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Contributors & Correspondents.

NEW BRUNSWICK.

REV. H. STOWBLL BROWN IN ST. JOHN'S-THE MONEY MARKET-A "PECULIAR" CASE-A

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 Feople." All his appearanses 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 ecclesiastial 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 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 clotned to the pink of perfection, are volubility of ntterauce 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 low as it was in Corinth, Paul would not have the ghost of a chance if Apollos was n the neighbourhood, that is if even the ralture of Apollos would not stand in his

The tightness in the money market as it is alled still continues, some say with some alleviation, and others affirm that no relief s felt yet. A strange piece of business, one that has called forth a great deal of feeling, , its political as wel the crisis. To me it has its moral side which s far more important than either of the other two. It is so complicated that I will not ake up your time with all the phases of it, will just refer to one item. It has transpired that a firm which has gone to the vall owed the Custom house the enormous um of \$32,000 for duties. It was underlood that everybody was dealt with alike y the collector, that is on the ready money rinciple and that alone. Nobody, that is the generat public, believed that favoritm prevailed in the Custom House. One the strangest features of the whole is that e Collector affirms that he knew nothing out it. How there could be such ignorce if the Collector is at all fit for his duties is hard to conceive. Surmises, however, d not be indulged in just now, as the nister of Customs is at present on his y to hold an investigation. That there rrave immorality somewhere there can no doubt. It reveals a phase of commerl unsoundness which it is not pleasant to template. We hear from time to time rickery and trademarks and deception the part of commercial men, what the e competition drives men to do, and of these men among the first in rehes and with an odour of sanetity at them that is somewhat extraordinary,

all this, according to some, belongs to

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 thom 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 Jo 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

retailors; the wholesale dealers are more

St. John, 9th Oct., 1872.

must be a harmonious wholly, not wanting

at any point? It is to be feared that no

class of society has sufficient reason for

"GREAT PRESBYTERIANS."

Editor BRITISH AMERICAN PRESETTERIAN.

casting a stone at any other class.

Sin-Would you allow me to refer to au 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 over was penned. Again, I have never in all my experience found any person, who, "with wonderful fluoncy and forvour 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 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 porpresumably the main point of the argument of the article we find it to be as hurtful as the other is toolish. What is the cause of what Catholics call the divisions s its commercial side, has evolved out of 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 ceremonials 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 "Sectories." 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 soperates 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, way should our church train French students,

and not leave the French Canadian Mis-

carried on for thirty five years. If so, why is it a matter of jubilation that the C. P. Church shews signs of success and increase, and matter of grief when losses are mourred in membership and officiency. 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 Janot Geddes veil your face! What un merited agonies, sufferings, and deaths did your unreasonable spirit bring on your fel low-countrymen and countrywomen in days gone by. How different in the present day in which we findtbat lack-a-daismeal spirit of accommodation that weakens the joints of the church, and unbuckles the harness and leaves her at the mercy of the foc. 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-navelders-leaving our communion and retrograding to an effeto 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 negrest to the word of God, then let us either break up and amalgamete with some

I glory in the Presbyterian organization, and above all things to meet with as I have many times and oft "great Presbyteriaus," 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 Presbyteriaus" save us from our friends."

other denominations, it does not seem ac-

cording to the writer much matter which

or else adopt such principles and ceremoni-

als as are nearest to the word of God than

we find ourselves now to be possessed.

Yours truly, Montreal, 16th Oct., 1867.

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 marks .- 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, howover, as speciment 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 autiquity, and new things should not be rejected because of their

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

First. Is the proposal a good one? miomary Society to the work they have answer-We are all agreed that in secular

education strict and frequent written examinutions are indispensable. Common School Teachers require to pass such scruting. 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 possesing superior piety because his knowledge is so ill-digested and confused that he can give no intelligent account of it te 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 picty and clear-headedness together-I feel sure that superintendants will agree with me as to the necessity ofgetting 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 Sptrit 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 a tituted.

I presume that we are agreed as to the oducating 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 c 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 indespensable. 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 which by many are esteemed as dull and commonplace, or as sufficiently under-

But let me suppose that we can agree tha the proposal before this Convention is a wise one. We may now ask a second quest'on, viz: Is it practicable, and in what manner? I answer, It is not at all probable that the unjority, 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" witnout 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 Superintondents, enabling them to fill with competent persons vacancies which occur in their

schools; and it would tend also to secure more munerous 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

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 miligt 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

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, what-over became of the Heavens. Since the preceeding sentences were penned, a fine scholar was reading in the pulpit an exortation to was reaching in the paint an exertation 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, findmore is this the case, I apprehend, with ing the right page, he subjoined, "begin a respect to sacred or religious subjects new course of life. Did any man ever change which by many are esterned as dull and his course under the influence of such a broken sentenco?

While the president of a New England col-lege 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 sh uld really come to my window at dead of right, and hold the president's paper in his naud, and read the president's identical words, 'Free, fire,' with no other tones and gestures than those which the president em-ployed, we should either repeat the presi-dent'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 reading 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

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

It is enrier to set a man against all the world than to make him fight with himself.

When thy unfaithfulness would discourage thee, think of His faithfulness. Let the weakness remind thee of His strength. From the German " Heir ist mein hers' Here is my heart on God, I give it the o "Not to the world, my child, but unto me," I beant and will obey: Here is loves offering to my King, Which in gad sairince I tring-How is toy LearL

Mere is my heart-it tresultes to draw near The glory of thy throne Give it the shiring robes thy servants wear Of rights assessables over, Its pride and fally chareeway, And all its rapity, I pray-My humble beart.

Here is my heart—teach it, O Lord, to chor In gladoes unto Thee, And in the day of sorrow still to s'ng, it Welcome my God's dietre Pellering all its journey through That thou art wise, and just, and true-My waiting beart

Here is my heart -O Friend of friends, be rear To reake each temper sy.
And when my last too i meet with leas, Give me the ticion Chally on thy love repealed. Let me say, when life is closing. Hitero is my Leart !

Selected .-

THE ANCHOR WITHIN THE VEIL

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

It is hope that is spoken of as the anchor within the veil. The hope of immertality through a risen Saviour, with all the accompanying blessings which redemption secures to the believer beyond the present It is described as an anchor of the soul, sure and steadfast, and "entering into that which is within the veil." The idea presented is, that the soul, like a slup exposed to storm and tempest, and ever liable to unit away and founder upon hidden rocks, must ever rest upon the promises of God's word, as its only ground of confidence and security. While the anchor holds, the ship is safe, and so long as the soul grasps firmly the hopes of heaven, its peace is certain. The anchor may reach far down in the depths of ocean, beyond the limits of human vision, but the deeper it lies, the firmer will be its hold. So although the anchor of our hope reaches into the silent depths of the spirit world, and takes hold of God's eternal throne,-when grasped by faith, it keeps the soul calm and composed amid all the fury and agitation of life.

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. It is not sione a storm that requires the great offices of an anchor. In the calmness of the harbor a ship requires it. In the fairest weather when winds are as gentle as if a dove's wings had produced them, a ship will still drift. The elent current, the soft palms of the timest ripples that splash against the endes gradually push her along; and she will ground upon the flate, or strike upon the shore, or grate upon the harsh ledges. And so the soul is like a ship. So tone as it is moving with strong impulsion, it holds its course easily. Whon carnest unpulses cease, then unless something holds the foul stendart, it drifts, and drift ing is far more dangerous to a soul than to a ship. It drifts into doubt, and out of doubt comes meabed unpulses, and out of morted impulses or me reactions of the most dangerous kinds. What a ship is on the rand, crucking in the time gaping at every seam, uscloss, putable, unable to keep itself or be helped—that is the soul drifting and gape upon the trail sends of whates. gone up on the and sands of unbelief

This anchor of the soul-the Christians hope-is a tis ment subject of re the Apost die dans and a great variety of terms are used to indicate and illustrate its nature and vocation. It is a "good hope," a lively or living hope, "a blessed hope," and "a hope which maketh not ashamed" Taking all these terms together. we have but . faint conception, of the full-ness and richness of the Christian hope, which far transcend the power of lan-guage to express, even when uttered by the

This hope is directly founded upon the resurrection of Christ. If Christ is not risen, preaching is vain, and so is faith in a preached Gospel, for the great end of preaching is to fix mens thoughts upon higher realities than things of the present world. If Christ is not mean the facilities tongue of inspiration. world. If Christ is not risen, the Apostler see false witnesses, because they testified that Christ had been raised from the dead, ad that with their own eyes they had een I'm in the flesh If Christ is not riven the sead in Christ are lost. There is no resurof our friends who have fallen asleep in Jesus have perished,—the hope of a reumon with them in licaven, however pleasing as as a dream of the imagination, can nover be realised, and finally, if the future is thus a mere shadow, and if in this life only we have hope, we are of all men most iniserable. Better far never to have entertained the hope of eternal blessings, than to have that hope blasted at the hour of death. But it is not so. Our hope of immortality is good. Christ has risen-He has become good. Christ has risen—He has become the first fruits of them that sleep. In Him all yet shall be made alive—and thus we can cry out a Hingly "O death where is thy sting? O grave where is thy victory?" while we daily look for that blessed hope,

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. still for the time i eng they left the soul fied the arrows of the enemy, so the child above despair. The exercise of hope is established to the happiness of our nature. It belongs to no one stage of existence, but is of life. It makes him superior to troubles The hopes of many are false and deceptive,

and the glorious appearing of the great God and our Saviour Jesus Christ.

felt more or less in every rank and condition. It guilds the dawn of childhood— it spans the horizon of manhood—it inges the sunset of life. There is no happiness which hope dees not promise, no difficulty which it cannot surmount, and no common grief which it does not mitigate. Poet after poet have sung of the pleasures of hope, nor can its biessed influences be overestimated. But unless one have a better hope than the mere expectation of happiness in the pre-sent life we are destitute of what alone can give comfort and consolation in a dying hour, when the things of time and sense dim and indistinct to the vision and created objects cease to intercet, we need something that shall support and sustainus in the passage towards the eternal world.

Now, thus is the character of the Christians hope, as contrasted with that of the worldling. It has a good foundation. It rests upon the eternal promises promises ma lo before the foundation of the world and in the counsels of eternity, not on mere calculations or baseless data, but on the word and work of God's own son If in-cluded in the covenant of life we are safe. God's promise is confirmed by His death, and seeing it is impossible for God to lie, we who have fled for refuge to the hope set before us, have strong consolation. Christ's work is satisfactory; and in every sense complete. It has been accepted by the Father. His righteousness has infinite ment, and arrayed in this righteousness we have nothing to fear—Such a hope every behaver has a right to cherish. The Holy Spirit testifies to His conscience that he has been reconciled to God. His own conscious ness from day to day agrees with the testi-mony of the Spirit, while increasing foretastes of the coming glory which he longs for make assurance perfect. The hope becomes lighter as the dark shadows of the grave come ne irer-heaven becomes more intensely real, as carth becomes visionary and

viewless. 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. The inporties hope—the loge of the wicked shall perish. Their hope shall be cut off, and their trust shall be like a spaces web. The hope which rests on things are and tangible, in gold and silver, in friend ships and fame and fortune, cannot outlast the grave. "What is the hope of the hypo-crite, though he hath gained when God ta-keth away his soul?" What source of com-fort remains for him who has spent his life in forgetfulness of God and in open abuse of proferred mercy-who has laughed at providential warnings, and mocked at heavens entreaties, and only begins to realize his condition annul the tortures of a dy ing hom? Sad and awful is the prospect such a roul beyond the grave

Not only so, but the hope which many nominal and professed Christians boast of is equally unsatisfactory. In some way of other, they imagine that without any effort or desire they shall be saved. The Gospel proclaimed from day to day in their hearing offers solid grounds of hope, but they reject it. If you ask then as to the reasons for the hope they entertain, they will answer the mercy of God — They hope that even for such unworthy creatures pardon will be found in the hour of death, or they rost their hope upon their church baptism, or their church membership, or because of certain spurious experences, felt from timo to time in their outwardly religious life. These are not good hopes. They may all These are not good hopes. be present without any hope of representation. Those who rest upon such hopes must ultimately perish, as did the unbeliev-

mg Jews under the Abrahamic covenant. Tins good hope, which as our anchor of the soul, en ers within the veil, all Christi ans should seek to possers in the lighest legree which is colled in Scripture "full assurance of hope very mains of God's peo-ple nover reach the result is occasional sadness and sorrow-periodical reasons of doubt and cor-hesitancy as to the calling and election and the absence of that Joy ous and heppy experience which rhould characterize the child of thed Nay, some good people seem to think it presumption to testify to their possessem of the hope, al-though the Apost o distinctly commands us man that asketh of the hope that is dead they doem that asketh this undescribable state of family prayer should be discontinuously mand arress from another dead. mind arires from unduly dwelling upon our state of guilt by natu e to the almost utter evelusion of love of God in Christ Jesus It is not good for any man to be always mouning over his coldness in spiritual things, his shortcomings and failures in the performance of duty. A man who shuts himself up in a dark cellar, where scarcely a sunbeam enters, will in process of time, entirely distroy his power of vision, and become altogether unable to gaze upon the light of day So if a child of God the light of day so if a child of God gropes day after day in the darkness of des pair as he broods over his naturally guilty and undenc condition, he will bye and bye be unable to took towards the sun of rightconsness or take any comfort in the promises of God's word. Don'ts are the results of weak both and weak faith comes of with drawing the eye from the Cross of Calvery The whole matter resolves itself into a question of confidence in God's verseity. Lternal life is promised to every believer, nay, it is represented as a present possers ion. He that believes in Christ is assured of pardon, of acceptance, of complete sauc-Do you believe that such is God's testimony, and do you regard it as worthy of credence? If then such promises are contained in Scripture, is it not criminal to doubt, is it not tantamount to a denial of Christ's death, nay, of its reality? True faith nover reasons nor speculates. Once assured that God has spoken, it gives no place to human wisdom. Its language is let God be true and every man a har

When the promises are thus grasped, hope becomes radiant, constant, increasing. The man who has this hope goes through the world triumphantly joylul, and excitant. his faith is upward and onward in spite of many and severe ibstacle. The grave of hope is an holmet to the Christian soldier. Ar in ancient times the soldier with the helinet upon the head, entered feariessly the thickest of the fight, and de

and annoyances which unsettle and agitate weaker minds, and supplies him with motives and incitements to further effort Nor does this hope cease to operate when death is near. It is then only that its real value is understood. Standing by the deathbed of tiod's saints, we have often witnessed the inspeakable comfort it affords. Unlike that false hope which is nervously clutched in the hours of despair, to allay in some measure the pangs of wretchedness and miscry that confront the dying sinner, this hope becomes stronger and clearer as the last enemy draws near, to emancipate the soul from an and introduce it to unmingled and eternal bliss.

This hope gives strongth to bear and wait. Patience worketh experience and experience hope, but it is also true, that hope produces patience. When we know that the day of our final redemption draws nigh, When we know that it is easy to submit to present privatious. When we have in prospect the morning of joy, the night of weeping seems short. When land is in sight, although the vossel should stagger somewhat by the channel swell, we feel no alarm. We may groun being burdened, and at the same time rejoice in expectation of coming rost We feel like fainting by the way ere we reach the heights of Zion, but the assurance that we are near the Holy City, and soon shall stand within its gates, nerves us to renowed persoverance. It cannot be long till the waifare is over and recompense bostowed

Finally, this hope purifies the heart and hife. The hope includes seeing Christ and becoming like Christ. A wonderful change takes place when we stand before our Fath ers thone, a change that now can be but faintly conceived. But however inadequately and imperfectly understood, its reghty is beyond all doubt. The knowledge of such a change, stimulates the believer to a gradual approach towards the character of his Saviour. No other religion but that of the Bible teaches the absolute necessity of purity of heart in order to seeing God. False religious engender evil passions, but Christ formed in the believer the hope of glory, exalts and purifies the whole man. It cannot be otherwise. These who hope for heavenly associates will prepare for such companienship, will endeavour to reach the highest point of holmess possible in this sin-ful world, and conform themselves to the demands of the state that lies before

In order to keep alive this hope, constant meditation upon the glory of the heavouly state is requisite. We must think much of the state beyond, to bear us up through the present. The study of God's word, and a review of his faithfulness is also highly boneficial, and last, but most important of all, living near to Christ and reposing in Him, gives a reality to this hope, which nothing elte can impart.

FAMILY PRAYER.

BY MEY, W. W. DOW.

There is no planer duty of the Christian profession than that of family prayer Nothing can be a substitute for it. No degree of faithfulness or regularity in other duties will atone for the neglect of this. It is not a small consideration to have all the members of a family brought together, morning and evening. Love must be on the wane, and evening. Lovo must be on the wane, in any household, if the members seldom meet together. This precious service unites s family in a more the ed and sweet union e love on earth. It calls them to the same Saviour It kindles in them a desire and hope to meet in the same heaven.

It is strange that this obvious duty of family prayer is so often made to depond on the husband and father. In many families, no other member is waling to discharge the service If the husband is absent for a day, or longer, no thank offering is rendered at the table and there is no prayer in the family line service is wholly neglocted The wife riay have made the sune profes sion of religion that her husband has made, but she appears to think that family prayor is of no consequence when her husband is absent. And many widows in ver observe this service. They mover honor God and Hos Word by assembling their children for such a service any the less needed because the lushand and father is absent, or has been callled away by death? How can wives and mothers have an easy conscience in the neglect of a duty so plain? And we may well add that such a service should be mutual in a family. When husband and wife are living, there is certainly no 1 aron why the voice of a husband should be heard invariably, and the wife s voicenever heard. And yet we know many a family in which this is the case. It certainly is not boat that the same one should lead all of the tune. The wife should be willing to lead in her turn. She will gain by it horself, and it is best for her husband and best for her candren It gives interest to the service to thus vary it. The children need the influence of hearing their mothers voice at the family altar as well as their father's. How precious and powerful the influence of such a temesphrance for future years !

There is another fact which needs to be seriously thought of in this connection There is many a wife in our churches whose hasband is not a professor of religion. Is there no need of family prayer in that household? And on whom does it devolve, If not on the wife? There are very few husbands who would oppose their wires in such a service. Wife, have you ever, in the morning or evening, said, "Now, husband, you and the children sit down for a short time, while I read a few verses from the best all volumes and pray to God?" Wie have you ever done this? If not, can you fel that yo have done your duty? Your usboud, and the world around expect to see a difference between a professor and a not professor and God requires it—Christian at Work

Give me the treasures of redemption; my food is manns, and my wine is love; my tweet pillow the boson of the Son, and my strong defence the arm of Almighty God my home that place eternal in the Heavens, where any els' harps supply the music, and, woven of Jesus' rightcourness, the robes are fairer than angels wear .- Dr. Guthrie.

PRECENTOR vs. CHOIR.

A recent editorial in the Christian Union, entitled "Congregational Singing, ably presents the faults of this style of church music, and the difficulties in the way of its improvement, which may be summed up in the words, "want of good leadership." Rather strangely, after coming so near to the true solution of the problem, as I concoive it, the writer pronounces a "choius choir to be the grand remedy for all the shortcomings of congregational singing, and presents the choir of Mr. Beecher's church as a model for imitation by other churches.

Believing this idea to be erroneous, allow me to give my reasons, and then to point out what I consider the true means. I speak from observation rather, than from experience.

The formation and training of a congretional choir is admitted by this writer to be a difficult task. Good voices are scarce, and to cull these out of the many coarse unmusical voices that present themselves, is quires rare tact on the part of the leader. It is out of the question to secure that steady attendance at rehearsals without which good singing on the Sabbath cannot be attained. The Sabbath attendance, also, is apt to be transient and changeable, and among those who are more regular, meunderstandings and jealousies arise that lead oftentimes, to a disbanding of the choir. In short, the organization of such choirs is, in country churches a doubtful experiment, in city churches an impossibility. The case of Mr. Beecher's choir is a rare exception.

But the congregation must be led. Exactly so. The vital point in congregational singing ic that the singers should hear one leading voice all the time, and have confi dence in the leadership of that voice. Even where a choir is employed, the ordinary singer follows instinctively the strongest voice in that choir. If there be a stronger one in the congregation, he follows that, which rosults sometimes in the congregation "running away with the time.

Nor can the organ load. 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. Now, as the choir itself must have a leader. why not put him in direct contact with the congregation? A chorister with a volunteer choir finds it uccessary to give such close attention to his choir that he cannot watch the singing of the congregation as he ought. Let him lead the congregation himself, and he is able to detect and remedy any fault at once, and to hold his people in hand as a skillful driver does a team of horses. I advocate, therefore, the use of a precentor, in place of a choir, in order to liave good congregational singing

A precentor should have a good baritons clear and penetrating in its character. He should be thoroughly conversant with congregational singing, and, as a rule, should sing the melody only. He should be able to inspire the audience with confidence in their own abilities, as well as in his, and be prompt to check any disposition to drag, by a quick movement of his hand or book in keeping with the rhythm of the piece he is singing. Such a leader will make any congregation sing well

If the reader wishes to see the foregoing tdeas carried out in practice, let linu attend the Sunday services of Res Mr. Hepworth at Stonway Hall, New York. The singing or this great congregation (larger, I think, than Mr. Beccher's) is led by Mr. Charles L. Gunn, formerly of Dr Crosby's church. It does not seem possible that the slightbuilt young man who faces the audience, music-book in hand, can make himself heard and the singing of 2,500 people, but loud as that may be, and deep toned as are the organ notes, his clear, ringing voice outs through all, guiding and steadying the volume of song with mulitary precision. Perfect confidence in Immself gives him perfeet control over the congregation, as he now checks a tondency to drag by a few quick raps on his book, and now increases the volume of sound, or drops into a softer strain. The congregation, having confidenos in their leader, sing with power and expression.

That the handling of such a body is no when candidates for the position of precentor were being tried. I chanced to be present, one Sunday evening, when a young man of good voice tried to lead. He tailed to be heard at the rear of the house where I was sitting, and in a few moments our and of the congregation was singing in its own time and way, quite independent of the other. The discord became so great that finally the organ, mable to control it, came to a full stop, and began again

Mr. Gunn brings to his new position the results of long experience in Dr. Closby's church. Dr. lice's, (now Dr. John Hall's) Calvary Baptist, and the Reformed Church, Staten Island, and it is fortunate for the new onterprise that its music is in such good hands. After a few more months of practice, I think it is safe to say that even the famous thour of Plymouth Church will not furnish so fine a type of congregational music as will the precentor-led singing of the Church of the Disciples.

But I hear the objection that leaders like the one described are as hard to find as welldrilled choirs. This may be true, but it is owing more to the limited demand for precentors than to any other cause. If the churches once awake to the value of this instrumentality, young men will be trained tor the precentorship as they are now trained for the puint. They will be taught to sing with power, expression and his; to be fear-tess in leading and controlling the singing un which most procentors are painfully deficient,, and having the responsibility of the church music thrown upon them, will escape those endless changes fault-findings, jealonsies, and other aunoyances that now plague the life of the leader of a choir. If congregations are to sing, they must them selves be the chour.—Correspondence N. Y Christian Union.

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.—Remaine.

NAMING THE CHILDREN.

"I have three children to name over said Mrs. Drew, one day, "and I shall name them, 'Half Done, 'Almost Done, and 'Done. Jasper slunk behind by mother's chain with a guilty look. He, I am sure, was Half Done, for as quick at lightning, he thought of his martinhouse, begun as soon as he had his new box of tools, and never roofed, of I is aunt'sflower ladder, which had only the sticks and that was all, of the latch he began to mend and left; of the geometry which he had missed, because it was only half-learned; of the mittens which he had lost, because they were only half in his pocket; and worse than all, of Zebra, the horse, who ran away and broke the buggy, because he was only hulf-harnessed. Jasper, I say, quick at a flash, thought of these, and shrunk back more than certain that "Half Done " was his name If all he thought was true, he he not deserve it? "You mean me," sail Lucy, blushing. "I was almost donedressing when breakfast was ready. I was almost to school when it began. I had almost done my letter to papa when it was time to send it. I had almost fineled 'Golden Threads' when Jane came for it O dear!" sighed Lucy. "Almost Done's quite as bad as Hah Done , and a deal more provoking, because, you see, just a little more trying would have done it "Almost cost King Agrippa his soul," said Luers mother. "He was almost persuaded to be Christian after hearing Paul preach; but there the poor king stopped—almost its not altogether. Poor Agr.ppa I am so sorrry for him" "And are you sorry for me?" asked Lucy softly "Yes, my dai ing, because 'almost' stops short of reaching the end of what you may most desire. You feet are turned toward the Lord, but they will not take you to Him Your eyes are looking toward Heaven, but 'almost' will leave you on this side of the beautiful gete, and this side is outside, where you would not be left, my child." "I will put any 'almost,' and take up 'altogether,' for 'alto-'almost,' and take up 'altogether, we gether' means Done, I suppose. Who of a done?" "Who is?" asked mother. "Arthur!" cried Lucy and Jasper at one. "Arthur funshes." Arthur looked up surprised and pleased, as his brother and sieter willingly accorded the creat due him. How often they had seen him. small boy that he was, cipher for an hour sman Loy mas no was, cipner for an actrogether, rubbing out and writing figure over and over again, until at last he would bring his small fist whackf on the table, slouting, "It is done." How patiently and persistently he would plane and hammer and sour and account of the state of the stat and saw, and saw and plane and hammer, and saw, and saw and plane and hammer, with all his his mind on his work, until a boat, or a box, or a windmill, done, and well done, rewarded his labors. Yes, ar thur was "Done." "He is a finisher, "said Jasper, and I wish I was." "Think, Jasper, 'said his mother, "how it would be to carry half done into everything—the break half done your dunner half done, the table half done, your dinner half done, the table half set, your pants and coat from the tailor's half done." "Please don't mother," and Jasper. "Let me think of it.".

MERLE D'AUBIGNE.

Merie d'Aubigne has never taken any part in the politics of his native city. I genial old man of seventy-eight years, he lives sometimes at his little country house on the lake, sometimes in his apartments in the Rue Lynard. He is the founder of the Free Church of Genova, which differs from the cantonal Protestant Church me that it is more like that of our Methodists, and believes in the separation of churchand state. For it may be necessary to explanation the government of Geneva carries in liberality in ecclesistic il mattera so far a to keep up the established Protostant Church and to pay the Roman Catholic priests le in ignificent gilded churches here. The their synagogue. So that any class of people have a right, like those tollowing Mere 'Anligne, to support thomselves in pr fect religious froedom It is now over forty years since the historian of the Reformatica established this Swiss Mothousen, andit a ready line its connections in France, Great Britain and the United States Merk d'Aubigue has for years been at the head the theolog cal school in Geneva, teaching its doctrines. The students come to but now when he does not feel strong enough to go out. He had just dismissed a class from his duning-room on the afternoon of the kind old man's face. His eyes look at the brighter for their heavy, over-archif eyebrows. He speaks English admirably. eyetrows. He speaks English admirator, and one of his twenty published volumers in that language. It is called "German, England, and Scotland, or, Recollections of a Swiss Minister." It was printed Eloudon in 1858. His second wife, the mother of the second wife, the second wife with the second wife, the second wife with the second with the second wife with the second with the second with t ther of his young fare ly, is an Irish lad-He has a brother in the United States, was I have been told, lost a good deal of month for him in our civil war. But he is still by pe means poor. His English edition of the "History of the Reformation" has had a almost unparalleled sale in Great Britan-From "Genera." by RALTH KERLER, " Harper e Magazine for November.

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

Never see any one entering into temptation, or indulging in sin, with out praying for him

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

What can we say more for ourselve 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 the learning is not knowledge, but rathe the art of using it .- Steele.

Felecied Articles.

DAYS OF VANITY.

CHRISTINA O ROSSETTI.

A dream that waketh, Bubile that breaketh, Song whose burden at heth, A passing breath Smoke that vanisheth, Such is life that dieth.

A flower that fadeth, Fruit the tree sheddelb. Trackless bird that flieth, Summer time brief, Falling of the leaf,-Such is life that dieth.

A scent exhaling, Show waters failing, Morning dew that drieth, A sudden blast, Lengthening shadow cast, Such is life that disth.

A scanty measure, Rust eaten treasure, Spending that naught buyeth, Moth on the wing, Toil nuprofiting, -Such life that dieth

Morrow by morrow Sorrow breeds sorrow For this my song sigheth . From day to might We pass out of Sight, -Such is life that dieth Seribear's for November

THE POWER OF THE AFFIRM ATIVE.

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 he can run a league while it is putting on its boots. Lot 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 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 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 perhimself, 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.

exemplified and illustrated than in ently affirms and promulgates both ideas and policy, has an immense adto operate upon a capital of negations. The history of American politics is full of confirmations of this But even this might be considered 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 oppon-ent. 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 itselt; 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 inches were not to win their triumphs by denying the denials of infidelity, but by persist-ently affirming, explaining and apply-ing the truth. With this system of truth in his hands—so pure, so bene-ficent, 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 cast wind. The great river, checked by a dam. quietly piles up through which it may pour its tides. Stopping to deny denials is as profita 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 securest 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 mis-construction. 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 will not adopt a "statement" of belief, and in leed that it would not be wise to attempt it. Such a statewill have no time left for speaking ment in the circumstances of the denomination, it inclines to thank. THE GENEVA WATCH-MAKERS will not be deemed desirable.

The reasons for this are frankly, given. There is no concealment of factory of the world that little need gical opinions" which prevail within five thousand men are constantly enthe body. I" A trial for heresy would gazed in making watches. Two or 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 inaity is not essentially a matter of three thousand more are employed in making musical boxes. In the absence of statistics it is supposed that inaity is not essentially a matter of one hundred and fifty thousand opinions," "but a matter of faith," and hence it is compelled to disown a creed. A statement of belief is evidently regarded as an approxima-tion to a creed, only it would not be manent source of inspiration within authoritatively imposed, or binding on any one. But to secure it would be no easy matter The plan suggested, if a statement is to adopted, is certainly ingenious .-

Let the maximum of faith in the majority be set forth, and let the In nothing is this principle better minimum or any other degree of the furth of the minority be also set forth the strifes of political parties. The as an appendix to the statement of party that adopts a group of positive ideas, and shapes a positive policy upon them, and soldly and consist —always to be dreaded in matters of conscience—and yet there would be perfect justice done alike to the varievantage over one which undertakes ties of opinion among us, and to the

"wedges and walls of scparation." 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 cars 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 were 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 ag-gregate 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 aged buds.

seems to us, in the utter imposibility of securing any common statement, a its waters, buries the dam, and, rolling happy device to set forth the real over it, grasps the occasion for a new attitude of the denomination as a exhibition of its positive power and body. We might measure approxibeauty. 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 profit
Churches—the English Establishment less as stopping to deny truths. It is perhaps excepted-is. We might esticonsenting to leave an affirmative for mate 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 Christanity 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 disposi-tion 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 ble inclines to the opinion that it sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints, which speak to the intelligent

Geneva has so long been the watch the variety and latitude of theolo- be said on the subject. From four to gaged in making watches. Two or three thousand more are employed in sence 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 watchmakers, so called-those who make the works of the watches-are the steadiest class They have no tradesunion The case-makers are freer spirits and have a trades-union, as do the jeweiers, engravers and enamelers. All of these latter command higher wages than the watchmakers, and, having more temptation are more given to beginning the week on Wednesday, after a leisurely spree A watchmaker averages about six francs, or nearly a dollar and a quarter a day Jowelers, engravers, and enamelers 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 But even this might be considered a day of the watch-work maker. as going too far. The mild state-ment suggested might introduce tories in Geneva, that is, the work-There are no very large watch factories in Geneva, that is, the workman are rarely collected in one build ing. 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, for November. 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 Mayazine for

> 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.

November.

CLERICAL WIT.

THE Rev. Mr. Martin, of Burlington, Me., a man of decided talent and worth, was somewhat noted for laseccentricity and humor, which oc- from the bottem will be found suffi-casionally showed themselves in his cont. On very cold days we may public ministrations. In the time of the great land speculations in Maine several of his prominent parishoners and church members were carried away with the mania for buying lumber tracts. Mr Martin resisted this speculating spirit, and more than the head once rebuked it in his ser, sons. One If stove evening at his regular weekly meeting, he noticed that several if 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 nover 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 on 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 popula-tion 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 ofttimes 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 suppuse 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 when-ever there is a chilling change in the air, argues, to most minds, a nambypamby 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 minded, so unstable, so hot, so cold,

-Home and Society, in Scribner's so earnest, and then so negligent:

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 ventilat- Well might Mary Queen of Scotland ing flues even without a fire, but say "I fear John Knox's prayers are nearly perfect when supplied more than an army of ten thousand with a wood fire, the brisk blaze of men." which creates a strong ascending cursick-romm.

Thorns and brisis are but discour- two, will form an effectual draught wisest, strongest Christian - Bishop during any but the warm days of Hall.

summer, and will not be two strong for the most delicate patient who is protected from the direct draught by the high head board of the Led. In cold weather the window of oned trust to an entire change of air several times each day, effected by raising all the windows for a few momements at a time, during which the patient must be thoroughly protected by extra blankets, and a shawl about

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 temperrture, 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 prrpose 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 steody 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 Nevember

MRS. STOWE ON LOVE

Mrs. H B Stawe in a letter to young women on connubial love, says — Many women suppose that they love their husbands, when unfortunately they have not the beaming of an idea what love is Let me explain to you, my dear ng 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 grat price, by the loveliest 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 carth 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 -Exchange.

It is sometimes hard to maintain even a little faith, we are so doublewe 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

It is not hasty reading, but seriously rent, and continually carries off the meditating upon holy and Heavenly ever-accumulating exhalations of the truths, that makes them prove sweet sick-romm. and profitable to the soul. It is not If there is no fireplace, a window the bee's touching on the flowers that opened a short distance from the gathers honey, but her abiding for a bottem, in the room in which the patient is lying, and one let down sweet. It is not he that reads most, from the top in the other large room, but he that meditates most on Divine with the doors opened between the truth, that will prove the choicest,

British American Presbyteriau.

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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 mombers 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 RE-COMMENDED TO THE MINISTERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY BUPPORT .- From Proceedings of General

LIBERAL OFFER.

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

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.

Canada becomes always fiercer and have anything in their power to consider more embittered. La Minerve speaks well the case of the classes which we have out against priestly power as if it was mentioned, and, if possible, not to Protestant, and Le Noveau Monde them, and them alone, to sustain the pinch uses language and arguments that of a change which has brought increase of would have gladdened the heart of the most of their neighbors. In what manner this is to be done, it is not for us to say; the proverb will probably and all civil authorities under the i settle that point-where there's a will there's heel of the priest. The Roman Ca-laway. It is singular that God should have tholic hirearchy has been drawn into | given the nation a new lesson of dependence the controversy, and is greatly divi- in the midst of its prosperity, and rising as ded. The Archbishop of Quebec, as it were, out of its very prosperity. The lesson will not be lost if it tends to chasten our a moderate churchman and rudent, vauning spirit, and so spread the convichas withdrawn his name from the tion that nothing but the lavor of God can subscription list of Le Novean Monde | ever make our mountain to stand strong. and has been followed in this by the University of Laval, the Bishop of son of great trial to very many and St. Hyacinth and the college belong- of absolute suffering to still more. ing to the latter diocese.

respectively of Sir George Cartier and | XIII to commemorate the Masacre of M. Canchon, as publications that St. Bartholomew. Some of our sought to bring the clergy into dis-readers are aware that the existence repute. The Mi erve comes in par- of such a medal has been denied. There ticularly for the condemnation of the are, however, numerous copies to be Right Reverend Father, and has found in the cabinets of collectors. been declared by his lordship to be The one thus found is battered about the worst paper in the country. To the edges but otherwise in good precomplete the taneau it is merely no servation and from the sharpness of paper in short has become a great the figures is thought to have been nuisance, but a nuisance which tends

Montreal has written a letter to Le Novean 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 popte 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 ballotbox. And the North is too terribly in carnest 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. Gratz 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 beed heaped for months past on General Grant, is doing him good. Them 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 appro-

ach 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 lubour 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 unwonted prosperity. It will at least serve to give scope to the thoughtful benevolence of those who are not satisfied with appeasing the outery of the noisy, but would fain contribute to the adjustment of more honorable The clerical squabble in Lower claims. We do not hesitate to say, and to

Not a doubt of it, it will be a sea-

On the other hand the Bishop of . In the course of pulling down the Three Rivers at a convocation of his old mint buildings in the Cowgate of clergy denounced Le Minerre, and Edinburgh there was found a specithe Journal de Quiber the organs men of the medal struck by Gregory

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 triumpets, 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 praceful 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 whice it was written. It is a farce to hear their so called judges insisting upon England giving Ireland political independance 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 compleasant and selfsatisfied 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 an malicrous 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 Presideut 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 aewspaper men of the 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 epither, 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.

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 Presidentship were without exception, the two greatest unhanged rascals at this moment in existence on the continent, Of course no sensible man believes this, but blatant Jefferson Bricks of till one is sorely tempted to wish that both they and their heubrations 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. Govenor 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 irresa 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 leaves the quietude of the bench to so as a non-political, non-partizen, religious paper. Foolish people may say, as they have done, that the polithose 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 or 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 scandel and a sin, but though nobody denies it, people neaning of it is. Still further. 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 these churches. We believe the same things. But we are here also to do His work, and it is quite plain, though. I may remind yon, it is much plainer in the south, States are persons of a low moral 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 stirr up discussion about the question of establishments, it wearies one's heart with sad pain. These are not the question, the Church has to face to-day. I tell you, in our great towns, into which the people are pouring in vast num-

question. You will find in our workshops men breakin; 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 quesall sorts and sizes go on asserting it tion ten years ago-whether those holding by what we call Christ's institution of Presbyterian order, might not, thy 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 pective of party lines. Mr. Mowat is 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 man of his character and ability dealing with the perplexing questions that are raised by the serpent minds lead the politics of our noble province. of men walking in ungodlines. In-Most cordially do we wish him long stead of joining together and bringsuccess in his new career, and we say ing 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 retics of Canada are too foul for any garding it, each takes its own line, Christian man to meddle with them. and the decisions of each is deprived It is a great mercy that there are 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."

whether there is a God! That is the

THE IMMORTALITY OF OUR SINS.

The worst thing about selfishness is that

ti does not die with the man whom it has cursed and used. If sin were mortal, then thirty years would swing the world over the next generation. But it is not merchal tis not barren, but prolific; it propagates itself; it has parental functions, and sends its children out in swarms to possess the carth. I wish you all to understall the second earth. I wish you all to understand that whatever evil you are telerating 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 re-joicing in his strength, and go forth as one of the forces of the world. It will be im-personal; 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 are very apt to give it the go-by, and not to recognize what the true is said that one cannot stir the nar with a said that one cannot stir the nar with a slight that it will ever cease to be a sound. The words we speak, whother 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 seunds forever in the universe as an oath; it is an explosion whose variablestimes on never directions with revelerations 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 there 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 month. Indeed, it seems to me that everything in man that is of the mind and soul is mimor-

The Presbyterian property in Philadel-phia is worth over \$5,000,000.

tal .- Rev. W. H. H. Murray.

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

"Without the licence of the Pope " sthe significant imprint upon the thous nds 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 disnosal.

We are all sculptors and painters, and our the people are pouring in vast numbers, that the question is notwhether there should be establishments, but

Ecclesiastical.

PRESBYTERY OF MONTREAL.

This Presbytery met at Montreal, in This Preseyvery met at anomircal, in Erskino Church, on the second and third days if October, 1872, present, twenty-three Ministers and three Elders, the sittings, four. A call from Grande Freniere, St. Eustache and St. Therse, to Mr. James Halley, Probationer, was presented and asstained. Moderations in calls were control to Danville and Linguist respect sustained. Moderations in calls were granted to Danvillo and Lingwick respectively; and a special mooting of Prosbytery was appointed to consider a call at Indian Lands. Provision was 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. Com-mittees were appointed to inquire what Erangelistic 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 reomitaers charten atoutrent, were not reported as self-sustaining congregations, fully equipped and in a prosperous condition. Steps were taken toward the separation of Valleyfield and St. Louis de Gouzagne into two distinct charges. Arrangoments were made for holding Missionary meetings during the ensuing winter, and meetings utring the ensuing winter, and dealing with arrears of stipend. Next ordinary meeting of Presbytery was appointed to be hold at Montreal, in Free Church, Coto street, on the fourth Wednesday of January, 1872, at ten o'clock forencon.— JAMES WATSON, Clork.

PRESBYTERY OF HURON.

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This Presbytery hold a regular meeting at Seaforth, on the 8th and 9th days of October. There appeared a deputation from Dungan-non, Port Albert, and Ashfield, consisting of Messrs Gerian, Young, and Harrison, asking Mesers Gerian, Young and Indiana, asking that a member of Presbytery be appointed to moderate in a call, if the said congregations say cause before next meeting. The tions saw cause before next meeting. 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, olders, were appointed assessors to the Session at Dungannon, 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 ministors 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 Caithness, and William Turnbull, were elected and ordained at Stephen in due form. Mr. McCuaig gave a report of his correspondence with Mr. Hugh irrie of Manilla, in reference to the arrears claimed by Mr. Currie, against the congregaciaimed by Mr. Currie, against the congrega-tion of Glammis, 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 Roy. J. B. Taylor, probationer, applied for a Presbyterial certificate. as he intended to unito with another branch of the Presbyterian Church. Mr Taylors request was granted. On behalf of the Committee appointed to consider the financial mittee appointed to consider the manifell 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 minipulm. num. 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. equesting 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 hemes 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. Bd. That inasmuch as it appears that the congregation of Duff's Church, McKillop, are considerably in arrears, a deputation consisting of Messrs Ross and Logic with Mr. Carnochan, elder, be appointed to visit the said congregations, to confer with them, anent the removal of the arroars. The Rev. Mr. Chiniquy being present, was invited to sit as a corresponding member. Mr. McCuaig, according toolice 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, 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 Asembly, he shall notify the Clerk before the new condensation of Prochytory and the next regular meeting of Presbytery, and in no case shall the Presbytery turn back in no case shall the Presbytery turn back on the roll. 2d. That the ministers not chosen by rotation, shall 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 republications of the content of the members of Presbytery republications of the content of the members of Presbytery republications of the content of the members of Presbytery republications of the content of the co proved—n minimized give sbytory 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 Langside 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 discour-

oes and examinations were cordially sustained by the Presbytery. After an excellent discourse by the Rev. D. Cameron from John xy: 4, Mr. Dayidson was duly ordained and inducted into the pastoral sharge of the congregation of Langside. Rev. Mr. Wardrope addressed the minister transfer of the congregation of the congregation of the pastoral sharper of the congregation of in vory pointed and fooling terms relative to in vory pointed and teeling terms relative to his duties and responsibilities. Messrs Straith and Fobes 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 willinguess to subscribe the formula, his name was adeed to the Presbytery roll, and took his seat as a member of court. Mr. Davidson enters on his pastrol duties under eircumstance 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 mammonsly and heartily in fator of the Rev. Archibald Currie, late of Belmont, and Yarmouth. . The call was numerously signed. Commissioners from the congregation were heard. The call was sustained and forwarded to Mr. Curric. The Glanmis call in favor of the Rev. Wm. Ferguson was also sustained, and placed in that gen-tleman's hands for acceptance. He asked and obtained some time for its considera tion. Leave was granted to the Rev John Stewart to moderate in a call at Culross be-fore the next meeting of the Presbytery Messrs. Wm. Burgess and Donald Mac Laughlan, elders, were appointed as 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 mooting a professor in mox's College to fill the chair made vacant by the resignation of Dr. D. Inglis, and this court hereby nominate the Royd. Wm. MacLaren, of Knox's Church, Ottawa, as one suitable and qualified for the said pro-

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 Pro-

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

The Northwest Territories generally embrace those portions of British Morth 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. Litt'e 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 crection of at least twenty Provinces of equal size. Manitoba contains the whole 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 halfbreeds, about 7,000 English and Scotch half-broods, and the remainder pure whites and pure Indians.

The settlement was formed originally by Lord Selkirk, whose name it boars, 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 unonviable memory, whom Elihu Burritt names Evictor the First. A few of the original settlers survive to the presont 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 or the purpose of spending, after a life of toil and danger, the ovening 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 the chain of events which led to it, and 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 89,000. The number of the fur tradors cannot much exceed 2,000.

It will readily be understood that such an extensive country presents 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 turther north, but along the Valley of the Saskatohewan, and those of other rivers flowing from the West, and having their springs near the base of the Rocky Moun tains, 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 ouc. A vast portion -- indeed, the greater portion of the entire country-can never be of any material use to the Dominion. The coun try around the shores of Hudson's Bay, to a donth of 800 miles, is described as being utterly unsuitable for settlement. This tract is known as the "barren grounds," in contradistinction to the "fortile belt." The gal 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 genorally 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 Outario. 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 knyer 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 provious 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 Endson'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 extechists, amongst the Indian population outside the province.

The Presbyterian body, which consisted scendants of Lord Schirk's settlers, was organized in 1851. So long ago as 1844 certain of these settlers applied without sucthem 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 80 years; and this, too, in the face of all the obligations, such as the outlay connected with building a new church, mause 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 Re . Alexander Mathieson, who, on his departure for Canada in 1968, was replaced by the Rev. William Fletcher, who

removed some time ago to the Prairie Por- claim which Homo Mission work at our tage, and was succoeded by the Roy. 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 Kildonan, Little Britain, Winnipeg and Headingly, besides 3 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 Luke Winnipeg, and a mission in the Sas-

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 tasking great offerts 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 alhided 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 ondeavoring 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 ministess 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 consfortable 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 tordial wishes,appears to posses every inquisth element of success but taking into account the length of the curriculism and the probabilty 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 probabilty exceed the local supply, and they must be sought for elsewhere and hence arises the duty of our church in this

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 originally chiefly of the survivors and de- generally supposed is yet sufficiently large, and they are so destitute of the 1 grace as to warrant us in taking more than an ordinary interest in their spiritual welcoss to the Hudson's Bay Company to send fare. 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 Wannipeg in their birch back wigwams, their occupations consist of fishing and hunting, and their amusements of gambling, conjuring, dancing etc. 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 ns 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 deprayed condition there are hopeful traits of the Sabbath School, and were these even less prominent than they are, it would stillbe our duty as a Missionary Society to

very doors has upon us, it must yet be maintained that the duty of sending missionaries to declare the gospel to the aborigmen of this continent is one which-not withstanding the difficulties in the way, such as the fewness of their numbers their wandering habits, and their meapacity at present for the reception of the truth-is especially meambent upon those who have been distined 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 hiture promises to take no tumportant part in the history of the Dominion.

As civilization advances, the Indian, like the animals on which he proge, 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 new 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 horcafter; and in closing I would carnestly commend this matter to the consideration of the Missionary Society of Erskine Church.

Shail we whose souls are lighted With wisdom from on high Can we to seen benighted ! 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. The two desciples walked towards Emmaus. They discussed the recent events connected with the death of Christ—sadly warming 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 Ho will speak to you, and doing so the forvor 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. we do not object to the censure, for we find it to be wholesome.—Methodist Protestant.

TO LIQUOR DEALERS.

The Baptist Union trathfully remarks: No business is so fatal to life as that of selling liquor, because those who sell, usually 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

CHURCH YUSIC.

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 Nillson or Lucca. There are many people, now growing old, who are more deeply touched by some simple hyun-tune which they heard in their youth, than by all the operation solections which could be offered them. Becollections of this kind are not likely to be implanted in the runds of the young people who now go to some of our fash; made churches.'

THE CHURCH PAPER.

The Christian World has the following: To do justice to sucha paper, as well as to realize a proper benefit from it, much de-pends upon the habitual reading of it. This should be cultivated. We are satisfied that the individual or family neglecting to do so, fails to onjoy 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 in the character of the Indian, as our friend to mile me in company with malice; and to smile mr. McKay pointed out at a recent meeting 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 be point to it.

bring to his knowledge the word of God. Making due allowance for the great

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Subbuth School Sencher.

SABBATH SCHOOL LESSONS.

Nov. 8

Jeens Scourged. MATT. XXvil. 26.84. Prove that Christ is the Eternal Life. Repeat Prain: 118. 15-16; Text, |Rev. 3. 20. Shorter Chatechism 99.

Parallel passages, Mark xv. 15-28; Luke

Vgz.20.

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

Ver. 27-80.

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 rebes of this colour as robes of office. Jesus rebes 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 searlet, infining to purple, What did they put on a head? v. 29. Thorny shrubs are very anndant in Palestine. In passing through lickets the clothes are often torn to rags. What was meant by the reed? It was a What was meant by the reed? It was a mam 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? The reed was evidently a severe dently a stout rod which infleted a severe

[Read hero John xix. 4-16. How did Pilate assert the innocence of Jesus? v 4. Of what did the Jews accuse him? Of say-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 the let this man go, thou art not Cosar'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 Crar, v. 15. This Tiberius Crear, Emporer of Rome.

VFR. 31, 32.

Where did they lead Jesus ? From Pilato's palice, through the streets of Jerusaalem. Who carried the cross on which Jesus wasto be crucified ? v. 42. It was us ual for the person to carry his own cross, and at first it was laid on Jesus i 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. zvi. 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 was to befall the city? iv 30. Who was led to death with Jesus ? v. 82.

VER. 33.

Where did they lead Jesus to? Golgotha is Hobrew, the Greek is Calvary, both signifying the place of a scull. 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 nevercalled a mount or

What did they give Jesus to drink? It is called wine by Mark—that is, wine sourced into vinegar. Why did they put gall into 1? It acts like lop um 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 die in full possession of his mind. He neyer did anything to lessen his own sufferings. When hungry he would not work a miracle to relieve his hunger.

Lassons. 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 com-plaint. Seek to imitate the meekness and patience of Jeaus, Matt. xi. 29; 2 Cor x. 1: Heb. xii. 8; Cor. iii. 12.

2. The malignity of men. These soldiers had no personal hatred of Jesus. They totured him in mere wantoness 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 (Ley. XIX. 14), will not be excused by saying, " Am I not in sport?"

3. Nothing done for Christ is unrewarded Sumon 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 inflicts. 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 eruelty of others must not tempt us to do wrong. "Be followerers of tempt us to do wrong. "Be follow Christ," Heb. zii.2; 1 Pet. ii. 21.

WHIL SOME ARE POOR.

Cream is allowed to mold and spoil. Silver spoons are used to acrape kettles. The scrubbing brush is left in the water. Nice 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 files take possession. Bits of meat are thrown out that would make sinched meat or hash. Coffee, tea, epper, and spices are left to stand open and lose their strength. Pork spoiles for the want of salt, from floating on the top of the brins, and because the brine wants scalding. California Farmer.

Our Noung Zolks.

FIVE OUT OF ONE SMELL.

There were five pess 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 accom-modated 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 everlastingly?" ask " I'm afraid we shall become hard ed one. by long sitting. It seems to me there must be something outside; I have a kind of inkling of it."

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

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

Suddenly they felt a tig at the shell. The shell was forn 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 thom, 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, eatch 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 the all that. "We shall go faithest," said thev.

"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 hard under the garret window, just into 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

Within, in the little garret, lived a poor woman, who went out in the day to clean stores, chop wood small, and do other hard work of the same kind, for she was strong, and industrious, too. But she always re-mained 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 us if she could neither hive 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 gul 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. "O!" said she, "on my word, that is a little pea which has taken root here, and is puttingout 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 sne and not taink 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-all and to the upper part of the forms of the the part of the forms. 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 would recover one 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 de-inghted eyes at the little garden in which inghted eyes at the little garden is which only one plant grew. A weekafterward the invalid for the first time sat up for a whole hear. Quite happy, she sat there in the warm aunaline; the window was opened, and outside before it stood a pink pea-blossom fully blown. The sick girl bent down and gently kussed the delicate leaves. This day was like a festival.

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

But about the other peas? Why, the one who flow 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 on the roof, and found a nome in a pigeon's erop; 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 the water forwarks and wasks, and there in the water for weeks and weeks, and swelled prodigiously.

"How beautifully fat I'm growing!" said the pes. "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 rosoate hue of health on her cheeks, and folded her thin handsover the pea blossom, and thanked hoaven for it.—From Stories and Tales by Hans Anderson.

A HYMN IN A GAMBLING-DEN.

A gentleman in Hong-Knog was instrusted 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 soming to blows. Near him sat two men—one young, the other forty years of age. They were betting other forty years of age. In your and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man lesing 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, looling carelessly about the room, began to hum a tune. He went on till at length he began to sing the beautiful lines

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

Neares the Lound of life, Where we lay our baddens down Acties leaving my cross, heater wearing mt crown."

At first says the writer, these words in such a vile place made me shudder. A Sabbati - chool 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

"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 eves 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 bey, and say that, for old kome's sake if no other, you will quit this wicked husiness

The writer saw those two men leave the gambling-house together and walk away arm in-arm; and as he went away himself, hethought, "Verily Godinoves 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 seems a good financial standing."

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

"Square with the world," a trite sentence, but when we consider it thoughtfully, suggestive of much. and at this season, wher, 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 aigmiteant 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 thurst below the plates. Satan is not auch 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 lear, 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 early 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 billows, whose vessel rides at anchor—not he who is drifting broadside on to a roaring reef. He may alsop who pillows his head on a royal pardon—not he who, pallid and exhausted by the trial, a down stricken and haggard wretch, enteres cell which he leaves not but for the scatteric.—Dr. Gathric.

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 over 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 28: 7, 8. 11. Are drunkards likely to get rich?

Prov 21 . 17. 12. What are the consequences of drink-

ing? 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? 16. Where was the first temperance so-

ciety? Jer. 35. 6-8. 17. What blessing did God pronounce apon the first temperance society? Jor. 85:

18, 19. 18. Is intemperance a vice? Gal. 5. 21. 19. Whon 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 & Temperance Banner.

NO BRAINS.

Julye Kay, the temperance lecturer, in one of his extents, got of the following hard hit at " moderate dimkers.

"All those who in youth acquire a habit "All those who in yourn acquire of age will be total abstances or drunkards. No person can use whisky for years with moderation. If there is a 1 n in the audience before me whose e patience disputes this, let him make it is vii, 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 dranker?"

"How long have you drank in moderation?

"I am."

"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 remained by it of a counted for. I am remained by it of a solvent man with a loaf ittle story. A colored man, with a loaf of bread and a bottle of winsky, sat down or bread and a bottle of which, sat down to dine, on the bank of a clear stream. In breaking the bread he dropped some crumbs into the water. These were eager-ly seized and eaten by the fish. That errcumstance suggested to the darkey the idea of dipping the bread into the whisky 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 is a number. But in the stream was a large fish, very unlike the rest. It partook freely of the bread and whisky 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 sur-veyed 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 congrega-tion votes its own destruction when it decides to "get along" with a preacher who costs them little or nothing, and earne 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 ings 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 child ren run wild in sin and folly, and general disregard of religion prevails. In one thing 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 exclusions. 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 pews.—

Baptist Union.

Scientific und Aseful.

SOURCE OF NITEOGUN IN PLANTS.

It is well known that the quantity of nitrougen contained in the crops exceeds in tenormous 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 six by along the proportion whether the second of the base 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 hernin, oxygon, in the piesence of organic matter, combinues 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 dis appeared.

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 attentions 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 mussmatic air. It is very productive of seed, yielding fifty bushels to the acre, which con tain 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 vohicle for paint, and is oxcellent for the soapmaker's use. The seeds can also fed poultry in winter with advantage. The stalks, which are large and coarse fibered, yield, on burning, a large propor-tion 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

now to quit tobacco.

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

ANOTHER ANTIDOTE FOR POISON.

As antidote for poison by dew, poison oak, 177, etc., is to take a handful of quick line, dissolve in water, let it stand half an hour, then paint the poisoned parts with it. Three or four applications will never fail to eure 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 at ought to be extensively known that ordinary boiled rice, eaten with boiled milk, is one of the best eaten with boiled links, is one of the best remedies known for any form of loose bowels. Its effact is increased if it is browned like cotice and then boiled and eaten at interval) of four hours, taking no other food or liquid whatever. Its curatise 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 mfallible 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 inchned 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 articles of furn

Another wrong way to sweep a carpet is to move the broom forward with heavy, drawing stroke, by which the material to be removed is pressed into the carpet ra-lier than worked gently along on the sur-face. If either of these wrong ways is ado-pted, the broom will wear out carpet more than it is worn by the occupants of the dwelling. When a sweeper collects a dustion is in half full of the map of the carpet every time it is swept, a new one will soon be required.

quired.

The right way to sweep is to incline the handle a little forward, then give a light drawing stroke, allowing the brosm to 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 roiled along very lightly. If a generous supply of tea-grounds, small bits of wet paper, or clean and wet saw-dust can be ous supply of rea-grounds, sinal 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 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 line for mounter. in a few minutes. Scarcely one house-keeper in fifty understands how to sweep a carpet correctly .- Rura' Home.

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

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 raint not: the miles to meaved are low and short. There are many heads lying in Christ's bosom, but there is your for yours among the rest.—Rutherford.

Scotland.

ARGYLLSHIRE.

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

A new public academy for Oban is projected, the building to cost about £1200. Mr. Kennedy, of Kihnarnock, has subscribed £300; Mr. d. G. Mackay, of Ardcouncil £150.

A man named D. Layingstone, a steward on board the "Gondolier, was found drowned in the Caledonian Canal, near Inverness, on the 27th ult. Deceased was 30 years of age, and belonged to Tobermory.

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 seemed in tolerable condition. Pointoes are not greatly diseased.

The Chancellor of the Exchequer, cruising in Mr. Pender's yacht some days ago, was landing at the Island of Scalpa, Harris, from a small bont, and as the beach was shelving, the party had to be carried on shore by the islanders. Mr. Lowe, not accustomed to this mode of conveyance, hesitated to accept the profiered back, when the stalwart gillie said, "Nac fears; greater men than your Lordship have been carried ashore here." "Yes; and who were they, pray?" responded the Chancellor. "Haco King of Norway," replied the gillie. "Here goes then but I trust," said Mr. Lowe, "my fate may not be like his," and the gille carred him safe to shore.—Glasyow Citizen.

ABERDEENSHIRE.

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

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

The Free Preshytery 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 Auchinmant, near Dairy, 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 M'Gill, Veterinary Surgeon Kilmarnock, has been appointed Professor in room of Priersor Fordic, of the Royal Vetrinary College, Glasgow.

Mr. F. Mitchel, 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 Kirkcow. v.

At Galston, on the 25th ult., Miss Janet Mockie. At New Mill, by Dunlop, on the 23rd ult. Martin Live, wife of Robert How-ie, aged 51 years. At Cut me, on the 21st ult., The mas Barchay, teacher, aged 78 years

A blacksmith named Buchauan Stewart residing in Aye, is in custody on a charge of having attempted to poison his noice. Stewart gave the young woman a quantity of naptha to drunk, alleging that it was beer. She is in a dangerous condition.

BERWICKSHIRE.

DRATH .- At Greens w, on the 17th ult., William Wnit, nged 86.

In addition to a former donation of £8 J. Stapleton, Esq., M. P., has kindly given a further donation of £1 towards the Spittal Reading Room.

The drying home be longing to Mr. Martin, Greenlaw Wank Mill, took fire recently, the roof being entirely destroyed, and the wool, 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. Shortly after noon the snew mostly disappeared on the low groun! , but late in the evening the hills and mendowe were deeply coated. Glenavon the snow is in some places from two to three feet deep.

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. The estimated cost is from approval. The £1000 to £1200.

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On Friday morning the oldest inhabitant, Mrs. Aitchison, Bridgend, widow of Mr. John Aitchison, feuar in Danse, peacefully breathed her last, after having exceeded the allotted span of four score by no fewer than signteen years and five months. Her father, John Piric, Joiner, settled in Dunso considerably more than a century ago, and for many years carried on an extensive

CLACKMANNANSHIRE.

Small-pox is still langering abovi 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 Follar as during the recent vacation session.

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

CAITHNESS-SHIRE.

Mr. S. Copper, who has acted as drill instructor to the 1st Cathness Rafle Volunteers for several y are, has resigned his appoint-

Sir Robert C. Sinclair, Bart., has a vessel under charter to early the first cargo of iron ore from Thurso to Newcastle. The quality of the iron is excellent.

DUMBARTONSHIRE.

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

On a recent Sabbath, the fifteenth anniversary of the Rev. John Hamilton's pas-torate here was celebrated with special serviess in the Reformed Presbyterian Church Renton.

The congregation of the U. P. Church, West Bridgend, Dumbarton are about to appoint an assistant to their pastor. It is also contemplated to introduce an organ m to the church.

Mr. James Brown, manager of the mintiug department of the Dumbarton Herald, died in an alerming 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 hear

DUMFRIESSHIRE.

Acabinetmaker named Samuel Callander, belonging to Dumfries, recently attempted to commit suicide by cutting his this at with a pon kmfe.

The new public hall for Annan is now nearly completed. Its length is about 90 feet, and its with 35 feet. The proceeds of the entertainment to be given on the occasion of its opening are to be handed over to the committee of the Ladies' Society.

Mr. George Rough, teacher of the Industrial School, Dumtries, 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. The prices for those sold were-for halfbreeds, from 4s, to 5s, under the price at the August market; and for Cheviots, from 2s. to 24. 6d.

FIFESHIRE.

▲ miner named John Allan was killed on the 80th 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 re-sided in Roger's close, Kirkcaldy, has been found on the beach there.

The town of Anstruther had a great edueation reformer before the visit of Mr. Lowe. Old Daniel Ramsay boasted of two things: That he had taught Dr. Chalmers, and instructed the Duke of Wellington how to govern Ireland. His plan for curing the ills of Ireland was that the Duke should just take the tawse in one hand and the Testament in the other.

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 burgain for £700, to the congregation of Dudhope Crescent Road U. P. Church (the Rev. Mr. Wilson's) as a mause for their minister.

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 servecs.

The testimonial consisted of a life-size portrait in oil, executed by Hugh Collins, Esq., Edinburgh, and a magnificent silver epergue, the value of both being £200.

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. The Victoria bridge is 9194 feet long, while the Tay bridge will be 10,321, making a difference in favor of Tay bridge of 1,136 feet. If the Tay bridge were eighty yards longer, it would be two miles exactly, and for all intents and purposes it may therefore be called a .wo-mile bridge, and will have ninety piers and eighty.mice spans. ninety piers and eighty.niuc spans.

GLASGOW.

The U. P. Presbytory have inducted Mr. James M'Ewing, recently minister at Hawiek, as co-pastor to the Rev. Dr. John Ker.

It is stated in iron trade circles that John Elder & C., Fairfield, Glasgow have closed a contract to lifteen acrew-steamships for a French firm.

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

Queen has been pleased to present the Rev. John Maesholl Lang to the Church and Barony larish of Glasgow, in the Presbytery of Glasgow and county of Lanark, vacant by the weath of Dr. Norman McLeod.

The Augustine Free Church, the erection of which were commenced last year in Ru- which had been given thergien Ruad has just been opened. The mals up to that time.

now church will be placed under the charge of the Rev. David Riddle, the minister of the Wynd Church, and will form the four h

offshoot from the latter church within the

last dozen years, United Philishyterian I (10 Rs' A socia-Tion .- The first annual tweeting of this as sociation has just been held in the Religious Institution Rooms. The treasurer submit-Institution Rooms. ted the report, which showed that the membership now amounted to 250, and that close upon £5000 had been subscribed for evangelistic work and church extension since the formation of the association.

HADDINTONSHIRL.

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 remut—the majority of the effice-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 Inverners, under very favorable auspicos.

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

The Record says that the refusal of a majority of the Town Council of Invertiess to confer on the Chancellor of the Exchequer the freedom of the town, is attrib-uted to a speech of his at Glengary H. use, reported by a lady, that he thought the Cal-edonian Canal ought to be disessablished, and a good railway substituted for such very antiquated and barbarous modes of travelling.

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

Mossrs. 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. But, if that is any comfort to us, we are hardly so ill off as in the south of Scotland, and in many respects it is not so disastrous as it at one time threatened to be. We have an enormous bulk of straw and hay, a heavy crop of oats, and barley and wheat, though much bolow an average, and so much of it injured, will yet in nout a greater bulk of good, sound, useful grain."

KINCARDINESHIRE.

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

KIRKCUDBRIGHTSHIRE.

The property of Deanston, in the parish of Loohrutton, extending to about 160 acres. belonging to Mr. Andrew Cleland, merchant, Nottingham, has been sold at the price of £6,500,

LANARKSHIRE.

The Wishmw tailors are aginating for an advance both for piece and time work.

Mr. Hamilton of Dalzell, M. P., has purchased the estate of Jerviston, in the par-ish of Bothwell, and adjacent to Mother-

Robott Nishit, 20 years of age, residing at the Royal George, Wishaw, was severely injured in one of the Coltness Iron Co's puts on the 27th ult.

PEEBLESSHIRE.

On the 29th ult., Mr. John Hunter, Sheriff substitute of Peoblesshire, 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, is to be presented by his ten-antry 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. Damel Douglas was elected President; Mr. George To Chimerors, Secretary and Treasurer; and Mesers. R. Phasmore, W. A. Boyes, and John Henderson, jun., were appointed members of Committee.

ROXBURGHSHIRE.

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

DEATHS.—At Leaderfoot, on the 11th ult., Itolort Matchell, blacksmith. At Melroso, 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 Tuceday night, apparently in her usual on luckary light, abpated to the war mealth, after having been engaged in harvest work during the day with no symptom of disorder. On Wednesday morning her sister went to he bedside and found her

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. Last year £110 was obtained for one of Lord P dwarth's rams, the inglies sum which had been given for one of these ani-

RENFREWSHIRE.

The foundation stone of a new Free Caurch at Govan, which when completed, will cost £7000, was laid on the 28th int.

The Rev. John Smith, M. A. Gala ges, by his congregation.

Mr. James Begg, grocer, 33 Storie street, north the crop of flax is turning out before Paisley, was found doad in her bod by her in the soutchmill than was expected, and hueband, 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 M'Kendrick, laborer, was killed mstaneously on the 28th ult. 15 a basket of sugar falling upon him from a height of about 50 feet. While he was at work on Mossrs. Blair, Reid, and Steeles's sugar refinery, Greenock.

ROSS-SHIRE.

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

The marriage of Miss Bailie, at load castle, with Mr. Charles Grant is are used to take place on the 25th of October.

The Castle at Dingwall, lately the 1 porty of Mess Cameron, has been and by private bargain to Pr. William Lenos, a local medical gentleman. The voters' roll for the county last been

completed by the assessor, and the marker on the roll this year is 1438, again \$ 1534 last year, showing an increase of 44. The majority of Duncau M. Re-

and heir of Col. Ross of Cremarty, it to be celebrated on the 18th inst The teneousy are to hold a public dimor at Cromart, 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, Campbelton, Argyllshire, to the vacancy caused by the translation of the Rev. James Fraser to Legierait.

SELKIRKSHIRE.

On the 26th ult., James Scott, a laborer, residing in Back Row Selkirk, was accidentally killed at the newly creeted 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 fellowworkmen in Forest mill.

DEATHS .- At Scott's Place Solkirk. the 20th ult., Jane Dobsen, relict of the late Mr. John Anderson, mason, aged 89 years. At Galaskiels, 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, race 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 shorthorn heifers for 2500 guineas. They are of the Cambridge blood, and are splendid specimens of this . Luable class.

WIGTONSHIRE.

Administrative Battalion, Galloway-La C. Singleton, Esq., Captain 92d foot, to be Adjuntant; Adjuntant Singleton to serve with the rank of Captain, under the provision of Article 193. - London Give and

Peter Edgar, the man who was in chaire of the cart the wheel of which peschi-over and killed a child at Garlioston lately, has been tried on the charge of culture has been tried on the charge of culthome ade at Winton, and the verdict return ed was one of not guilty.

grein 1.

It is stated that the Emperor Napoleou is on the outlook for a residence in Ircland. in the vicinity of Bray.

Additional military and constabulary relations less in 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 Irisi ians that, owing to the shortness of the harvest and disease of the potato crop, great distress may be expected next year.

Mr. George Beyan, 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, or Geological Survey Office, Dublia, says that the estimated quantity of coale in Irish coal fields, available for use, is 182,280,000 tons, usally one little of which (77,580,000 tons) is in the Queen's County, Kilkenny, and Carlow dis-

A coal bed of immense dimensions has been discovered about two miles from Waterford, and within easy access to the L River Suir. The coal-seam to a thickness, of ten feet, lies immediately under the old bred sand-stone, the ver strata being a very fine outcrop of silicate of magnesia.

About 800 acres of the coal-scam belongs to Mr. Nicholas Alfred Power, of Dellewne, it with whom arrangements have been made.

The recent great advance in the prices of coal has led to some important experiments for testing the quantity as well as the qual-ity of the coal which is known to exist in various parts of the county Tipp ra. . . It is now stated that a gentleman of the highest standing in the county has made a pro-liminary movement towards organizing a Company for the purpose of opening, and working extensive mines not far from the town of Neungh. Should this desirable object be accomplished it is said that const will be had at about the cost of £1 per ton, le or less than half the present price.—Irish ha

The reports from all parts of the province of Ulster are of a very discouncing converter, and on all hands very placing fore-bodings are to be heard as to the results of the harvest. Discuse his most by great the harvest. Disease her make by great have amongst the point of a tradwith standing this agenside all or theten has The Rev. John Smith, M. A., train in revocance of the present of the control of the congregation.

The Rev. John Smith, M. A., train in revocance of the present of the congregation of the present of the present of the present of the present of the congregation.

The Rev. John Smith, M. A., train in revocance of the reconstruction may be taken place in the present of the present in the soutchmill than was expected, and on the whole, is likely to be as remimerative as any other crop this year. Owing to the wetness of the second much of the grain has been laid so flat that the receipt machines could not be used.

The Inspectors-General of Prisons in

Ireland report that in the year 1871 there 81,129 commitments (other than for debt)

181,129 commitments (other than for debt) to the county and borough jaily in Ireland, and that 12,438 of the persons committed were wholly illiterate, 660 knew the alphabet only, 882 knew spelling, 5526 could read impesseolly; only 11,137 could read and write—viz., 8398 of the 18,771 andes, and only 2629 of the 12,358 females. The state of the education of the remaining 201 was not accordingly. was not ascertained. Taken; the promite commitments alone, the return is near facommitments alone, the letter is none ta-vorable. Of the whole 1200, there were 376 wholly distorate, 78 knew to applicat, 67 knew spalling, 176 could not happened by, 511 could read and write. If the bu-borne in mind that person be committed are here counted on every commutarut. The number of persons comin fled was but 21,902—viv., 15,540 males and 6.662 females; viz., 2081 males and 1876—females— 1871; 700 of the females four times or

FRETTING.

mare.

This morning I got up as cross an abear, I left rough and tingly as a che sout burn. I was all out of sorts, and it seemed to mait would be a pleasure to shap off anybody who spoke to me, as short as I c mid.

Most likely I would have done an, and sot the whole household by the cars for the rest of the day, but that I have had such meds 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 re-main neutral, and let them influence me." Accordingly, I tried to contro' myself a little, and await events. Woll the two elder che bren get up mer-

ry and chipper as cricket; papa was in a pretty good humor; and the baby sat in her high chair and disp'ayed all her little air, and graces, and her newest funny little capors, and we must all look and admire : and an, by the time hackast was over, I was aughing and smiling as cheerfully the mat, and passed a pretty comfortable day a ter all.

I thought how easily a title fretting might ha . upsotthe whole lamily, and spoiled the

w fretting is both useless and unno-cess. y, it does no gor in id a great deal of homa; yet it is almo universal sin. cen to it. Me or less we are:

Was fret over alines hing. In sum-" cause it is het. winter because a cold; we fre ains because t, and whom i ain because it when we are when anybod**y** sick.

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MEETINGS OF PRESBYTERIES.

The following Presby teries will meet at the places GHURCH, SCHOOL OR PARLOUR and times siverally mentioned, viz. -

Hunon.-At Seaforth, on the 2nd Tuesday of Ocober, at 11 a. m.

ober, at 11 a. m.

Kind-yon - At King-ton, in Chalmer's Church, on the 2nd Flusday of October, at a course y a Montreal, in Ersking Church, on first Wolnesday in October, at 10 o'clock a. m. OTTAWA.—At Ottawa, in Bank St. Church, on first Tucsday of Nov, at 2 o'clock p. m.

London, -At London, in St. Andrew's Church on Oct.

STRATTORD. At Mitchell, in Knox Church, on 11th Dec., at 11 o'clock. PARIS.—At Weedstock, in Chalmer's Church, on 17th Dec., at I o'clock.

Bruce.—11 Tiverton, on 3 rd Tuesday of Dec., at 2 o'clock, p. m. Sincoe, -At Barrie, on 3rd Tuesday of Dec., at 11 o'-clock.

Charman.—On Thesday, 7th January, 1873, at 11 a m in Adelaide Street Church, Chatham.

Toronto.—In Knox Church, Toronto, on the firs Tuesday of November, at 11 a m.

ONTARRO.-At Port Perry on Tuesday 12th November

B. A. PRESBYTERIAN OFFICE.

Toronto, October 24th, 1872.

The Produce market Not lany particular change in the English and American markets, but Montreal is lower for both flower and wheat. Private advices from theneverport all the stores, warehouses, and mills full to their cuttre capacity of flour, wheat, eats, and peas, and atorage not to be laid for the time being stuff arriving have in consequence to be shipped immediately on coming forward. We quote:—

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Ecos-Strictly fresh are wanted, and guaranteed would command from 18c hto 20c, with very few offering.

Land-Stocks are quite light, and sales are only in a retail way at 103 to 11c.

Bacon—Cumberland cut has again advanced, with sales at Sc 109c. There are no seller now, however, under 8jc. at which holders are very firm.

HAMS. There have been some recent receipts of can-cassed at a small extent, and these are now selling at PORK-No mess on the spot. To arrive sales obtoken lots have been made at \$16.56 to \$16.75,

Woot.—The market has been dull and drooping, owing partly to the stringency of the money market, weak holders finding it necessary to sell. Rates are homehally 45c to 48c, for fleece, and 35c to 40c for pulled.

Special Aotice,

Orief, excessive anxiety, or prolonged study, will preduce infirmity in the nervous system, in proportion few the strength of that system is expended upon the mind in troubled thought, so are the organs of digestion, assimilation and nutrition, rendered inactive and sluggish in proportion as the system becomes infirm. Every individual has some one organ weaker than the rest, and this is always the first to suffer during nervous prostration; for example, afficing newsometimes causes total suspension of the muscutaraction of the heart, when the patient is debilitated, producing sudden henorrage and death. No doubt any longer remains of the practicability of restoring the nervous system, and through the nerves the murcles of the impaired organs. Fellow's Compound Syrup of Hypophosphites has been proved to possess such power in numerous lustances. It will impart strength to over one trouble and affiletion. Persons who are accustomed to look upon the dark side, and who see no pleasure in living, on using this Syrup soon learn to value and enjoy life, and those who study deepy or during long hours, will find in the Syrup a promoter of the power of endurance in the brain.

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