say it.

Suddenly they felt a tug at the shell. The shell was torn off, passed through human hands, and glided down into the pocket of a jacket, in company with other pods.

"Now we shall soon be opened!" they said; and that is just what they were waiting for.

"I should like to know who of us will get farthest!" said the smallest of the five.

"Yes, it will now soon show itself."

"What is to be will be," said the biggest.

"Crack!" the pod burst, and all the five peas rolled out into the bright sunshine. There they lay in a child's hand. A little boy was clutching them, and said they were fine peas for his pea-shooter; and he put one in directly, and shot it out.

"Now I'm flying out into the wide world, catch me if you can!" and he was gone.

"I," said the second, "I shall fly straight into the sun. That's a shell worth looking at, and one that exactly suits me." And away he went.

"We'll go to sleep wherever we arrive," said the two next, "but we'll roll on all the same." And they certainly rolled and tumbled down on the ground before they got into the pea-shooter, but they were put in to all that. "We shall go farthest," said they.

"What is to happen will happen," said the last, as he was shot forth out of the pea-shooter, and he flew up against the old hand under the garret window, just into a crack which was filled with moss and soft mould; and the moss closed around him; there he lay a prisoner indeed, but not forgotten by provident Nature.

"What is to happen will happen," said he.

Within, in the little garret, lived a poor woman, who went out in the day to clean stoves, chop wood small, and do other hard work of the same kind, for she was strong, and industrious, too. But she always remained poor; and at home, in the garret, lay her half-grown daughter, who was very delicate and weak, for a whole year she had kept her bed, and it seemed as if she could neither live nor die.

"She is going to her little sister," the woman said. "I had only two children, and it was not an easy matter to provide for both; but the good God provided for one of them by taking her home to Himself, now I should be glad to keep the other that was left to me, but I suppose they are not to remain separated, and my sick girl will go to her sister in heaven."

But the sick girl remained where she was. She lay quiet and patient all day long while her mother went to earn money out of doors. It was spring, and early in the morning, just as the mother was about to go out to work, the sun shone mildly and pleasantly through the little window, and threw its rays across the floor, and the sick girl fixed her eyes on the lowest pane in the window.

"What may that green thing be that looks in at the window? It is moving in the wind."

And the mother stepped to the window and half opened it. "Oh!" said she, "on my word, that is a little pea which has taken root here, and is putting out its little leaves. How can it have got here into the crack? That is a little garden with which you can amuse yourself."

And the sick girl's bed was moved nearer to the window, so that she could always see the growing pea; and the mother went forth to her work.

"Mother, I think I shall get well," said the sick child in the evening. "The sun shone in upon me to-day delightfully warm. The little pea is prospering famously, and I shall prosper too, and get up, and go out into the warm sunshine."

"God grant it!" said the mother; but she did not think it would be so; but she took care to prop with a stick the green plant which had given her daughter the pleasant thoughts of life, so that it might not be broken by the wind; she tied a piece of string to the window-sill and to the upper part of the frame, so that the pea might have something round which to twine, when it shot up; and it did shoot up indeed—one could see how it grew every day.

"Really, here is a flower coming!" said the woman one day; and now she began to cherish the hope that her sick daughter would recover. She remembered that lately the child had spoken much more cheerfully than before, that in the last few days she had risen up in bed of her own accord and had sat upright looking with delighted eyes at the little garden in which only one plant grew. A week afterwards the invalid for the first time sat up for a whole hour. Quite happy, she sat there in the warm sunshine; the window was opened, and outside before it stood a pink pea-blossom fully blown. The sick girl bent down and gently kissed the delicate leaves. This day was like a festival.

"The Heavenly Father himself has planted that pea, and caused it to prosper, to be a joy to you, and to me also, my blessed child!" said the glad mother; and she smiled at the flower as if it had been a good angel.

But about the other peas? Why, the one who flew out into the wide world and said "Catch me if you can," fell into the gutter on the roof, and found a home in a pigeon's crop; the two lazy ones got just as far, for they, too, were eaten up by the pigeons, and thus, at any rate, they were of some real use; but the fourth, who wanted to go up into the sun, fell into the sink, and lay there in the water for weeks and weeks, and swelled prodigiously.

"How beautifully fat I'm growing!" said the pea. "I shall burst at last; and I don't think any pea can do more than that. I'm the most remarkable of all the five that were in the shell."

And the sink said he was right. But the young girl at the garret window stood there with gleaming eyes, with the rosie hue of health on her cheeks, and folded her thin hands over the pea blossom, and thanked heaven for it.—From Stories and Tales by Hans Andersen.

A HYMN IN A GAMBLING-DEN.

A gentleman in Hong-Kong was instructed with packages for a young man from his friends in the United States; and, after inquiry, learned that he might probably be found in a certain gambling-house.

He went thither; but not seeing him, determined to wait, in the expectation that he might come in. The place was a bedlam of noises—men getting angry over their cards, and frequently coming to blows. Near him sat two men—one young, the other forty years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun; and the young man sat lazily back in his chair while the eldest shuffled the cards. The man was a long time dealing the cards; and the young man, looking carelessly about the room, began to hum a tune. He went on till at length he began to sing the beautiful lines

"An sweetly solemn thought Comes to me o'er and o'er, I'm nearer to my Father's house Than I've ever been before.

"Near the Lamb of life, Where we lay our heads at dawn, Never leaving my cross, Ne'er wearing my crown."

At first says the writer, these words in such a vile place made me shudder. A Sabbath-school hymn in a gambling-den! But while the young man sang, the elder stopped dealing the cards, stared at the singer a moment, and throwing the cards on the floor, exclaimed,

"Harry, where did you learn that tune?"

"What tune?"

"Why, the one you've been singing."

The young man said he did not know what he had been singing, when the elder repeated the words with tears in his eyes, and the young man said he had learned them in a Sunday-school at home.

"Come," said the elder, getting up, "come, Harry, here's what I've won from you; go and use it for some good purpose. As for me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that, for old Rome's sake if no other, you will quit this wicked business."

The writer saw those two men leave the gambling-house together and walk away arm in arm; and as he went away himself, he thought, "Verily God moves in a mysterious way."

A THOUGHT FOR THE TIMES.

"The 'Heathen Chinee' prides himself on paying up all his debts at the beginning of each year, and places over his door an emblem that he is square with the world. This custom prevails throughout the Empire, and must be complied with to secure a good financial standing."

It were well if some of us, who live in a "land of Churches" and advanced civilization, would profit by the lesson taught us, in the above cited heathen custom.

"Square with the world," a true sentence, but when we consider it thoughtfully, suggestive of much. and at this season, when, with all reflecting minds, retrospection is busy, and we look back over the past year and think of duties done, and undone, it is fit and proper to ask ourselves, can we "place over our doors the significant emblem?"

GUARD THE WEAK SPOT.

All men, however strong, have a weak spot, like the rhinoceros, which, though plated like a monitor, is vulnerable to a spear thrust below the plates. Satan is not such a fool as to attack the strong defences; he would be sure to be thrust at the vulnerable points. Some, indeed, think they have no weak place; and such people are right, for they are weak all over, and no part, therefore, could be called weak in particular. The polar bear has a weakness, which is for blubber, and his hunters knowing this, coil a piece of whalebone like a watch-spring, wrap it in blubber, and freeze it, they then drop the tempting morsel in the way of the bear, who swallows it greedily; but as soon as the blubber melts in his stomach, the whalebone springs out. The bear then rolls over in agony, and they come up and kill him. Thus it is when men yield to an earthly besetting sin, it will cut them assunder.—Dr. H. M. Scudder.

What is wisdom in some is folly in others. He may sleep, rocked in the cradle of the billows, whose vessel rides at anchor—not he who is drifting broadside on to a roaring reef. He may sleep who pillows his head on a royal pardon—not he who, pallid and exhausted by the trial, a down-stricken and haggard wretch, enters a cell which he leaves not but for the scaffold.—Dr. Guthrie.

Temperance.

TEMPERANCE IN THE BIBLE.

- 1. Who was the first drunkard? Gen. 9: 20, 21.
2. Who took the first temperance pledge? Judges 13: 18, 14.
3. Did anybody mentioned in the Bible ever take the pledge of his own accord? Dan. 1. 8.
4. Was he any healthier or wiser in consequence? Dan. 1. 15-17.
5. Ought kings to drink wine? Prov. 31. 4.
6. Ought ministers to drink wine? Lev. 8: 9.
7. Ought we to make companions of drunkards? 1 Cor. 5. 11.
8. Can any drunkard enter the kingdom of heaven? 1 Cor. 6. 9, 10.
9. Does God pronounce any woe upon drunkards? Isaiah 5. 11-22.
10. Why has he pronounced this woe? Isaiah 23: 7, 8.
11. Are drunkards likely to get rich? Prov 21. 17.
12. What are the consequences of drinking? Prov. 23: 29, 30.
13. How may we avoid these consequences? Prov. 23: 31.
14. What will be the result if we disregard this advice? Prov. 23. 32.
15. Is it wise to tamper with strong drink? Prov. 20. 1.
16. Where was the first temperance society? Jer. 35. 6-8.
17. What blessing did God pronounce upon the first temperance society? Jer. 35: 18, 10.
18. Is intemperance a vice? Gal. 5. 21.
19. When is temperance a virtue? Gal. 5. 22.
20. Tobacco and opium were not known when the Bible was written, so that they are not mentioned by name in the Bible, but is there anything in the Bible that covers all intemperate habits? Rom. 14. 21.—Youth's Temperance Banner.

NO BRAINS.

Judge Day, the temperance lecturer, in one of his efforts, got off the following hard hit at "moderate drinkers."

"All those who in youth acquire a habit of drinking whiskey, at forty years of age will be total abstainers or drunkards. No person can use whiskey for years with moderation. If there is a person in the audience before me whose patience disparts this, let him make it known, I will account for it or acknowledge that I am mistaken.

A tall, large man arose, and folding his arms across his breast, said:

"I offer myself as one whose experience contradicts your statements."

"Are you a moderate drinker?"

"I am."

"How long have you drunk in moderation?"

"Forty years."

"And was never intoxicated?"

"Never."

"Well," remarked the judge, scanning the subject from head to foot, "yours is a singular case, yet I think it is easily accounted for. I am reminded by it of a little story. A colored man, with a loaf of bread and a bottle of whiskey, sat down to dine, on the bank of a clear stream. In breaking the bread he dropped some crumbs into the water. These were eagerly seized and eaten by the fish. That circumstance suggested to the darkey the idea of dipping the bread into the whiskey and feeding it to them. He tried. It worked well. Some of the fish ate it, and became drunk and floated helplessly on the surface. In this way he easily caught a large number. But in the stream was a large fish, very unlike the rest. It partook freely of the bread and whiskey with no perceptible effect. It was shy of every effort of the darkey to take it. He resolved to take it at all hazards, that he might learn its name and nature. He procured a net, and after much effort caught the fish, carried it to a colored neighbor, and asked his opinion on the matter. The other surveyed the wonder a moment, and then said: "Sambo I understand dis case; de fish is a mullet head, it ain't got no brains." "In other words," added the judge, "alcohol only affects the brain, and of course, those having none may drink without injury." The storm of laughter which followed, drove the "moderate drinker" from the house.

STINGY CHURCHES.

Gratuitous preaching makes selfish, ignorant, and indolent churches. A congregation votes its own destruction when it decides to "get along" with a preacher who costs them little or nothing, and earns just as little as he gets. A cheap minister is bad economy; churches which adopt this policy are invariably in the background in all their operations. The congregations are small, and struggle along late to worship, the singing is miserable, the prayer-meetings thin and dull, the Sabbath schools, if they have any, are of little account, unless conducted by outsiders, the houses of worship are badly warmed and not half lighted, they do nothing for missions, take but few religious papers, are without books or musical instruments in the families, their children run wild in sin and folly, and general disregard of religion prevails. In one thing such churches excel—that is, in quarrels. They are usually split into factions, and abound in committees, councils, discipline, and excommunications. They fight each other when they ought to be working to save souls, exclude members when they ought to be gathering them in, destroy churches when they might build them up. Hundreds of such churches can be found all over the country, while hundreds have already become extinct, died of ignorance in the pulpit and stinginess in the pew.—Baptist Union.

Scientific and Useful.

SOURCE OF NITROGEN IN PLANTS.

It is well known that the quantity of nitrogen contained in the crops exceeds in enormous proportion that existing in the manures, the excess undoubtedly being derived from the air. It is now a question whether this is extracted directly from the air by plants, which would thus have the power of assimilating directly, or if it is first taken from the air by the soil, so as to combine with organic matter and form an assimilable compound. According to De Hermin, oxygen, in the presence of organic matter, combines directly with nitrogen to form a compound analogous to the humus of the earth, or to ulmic acid. To illustrate this, he placed in a tube oxygen, nitrogen, glucose, and ammonia. On drying the tube and heating it, a black, nitrogenized matter was left, and a portion of the nitrogen in the tube was found to have disappeared.

PRESERVATION OF HOPS.

It has been found in Bavaria that hops can be preserved by packing them in a tight barrel between ice. No perceptible change took place in hops which were so packed for a period of seven months.

THE SUNFLOWER.

A contemporary calls attention to the important uses to which the sunflower can be put. It will grow almost anywhere, and the growing plant and its flowers are well known absorbents of foul and miasmatic air. It is very productive of seed, yielding fifty bushels to the acre, which contain fifty gallons of easily expressed oil. The oil is readily burnt in lamps, and gives a clear white light, it can be used as a vehicle for paint, and is excellent for the soapmaker's use. The seeds can also feed poultry in winter with advantage. The stalks, which are large and coarse fibered, yield, on burning, a large proportion of potash; but a still more valuable product, a fiber of great strength and smoothness, can be obtained from them by "retting," as is done with the stalks of flax.

HOW TO QUIT TOBACCO.

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

ANOTHER ANTIDOTE FOR POISON.

An antidote for poison by dew, poison oak, ivy, etc., is to take a handful of quick lime, dissolve in water, let it stand half an hour, then paint the poisoned parts with it. Three or four applications will never fail to cure the most aggravated cases. Poison from bees, hornets, spider bites, etc., is instantly arrested by the application of equal parts of common salt and bicarbonate of soda, well rubbed in on the place bitten or stung.

A CONVENIENT AND USEFUL REMEDY.

Dr. Hall says that it ought to be extensively known that ordinary boiled rice, eaten with boiled milk, is one of the best remedies known for any form of loose bowels. Its efficacy is increased if it is browned like coffee and then boiled and eaten at intervals of four hours, taking no other food or liquid whatever. Its curative virtue is intensified if no milk is taken with it, and the patient will keep quiet in a warm bed; then it becomes an almost infallible remedy.

CORRECT WAY TO SWEEP A CARPET.

There are three ways to sweep a carpet—one right and two wrong ways. One wrong way is to hold the broom nearly in front of the operator, with the handle inclined backwards towards him, then press down as forward thrust is given, and thus heave the heaviest dirt half-way across the room, while the light particles are sent whirling about, covering, as it settles, every article of furniture.

Another wrong way to sweep a carpet is to move the broom forward with heavy, drawing strokes, by which the material to be removed is pressed into the carpet rather than worked gently along on the surface. If either of these wrong ways is adopted, the broom will wear out carpet more than it is worn by the occupants of the dwelling. When a sweeper collects a dustpan half full of the nap of the carpet every time it is swept, a new one will soon be required.

The right way to sweep is to incline the handle a little forward, then give a light drawing stroke, allowing the broom to be hardly touched the carpet. Not one-half the weight of the broom should be allowed to press on the carpet, as the dirt is moved and rolled along very lightly. If a generous supply of tea-groceries, small bits of wet paper, or clean and wet saw-dust can be spread over the carpet before the sweeping is commenced, all the fine dirt will adhere to the wet material.

A little smart woman who is a terror to dirt will frequently hurl it about the room as if it were impelled by a whirl-wind, and when the task is ended her dust-pan will contain scarcely enough to pay for sweeping. But by using a good broom having a long, elastic brush, touching the carpet very lightly, it will scarcely require the strength of a child to sweep a large parlour in a few minutes. Scarcely one house-keeper in fifty understands how to sweep a carpet correctly.—Rural Home.

Of all earthly music, that which reaches the farthest into Heaven is the beating of a loving heart.—Becher.

Faith's eyes can see through a frown of God, and under it read God's thoughts of love and peace.—Rutherford.

Faint not: the miles to Heaven are few and short. There are many heads lying in Christ's bosom, but there is room for yours among the rest.—Rutherford.

Scotland.

ARGYLLSHIRE.

The Hon. John Bright, M.P., is enjoying his favorite recreation of fishing on the river Awe.

A new public academy for Oban is projected, the building to cost about £1200.

A man named D. Livingstone, a steward on board the "Gondolier," was found drowned in the Caledonian Canal, near Inverness, on the 27th ult.

Mr. James Wyllie, Chamberlain of Argyll, has, in addition to his present charge, been appointed to the management of the Duke of Argyll's estate in Mull, vacant by the death of Mr. Campbell, of Ardfonaig.

IONA.—Owing to the wet weather, the crops have not been gathered in, although it is expected that with a few more windy and dry days, the remainder of the grain may be secured in tolerable condition.

The Chancellor of the Exchequer, enquiring in Mr. Pender's yacht some days ago, was landing at the Island of Scalpa, Harris, from a small boat, and as the boat was shelving, the party had to be carried on shore by the islanders.

ABERDEENSHIRE.

Large tracts of land along the river-courses are still under water, especially on Donside, and the ungathered crops are almost irretrievably ruined.

The Rev. John Calder, late assistant to the Rev. Dr. Paul, of St. Cuthbert's, Edinburgh, has been ordained to the church and parish of Leochel-Cushnie.

The Free Presbytery of Aberdeen have discussed the Mutual Eligibility of Ministers scheme, and by a majority of 26 to 16, approved of the overture sent down by the General Assembly on the subject.

AYRSHIRE.

A man named Peter Montgomery, belonging to Auchmann, near Dalry, has a number of his ribs injured by being run over by a lorry.

Henry Reid, the strolling piper, the only person who is in the meantime suspected of the murder of the young man near Ayr, has been apprehended.

Mr. David McGill, Veterinary Surgeon Kilmarnock, has been appointed Professor in room of Professor Fordie, of the Royal Veterinary College, Glasgow.

Mr. F. Mitchell, probationer, Glasgow (late of the Kilmarnock Holm Mission Church), has intimated his acceptance of the call addressed to him by the U. P. congregation of Kirkecowan.

At Galston, on the 25th ult., Miss Janet Moeckie, At New Mill, by Dunlop, on the 23rd ult., Martha Linn, wife of Robert Howie, aged 51 years.

A blacksmith named Buchanan Stewart residing in Ayr, is in custody on a charge of having attempted to poison his niece. Stewart gave the young woman a quantity of naphtha to drink, alleging that it was beer. She is in a dangerous condition.

BERWICKSHIRE.

DEATH.—At Greenw., on the 17th ult., William Wait, aged 84.

In addition to a former donation of £2 J. Stapleton, Esq., M.P., has kindly given a further donation of £1 towards the Spittal Reading Room.

The drying house belonging to Mr. Martin, Greenlaw Wauk Mill, took fire recently, the roof being entirely destroyed, and the wood, of which there was a considerable quantity in it was a good deal injured.

BANFFSHIRE.

Around Tomintoul, snow covered the arable lands on the 23rd ult., to the uniform depth of from three to four inches.

The design for the new Town Hall for Eyemouth, prepared by Mr. Gray, architect, Berwick, has been placed in the hands of the committee, and has met with unqualified approval.

On Friday morning the oldest inhabitant, Mrs. Aitchison, Bridgend, widow of Mr. John Aitchison, feuar in Dunse, peacefully breathed her last, after having exceeded the allotted span of four score by no fewer than eighteen years and five months.

GLACKMANNANSHIRE.

Small-pox is still lingering about Alva. Died, at Tullibody, on the 20th ult., Robt. Archibald, shoemaker, aged 75 years.

Never in any former year has there been such an influx of visitors to Dollar as during the recent vacation session.

Mr. Smeaton, favorably known from his connection with Dollar, was some time ago elected by the Regent of Dollar Institution as assistant classical master, in room of Mr. Leitch.

CATHNESS-SHIRE.

Mr. S. Conner, who has acted as drill instructor to the 1st Cathness Rifle Volunteers for several years, has resigned his appointment.

Sir Robert C. Sinclair, Bart., has a vessel under charter to carry the first cargo of iron ore from Thurso to Newcastle.

DUMLARTONSHIRE.

Mr. J. S. Rae has just received a call to the U. P. congregation of Maryhill as colleague and successor to the Rev. Robert Niven.

On a recent Sabbath, the fifteenth anniversary of the Rev. John Hamilton's pastorate here was celebrated with special services in the Reformed Presbyterian Church, Denton.

The congregation of the U. P. Church, West Bridgend, Dumblarton are about to appoint an assistant to their pastor.

Mr. James Brown, manager of the printing department of the Dumblarton Herald, died in an alarming manner on the 26th ult. Having occasion to go to the back premises of the printing office, he was found quite dead by one of the compositors half an hour after.

DUMFRIESSHIRE.

A cabinetmaker named Samuel Callender, belonging to Dumfries, recently attempted to commit suicide by cutting his throat with a pen knife.

The new public hall for Annan is now nearly completed. Its length is about 90 feet, and its width 35 feet.

Mr. George Rough, teacher of the Industrial School, Dumfries, has been presented with three beautifully bound volumes, consisting of the works of Goldsmith, &c., by the Sabbath School teachers in connection with the U. P. Church, Loreburn street, Dumfries, as a token of respect and esteem.

At the Lockerbie fair, on the 9th inst., about 7000 lambs were forward for sale, but owing to there being a poor demand not more than half of them changed hands.

FIFESHIRE.

A miner named John Allan was killed on the 30th ult., while at work in No. 6 Pit, Lownhill Colliery, Dumfermline.

In the Kirkealdy, Dysart, and Largoward districts of Fifeshire, small-pox is spreading rapidly, and has assumed a virulent aspect.

The dead body of a tailor named Peter Morrison, twenty-five years of age, who resided in Roger's close, Kirkealdy, has been found on the beach there.

The town of Anstruther had a great educational reformer before the visit of Mr. Lowe. Old Daniel Ramsay had of two things: That he had taught Dr. Chalmers, and instructed the Duke of Wellington how to govern Ireland.

FORFARSHIRE.

The Royal Humane Society have transmitted a medal to a boy, aged fourteen, named James Sharp, serving on board the training ship "Mars," who saved a woman aged seventy.

The Dundee police have arrested a man named Scobbie, who has been identified as the person whom the murdered gamekeeper Spalding had in charge when he left home on the 24th ult.

The dwelling-house, No. 16 Springfield, Dundee, has been sold by private bargain for £700, to the congregation of Dudhope Crescent Road U. P. Church.

Provost Yeaman, Dundee, who has now almost completed the fourth year of his Provostship, has been presented with a testimonial in recognition of his public services. The testimonial consisted of a life-size portrait in oil, executed by Hugh Collins, Esq., Edinburgh, and a magnificent silver epergne, the value of both being £200.

The new bridge now in course of construction over the Frith of Tay will be the longest bridge in the world—longer even than the Victoria bridge, Montreal.

GLASGOW.

The U. P. Presbytery have inducted Mr. James M'Erwing, recently minister at Hawick, as co-pastor to the Rev. Dr. John Kerr.

It is stated in iron trade circles that John Elder & Co., Fairfield, Glasgow have closed a contract for fifteen screw-stenmships for a French firm.

The expert of sewing machines from the Clyde has now become pretty general. One of the latest shipments reported of late is one of the value of £2010, per the "Ben Venue," for Melbourne.

The London Gazette announces that the Queen has been pleased to present the Rev. John Macdonald Lang to the Church and Barony Parish of Glasgow, in the Presbytery of Glasgow and county of Lanark, vacant by the death of Dr. Norman McLeod.

The Augustine Free Church, the erection of which was commenced last year in Rutherglen Road has just been opened.

new church will be placed under the charge of the Rev. David Riddle, the minister of the Wynd Church, and will form the fourth offshoot from the latter church within the last dozen years.

UNITED PRESBYTERIAN LADIES' ASSOCIATION.—The first annual meeting of this association has just been held in the Pilgrims Institution Rooms.

HADDINTONSHIRE.

At the conference which was held concerning the desirability of the union of the two Free Churches—Knox's and St. John's, Haddington, under a name—the majority of the office-bearers of St. John's expressed a wish for the union, but the office-bearers of Knox's unanimously declared their determination strenuously to oppose the proposal to merge the two churches.

INVERNESS-SHIRE.

A new Gas and Water Company is projected in Inverness, under very favorable auspices.

John Forsyth, a noted character, and who held the pump for supplying water to man and beast at the Muir of Ord, has just died at the age of 81 years.

The Record says that the refusal of a majority of the Town Council of Inverness to confer on the Chancellor of the Exchequer the freedom of the town, is attributed to a speech of his at Glasgow.

The weather in Inverness just now is remarkably cold. Ben Wyvis is covered with snow, and the harvest weather has been their most disagreeable experienced for years.

Messrs. Henry Munro & Co., Inverness, in a circular just issued, says of the crops: "Taking the harvest altogether, it will, to many farmers, be one of heavy loss, while the public must suffer in a considerable diminution of food supply.

At the Lockerbie fair, on the 9th inst., about 7000 lambs were forward for sale, but owing to there being a poor demand not more than half of them changed hands.

KINCARDINESHIRE.

The Rev. David Smith, recently from Nottingham College, has accepted a unanimous invitation from the Congregational Church, Laurencekirk, to become their pastor in room of the Rev. A. Noble, lately retired.

KIRKCUDBRIGHTSHIRE.

The property of Deanton, in the parish of Lochrutton, extending to about 160 acres, belonging to Mr. Andrew Cleland, merchant, Nottingham, has been sold at the price of £8,500.

LANARKSHIRE.

The Wislaw tailors are agitating for an advance both for piece and time work.

Mr. Hamilton of Dalzell, M. P., has purchased the estate of Jerviston, in the parish of Bothwell, and adjacent to Motherwell.

Robert Nisbit, 29 years of age, residing at the Royal George, Wislaw, was severely injured in one of the Coltness Iron Co's pits on the 27th ult.

PEEBLESHIRE.

On the 29th ult., Mr. John Hunter, Sheriff substitute of Peebleshire, died suddenly at his residence, Kingsmuir, Peebles. The deceased was the only surviving son of the late Mr. John Hunter, auditor of the Court of Session, and grandson of the late Mr. John Hunter, Principal of the United College of St. Salvador and St. Leonard, St. Andrews.

PERTHSHIRE.

The Right Rev. Robt. Cornthwaite, Roman Catholic Bishop of Beverley, is presently on a visit to the Redemptorist Fathers, St. Mary's, Kinnoull.

Mr. Smythe, of Methven, Convener of the Court of Sessions, is to be presented by his tenantry with a half-length portrait of himself, painted by Mr. J. M. Barclay, R.S.A.

At the first meeting of the winter session of the Perth Literary Club, Mr. Daniel Douglas was elected President; Mr. George T. Cairncross, Secretary and Treasurer; and Messrs. R. Duasmore, W. A. Boyes, and John Henderson, jun., were appointed members of the Committee.

ROXBURGHSHIRE.

On Tuesday, the well known blind Scotch vocalist, Mr. Main and Miss Kellie, gave one of their concerts in Jedburgh.

DEATHS.—At Lenderfoot, on the 11th ult., Robt. Mitchell, blacksmith. At Melrose, on the 18th ult., Mrs. Alison Ronald M'Dove, aged 83 years.

A case of sudden death occurred last week in Denholm. Barbara Brown retired to rest on Tuesday night, apparently in her usual health, after having been engaged in harvest work during the day with no symptom of disorder.

The annual sale of rams has just taken place at Kelso. This year the first of the Mertoun rams which passed through the ring went to the Marquis of Tweeddale for £170.

RENFREWSHIRE.

The foundation stone of a new Free Church at Govan, which when completed, will cost £7000, was laid on the 25th ult.

The Rev. John Smith, M. A., Gala Church, Paisley, has been presented with an elegant gold watch, chain and appendages, by his congregation.

Christina Hamilton or Begg, the wife of Mr. James Begg, grocer, 33 Stone street, Paisley, was found dead in her bed by her husband, on the 25th ult.

George Harker, fruit dealer, Greenock, has been fully committed on the charge of having caused the death of his wife in their own house, 8 Cross-shore Street, lately.

Michael McKendrick, laborer, was killed instantaneously on the 28th ult. by a basket of sugar falling upon him from a height of about 50 feet, while he was at work on Messrs. Blair, Reid, and Steeles' sugar refinery, Greenock.

ROSS-SHIRE.

The number of voters on the roll in the burgh of Dingwall is 242, being an increase of 24 over that of last year.

The marriage of Miss Baillie, of Dingwall, with Mr. Charles Grant is arranged to take place on the 29th of Oct. inst.

The Castle at Dingwall, lately the property of Miss Cameron, has been sold by private bargain to Dr. William James, a local medical gentleman.

The voters' roll for the county of Ross completed by the assessor, and the number on the roll this year is 1433, against 1421 last year, showing an increase of 12.

The majority of Duncan M. Ross, son and heir of Col. Ross of Cromarty, is to be celebrated on the 18th inst. The company are to hold a public dinner at Cromarty in the evening.

The Established Church congregation at Dingwall have agreed to request the Home Secretary to present the Rev. J. Cameron, M. A., minister of the second charge, Campbeltown, Argyllshire, to the vacancy caused by the translation of the Rev. James Fraser to Legierat.

SELKIRKSHIRE.

On the 26th ult., James Scott, a laborer, residing in Back Row Selkirk, was accidentally killed at the newly erected factory of Scott & Anderson.

On the 21st ult., Mr. Andrew Heatlie, who is leaving Selkirk for San Francisco, was presented with a gold Albert from his fellow-workmen in Forest mill.

DEATH.—At Scott's Place Selkirk, on the 20th ult., Jane Dobson, relict of the late Mr. John Anderson, mason, aged 89 years. At Galashiels, on the 20th ult., Mr. John Gill, in the 77th year of his age.

STIRLINGSHIRE.

The directors of the Stirling Gas Light Company will, it is understood, raise the price of gas next month to 5s. per 1000 feet.

The Earl of Dummore has sold to an English breeder, Mr. Pavin Davis, a couple of short-horn heifers for 2500 guineas. They are of the Cambridge blood, and are splendid specimens of this valuable class.

WIGTONSHIRE.

Administrative Battalion, Galloway—L. C. Singleton, Esq., Captain 92d foot, to be Adjutant; Adjutant Singleton to serve with the rank of Captain, under the provision of Article 193.—London Times.

Peter Edgar, the man who was in charge of the cart the wheel of which passed over and killed a child at Garthston lately, has been tried on the charge of culpable homicide at Wigton, and the verdict returned was one of not guilty.

Ireland.

It is stated that the Emperor Napoleon is on the outlook for a residence in Ireland, in the vicinity of Bray.

Additional military and constabulary forces have been ordered to Lisburn, Ireland, as an anti-Catholic disturbance is threatened in that town.

The Irish Poor Law Commissioners have issued a circular warning the Irish Americans that, owing to the shortness of the harvest and disease of the potato crop, great distress may be expected next year.

Mr. George Bryan, M.P. for Kilkenny, writes that he will be most happy to assist in the construction of any assembly or scheme which has for its object the advancement of an honest home-rule movement.

Mr. Edward Hull, of Geological Survey Office, Dublin, says that the estimated quantity of coal in Irish coal fields, available for use, is 182,230,000 tons, nearly one half of which (77,580,000 tons) is in the Queen's County, Kilkenny, and Carlow districts.

A coal bed of immense dimensions has been discovered about two miles from Waterford, and within easy access to the River Suir. The coal-seam to a thickness, of ten feet, lies immediately under the old red sand-stone, the lower strata being a very fine outcrop of silicate of magnesia. About 300 acres of the coal-seam belongs to Mr. Nicholas Alfred Power, of Dellewne, with whom arrangements have been made.

The recent great advance in the price of coal has led to some important experiments for testing the quantity as well as the quality of the coal which is known to exist in various parts of the county Tipperary. It is now stated that a gentleman of the highest standing in the county has made a preliminary movement towards organizing a company for the purpose of opening, and working extensive mines not far from the town of Nenagh. Should this desirable object be accomplished it is said that coal will be had at about the cost of £1 per ton, or less than half the present price.—Irish Times.

The reports from all parts of the province of Ulster are of a very discouraging character, and on all hands very plenty fore-castings are to be heard as to the prospects of the harvest. Disease has been very great, and has done much to diminish the standing this year's crop. The potato has taken place in the price of potatoes in Belfast. The flax markets are opening for the season. In the various districts of the north the crop of flax is turning out better in the south than was expected, and on the whole, is likely to be as remunerative as any other crop this year.

The Inspectors-General of Prisons in Ireland report that in the year 1871 there were 31,129 commitments (other than for debt) to the county and borough jails in Ireland, and that 13,428 of the persons committed were wholly illiterate, 610 knew the alphabet only, 882 knew spelling, 5520 could read imperfectly; only 11,187 could read and write—viz., 8898 of the 18,771 males, and only 2629 of the 13,358 females. The state of the education of the population in 1871 was not ascertained.

FRETTING.

This morning I got up as cross as a bear. I felt rough and tingly as a chamois hurr. I was all out of sorts, and it seemed to me it would be a pleasure to strap of anybody who spoke to me, as short as I could.

Most likely I would have done so, and set the whole household by the ears for the rest of the day, but that I have had such moods before, and learned by experience the best way to manage them.

"Now," thought I, "my best plan is not to influence the whole family, but to remain neutral, and let them influence me." Accordingly, I tried to control myself a little, and await events. Well the two elder children got up merry and chipper as crickets; papa was in a pretty good humor; and the baby sat in her high chair and displayed all her little airs, and graces, and her newest funny little capers, and we must all look and admire; and by the time breakfast was over, I was laughing and smiling as cheerfully as the cat, and passed a pretty comfortable day a ter all.

As I was thinking of this evening, I thought how easily a little fretting might lay us up, and spoil the whole family, and spoiled the day.

Now fretting is both useless and unnecessary, it does no good, and a great deal of harm; yet it is almost a universal sin. More or less we are all given to it.

We fret over almost everything, because it is hot, or cold, or when we are sick, or when we are when anybody is sick.

But if anything is to be done, it is to be done in a quiet and unobtrusive manner, and to have our own hearts at ease.

We fret over almost everything, because it is hot, or cold, or when we are sick, or when we are when anybody is sick.

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OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times specially mentioned, viz.—
Huron.—At Seaford, on the 2nd Tuesday of October, at 11 a. m.
KINGSTON.—At Kingston, in Chalmers' Church, on the 2nd Tuesday of October, at 2 o'clock p. m.

B. A. PRESBYTERIAN OFFICE.

The Produce market. Not any particular change in the English and American markets, but Montreal is lower for both flour and wheat. Private advices from these reports all the stores, warehouses, and mills full to their entire capacity of flour, wheat, oats, and peas, and storage not to be had for the time being, stuff arriving late in consequence to be shipped immediately on coming forward. We quote:—
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Special Notice.

Grave, excessive anxiety, or prolonged study, will produce infirmity in the nervous system, in proportion to the strength of that system is expended upon the mind in trouble through some of the organs of digestion, assimilation and nutrition, rendered inactive and sluggish in proportion as the system becomes infirm.

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Table with columns for Departure and Arrival times for various railroads including Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Niagara Railway, and Toronto, Grey, and Bruce Railway.

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