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# ontributars and Correspondents

## EVANGELISTIC WORK, No. 2

In my last communication on the subject this work. I had occasion to refer to its popularity in some quarters. It were il also to notice

ITS GROWING POPULARITY,

hich is at present very striking. When was first spoken of in the Courts of the ree Church, about twenty years ago. it as with great and prolonged difficulty they mid no induced to consider the subject a Mark the contrast now, when last May is importance was fully recognized, and trongly commended to the attention of resbyteries and congregations by the As emblies of the Free and Established churches of Scotland, and of the Presbyerian Church of Ireland, also by the Synods of the U. P. Church of Scotland and the Ergis the Presbyterian Church. Let us hope, and idications encourage the hope, that the time s not far distant when it will receive the and me distant when it will receive the indersement and the practical consideration from our own Church Courts which it so will deserves. Let me add a few thoughts in regard to the mature of the work and the reat essentials to success in it, and first—

#### THE WORKERS.

The time may come when we shall have our Church, and under the direction of r Presbyteries, men set apart for this fork, and wholly given to it, who have hown a special aptitude for it; but in the neartime, vhy should not our pastors "do he work of an exangelist," as Paul deired Timothy to do, and so make full preof f his ministry?" It may be somewhat out of season" to the regular "pastor," ad may require him for a time to "spend in unusual manner and de ree; but all this Paul seems to have hought desirable for the minister in his lay, and why not in ours? I do not underday, and why not in ours? I do not under-value the services of others not in the min-istry. All who have tried the work know how the desire arises, "Lot us have all the suitable help we can obtain." But, mean-time, I say, let us help ourselves, and I be-lieve, with Dr. McVicar, the thing is quite feasible, as recent experience shows. In its fining to the most noted evangelist in Great Britain, and many others, I have over been impressed with the thought that their realizability. work might be done quite as well, if not better, by our trained ministry, if they would just lay aside projudice, and, appleciating the importance and the ralue of the special means employed, and them and give them a fair trial. Mr. W. Varley, for example, I honour and revere as a faithful and officient worker in our Master's service, and one from whom I have learned some precious things, vet it ork might be done quite as well, if not I have learned some precious things, yet it must strike many of his hearers in Toronto at present that his exegesis of Scripture and arrangement of matter, hence his efficiency as a teacher and preacher, might havebeen much improved by college training. It be-comes an interesting question as to wherein ies the secret of the success of these men. We can hardly hesitate to acknowledge as its most important element their

# SPIRITUAL POWER.

Is not this the same "unction from the Holy-One" promised of old, and enjoyed by Poter and Paul, Stephen and Barnabas, and every eliment preacher of the Gospel and winners of souls since their time. By this we understand something quite independent of the intellectual power so highly rized by the churches at the present day. weak things of the world to de His great as far as man can judge, has been far more fraitful in—what will appear nest glorious in the light of eternity—the advation of souls, than that of such men as Norman McLeod and Dr. Guthrie, not to speak of poor Eeecher. There are scores of men in Edinburgh and Toronto of equal or superior intellect, and far more learning, than Moody intellect, and far more learning, than alroady and Varley, who have never approached them in the results they have achieved. Why it is so is worthy of careful study. I would venture to suggest that eften these very talents are fruitful in a self-confidence which this hand their necessary have used of which handers their possessors being used of the Spirit as they might otherwise be. Class prejudice against what seem approfessional methods of work is probably another reason. Commend us rather to Spurgeon a disregard of pulpit conventionalism. "I would not be says, "hesitate to stand on my head in the pulpit, if it would only help to impress the pulpit, if it would only help to impress the pulpit, if it would only help to impress the pulpit, if it would only help to impress the pulpit, if it would only help to impress the pulpit. men savingly with the truth. Or to his greater prototype, who was wifner to be al' things to all men, if by any means he might

Let none, then, shrink fret . . angelistic work because they do not resers popular silts-McCheyne had little weepfance in Edinburgh, and W. C. But was little in many towns and cities—but let them humbly seek, as the first essential to success, the tearling of God's Spirit, and his industrial content of the success. dwelling and energizing power. Smely this is so clearly premised in God's Word, that went the weakest and most unworthy used sol despair of its attainment In fact, those

sort despair of its attenuence. In most charge consciously so are most likely to succeed. The means of its practical real, ation may form the subject of Autor's consideration. Aghlurn, Nov. 10. Aghburn, Nov. 10.

NEW YORK CORRESPONDENT.

BY A CANADIAN STUDENT.

Since our last inklings for your paper, the ever varying record of things st. ago and new in New York, has rolled up its usua diurnal quota, which can only be chronicled by the 12 page daily paper, such as the Tribune issues every morning. Just think-3 sheets like the Clobe, closely printed in small type, at one edition. The literary and scientific section of the community has been entertained by instructive lectures on "Egypt," by Rev. Dr. Chambers, and the world-renowned Bayard Taylor. Both these gentlemen have recently returned after a somewhat protracted sojourn in that, now, doubly interesting land through the continual resuscitation of its primitive civilization, crystalized in its Mummies, Sarcophagi, Hiero glyphics, Pyramids, &c.

These lectures were racy and entertain-Your readers will find the best report of Taylor's lecture in the Times, much fuller than that of the Tribune, which usually reports very fully scientific lectures, and publishes them in the form of "Extras." By the way, no more varied and interesting gleanings can be found than those extras, viz., Extra No. 23, Containing the Tyndall-McCosh controversy, with lectures by Huxley, Owen, &c., can be got for 10 cts.

There are many lectures and literary meetings every night, but the above are noticed, being of general interest throughout civilization on account of the excavations going on in that land of the Pharoalis.

We hinted in our last the possibility of giving your readers un idea of the sermonizing of the far-famed Beecher. To describe the man, or analize his dectrines, is given up as a hopeless enigma by the shrowdest critics, at ordinary times, not to speak of the extra complication of the present critical juncture. The weekly prayer-meetings give a decidedly more favorable impression of the audience and the discourses, than the Sabbath services, the former being more respectable than the

The Sabbath audience is truly a "mixed multitude," to whom Plymouth chapel. seems a substitute for the Sunday theatre, a place of amusement rather than worship, at least in the old fashioned sense of this term. No for the sermon or what passes for it—that melange of ethical maxims thin jokes-anecdotes-humanitarian theor ec - sentimental creations - dazzling flashes of oratory—unique illustrations gleaned from the whole universe, &c., &c., making up an address over an hour in delivery. Criticism is out of the question. A column of your paper would not suffice to give a correct idea of it.

Your readers will have a clearer motion of our impressions of both sermon and prized by the churches at the present day. Not that they err in this so much es in overlooking the relatively far greater value of that cheer power, without which they are tagget (Acts i., 4 and 8) not to dare venture into conflict with the world. Well will structions, and act upon them, as did the structions, and act upon them, as did the little band in Jerusalem. It does act follow that we despise great gits. Let be rejoice in them when combined with tervict spirituality, as in Luther and Cal-un. Knox and Chalmers. But these are few and far between, and it is a fact that God eften uses the weak things of the world to de His great audience, conveyed by that illiterate but expressive adjective, "boshy." This exsources other than the creeds, church. &c works, that the glory may the mere evidently be his own. There are themsands of Such a disquisition as might have been deadly be his own. There are themsands of Such a disquisition as might have been preachers whose names are but little known; given with slight veriation of names, by beyond their own horizon, where ministry. Plato, or other Pagan moralist. It ended with a sarcastic denunciation of creeds in general, and the Calvinistic in particular, in the characteristic style of the free thinkers of this country and age. There is no backbone in Beecher's theology. It did us good in many ways to hear Dr. Ormicton after Beecher, restoring us to our original frame of mind. Space does not permit an outline of his able and stirring counce, whose key-note was the very antipos m point of soriptural soundness—to that of the Plymouth oracle. In a word, those of your readers having heard the Dr. (who, m' Canada has not ?) have, in the writer's humule opinion, listened to a sounder, abler, safer proacher than the Brooklyn sensational orator, clever though he be His great failing and forte too, is the persistent effort to cater or rather pander to the popular taste. The comparisor may seem irreverent and unworthy, still it fereed itself on us, in the similarity in the chief trait, of another American whose name is a household word, P. T. Barnum whose big show occupies a whole block on 5th Avenue. The most successful caterer to the public gratification—the preacher of all opinions, struck us as the Sunday-Bar-

> It would be as amusing as selections from Punch, or your Grip, to give some of his hits, puns, 401, Somo other time I may

rend a few specimens of the more clever ones, and there are some really "smart" things said by him. His admirers may think we handle him roughly, especially those aspiring young preachers in Canada who rehash for some we heard; repeat his sermons.

New York, Oct. 24th, 1874.

#### HOURS WITH A CHURCH COURT.

# VII. NOONTIDE. "Now for the tug of war," one would

have felt inclined to say, under other con-

ditions than those existing at the stage in the proceedings at which we have arrived, but, as things have begun to take a turn in the direction of agreement, causing a breaking up of the darker clouds that cast around us their gloomy and bewildering shadows, and a flag of truce has been raised, auguring a drawing closer of the cords of brotherhood, we are all on the qui vivo with expectancy as to the negotiations for peace which may be set afoot. Platform and parlor sentiment about a common brotherhood among Christian men, and wa men of every colour and degree may be very entertaining betimes, and is, no doubt, all as it should be in its own place; at the same time we own to a liking for everything like carnestness in seeking to have the living embodiment of such sacred sentiment, in preference to fruitless lip service about it, in the way of unmeaning conventional cour esy. It is not a matter of creed or no creed; to our mind the no creed cry, of which some writers are rather fond at present, is out of keeping with the genius of the age in which we live, which has some claim to be called a thinking one, and also has a proneness for casting its thoughts into a scientific mould, and can only be explained on the principal of a reaction against the opposite extreme, itself running to an extreme, which all reactions are ever apt to do; but it is the matter of a creed into which has been breathed the breath of a living Sumanity, rather than one which is nothing but dry bones. The world has had enough of dry bones. Adicu to the Johns, who, under a kanner that has mearibed on it, "Peace on earth, good will to men,' have as their washword, "What he re we to do with peace.' All hail to the setting in of peace and carnestness. The meeting has snow fully entered on its weighty work. It has been the subject of many prayers, we cannot doubt, while looked forward to with bated Greath. Auc, as if arising out of this, a general fooling is apparent all around, which strikes us as an index of a general desire to raise no stumbling block in a brother's way, but on the contrary to leave no stone unturned to remove all existing ones wherever seen. Never do we remember of attending any gathering where discerdant elements of thought were to be harmonized, where there was a more vivid illustration of the harmonizing power of a living Christianity, which is said on the cest of auditority to make rough places smooth and crooked places straight. Could anything but the happiest results access from such a state of happiest results accree from such a state of things as this? Most fitting means was it to gan the end desired by every lover of the good course. Unity in action must ever lead to unity in the end, as it is love expressed in fitting forms that kindles love, and not the attitude more before genmity, whose visible form is bickering and undiaritable visible form is bickering and undiaritable visites. Bosides, it is in this clement that the mind not only conceives its divinest thoughts, and reaches its most trustwer by decisions, but also has its clearer resolu-tions of the thoughts of God. And as truth is one, though it has many sides, the clearer vision the more of seeing eye to eye and the moss of harmony even where differences still remain. Burbid streams are apt to be shellow ones, and very muddy too. History has many a mischievous mittele to large the description. mistake to lay at the dear of an unpacific or unloving state of scul; many a beartburning, many a toar and scene of desolalay at the door of ignorance. In this connexion we are reminded of certain lessons which we have learned, as of the nature of first truths, from that source which all Christians of every name acknowledgy as their infallible guide. These at may not be smiss to notice briefly, to refresh our memory a little, and at the same time to bring into prominence in our mind the real meaning negotiations just referred to, and the

1. We have learned that there is essenti-ally one common Christian brotherhood, involving a common fellowship in spirit and aim. The Christian life is escentially and substantially one, under all types and forms, and conditions, springing in all from forms, and conditions, springing in the form one root, maintained by one and the same kind of nature, producing always and everywhere fruits that are one in kind though not in degree. "One is your Master and all ye are brothren, is the Scripture watchword for the whole cank and file." I am the vine, ye are the branches, brings all to a common meeting point, as all growing from the same tree. This is all true. Very well, since it is, there is not only some family likeness, which one may recognize in all, but also a certain unison of sympathies, on which as a foundation it

if schism in short is not to have a place with all it attendant mevitable evils.

2. We have learned that diversity is a law of life in this common brotherhood. Though revealed truth is one, it will presont itself in different lights to different minds, even when these are all so many blending lights, only bringing it out into fuller radiance and hearty by their very diversity. If each individual has convictions of his own, rather than such as are not his own, obtained by tradition or otherwise, but he had to be great essentials. wise, which he holds to be great essentials as others may, without addition or diminution, just as they have come from a higher mudther make the applications which mind than man's, the applications which he makes of these essentials, by inferences which he deduce become them will necessarily vary, according to his cast of mind, the state of his religion, knowledge, and experience, his general education and his circumstances. We see this verified in every-day experience, not in separate branches of the church alone, but in the same branch as well, among those who, notyphstanding in sum and substance, are identically one. What is this variety but a sign of life? Monotony is stagnation, and stagnation is death. Diversity, therefore, so long as it grows from the one living the stagnation and stagnation is death. ore, so long as 11 grows from the one fiving root, it is everything but a good ground for separation, or remaining so, when it happens from any cause to have taken place "Diversities of gifts, but the same spirit. Differences of administration, but the same Lord. Diversities of operations, but it is the Lord. Diversities of operations, but it is the same God who workell all in all." are thus taught of a unity in difference.

8. We have learned that 't is the part of all Christians, in whatever they may differ, all Christians, in whatever they stand on to co-operate in whatever they stand on common ground. There they ever have a meeting point, as having at least a common end. And we venture to add, as a thing of everyday experience, that where there is such harmony in operation, this expressed sympathy at work individual convictions, though they differ, have more power than otherwise to serve the cause of truth. An opposite course is ever powerful to tender such convictions in their influence on those who differ from them null and void, some thing even worse than null and void. I men are thoroughly in carnest and love the truth, and welcome her queenly form wherever she be found, they can stand to look their differences in the face, and shake hands over them without compromise, halling with pleasure their many agree-ments, and going forward in these in one great phalaux against all that is inimical to the mod of measure Charity teaches we all this.

4. We have still further and lastly learn 4. We have still further and lastly learned that oneness already existing in principle makes incorporative an imperative thing. This we take to be one of the plantest lessons tought us from the sacred page. We can no more make charches than we can make the elements, or charge the correct of the winds. Or the or change the current of the winds, or the ebb and flow of the tides of ocean. When we say this we are simply raying that the lews of the Christian church are not of our formation, and that the relations in which any number of people belonging to it are to stand to each other, are determined by principles immutable as the eternal God himself. If the elements are existing adapted to form in their very nature one organic body, it must over be regarded as an arbitrary proceeding for any number of Christian people to remain in two or more. Sentiment, tradition, anything else to which Sentiment, tradition, anything else to which the human mind may clung very fondly, is cherished to excess, when it even whispers, "no, it cannot be," in such à case. In this respect we would say, 'What God hath joined, let not man put asunder," nor try to keep asunder either. The Christian is wanting to his creed n' a little if he does train his sympathies to flow where God in his precidence direct.

MEMORIA. MENOUT

# Title Reverend

Editor Bourden America Prest iter.

DEAR S.R. Allow zie a small space to view the article contained in your isseu of the 6th inst., on the above subject, in response to certain questions propounded by

me in a former number.
You say, "The matter in itself is too in significant to deserve attention, permit not the blesphemous assumption; of the Pope and the hierarchy of the Church of Rome take their rise from small be-ginnings? History teaches us that the first step towards opening the prerogatives of God was the appropriating of His titles. You say "The Hebrew knows nothing of the conventional use no s made of name." Was it not that the Hebrows Was it not that the Hebrows held His sacred name in two much awe to make a light use of it? Even in their most degenerate days, when they robbed God of His titles, His sacrifices, and His Sabbaths, yet they did not presume to rob Him of His name.

You say " No consible man will be offendby finding that the prefix is want Why, S.r. was there not ing to his name." one sensible man in the whole Wesleyan Conference of England? The amount of indignation expressed by the whole Conten-ence shows they value the place upon the profix, and it remains to be proven that Prosbyterian ministers, if tried in the same way, profess more of the grace of humility than their Worleyau brothren. To second question (the most important of the our reply is quite besides the quosthree) your reply is quite besides the quos-tion. The question was not whether it was right according to legal or ecclesiastical law, but it was whether the party allowing himself to be called by titles of distinction implying superior holiness, was not violat- neither creak nor rumble.—Growell.

is necessary to build, in the whole visible fabric of church life, it we would not man that deeper fellowship with God and man which such common brotherhood implies— impliguing superior holiness directly contrary to the fact of the fa to the commands of the Lord Jesus Christ as contained in Matt. xxiii. 8-10, and zix. 16 17?"

It I understand these passages correctly " have both pracept and example against the new of such titles, and any one allowing himself to be called by such titles violates a Divine command. If I am in error, a Divine communa. It I am in error, please show it by an exposition of those passages. You say "It is footish to make a fuss ahout its use, and to speak of a conventional usage as if it involved some Scriptural principle."

Is not the Saviour's command a Scriptural principle? And of one plain and positive command can be set aside, why not analysis. other. Unless you can show that the minister of the present has more liberty than the Apostles your words would imply (although you did not intend it; that the Saviour made an unnecessary "fuss" and "ado" when the man addressed by the common conventional title "good Master."

But we must behave that the who know

But we must believe that he who knew the secret working of the human heart, and the danger to be apprehended from spiritual pride, did not give this precept un-

necessarily.
Such commentators as I have been able Such commentators as I have been able-to consult, agree that such prefixes are here forbidden. For example Barnes says on the former passage. "The command here is an express command to his disciples not to receive such a lite of distinction; they were not to cover it; they were not to seek it, that it should be appended to their name.". "It tends to engender provide and a sense of superiority in those pride and a sense of superiority in those who obtain it, and envy and a sense of in-feriority in those who do not; and the whole spirit and tendency of it is contrary to the simplicity that is in Christ.

SABBATH SCHOOL TEACHER.

Temperanceville, Nov. 16th, 1874.

# Marriage with a Deceased Wife's Sister.

Editor British American Presbyterian.

Sin,-According to the minutes of the last meeting of the Presbytery of Guelph, the Session of Knox Church, Elora, asked advice of that Court regarding a case of marriage with a deceased wife's sister.

I am very much surprised that the abovenentioned Session should have had the least difficulty as to how it should act in the matter. Has not the General Assembly most

I have heard even ministers say, " I do not approve of such a decision, and, therefore, if I had to do with a case of the kind, I would treat it with contempt." Well, if they were to do so, I maintain that they would break their ordination vows.

The command, "Let every soul be subject to the higher powers," is as applicable to the Church as to the State. Our rulers in the former often make laws of which we disapprove, but as we do not believe that it would be sinful to obey them, we obey. We ought to act in the same manner towards our rulers in the latter, in like circumstances. If any evil results follow, they who framed such laws, and not we, shall be. held accountable. It would be of no use whatever to make laws, either in the Churchor in the State, if the citizens of the one, or the members of the other, were at liberty to obey them or not, just as they pleased. It would be in effect the same as it was in "the good old times," when there was no king in Israel, and every man did what fras right in his own eyes.

We justly condemn the dishonesty of the Ritualistic and infidel ministers Church of England, who teach in direct opposition to the articles which they have described. What botter than they would those ministers of our Church be, who should marry men to their deceased wives sisters? or those Sessions which should allow such as those described into that relationship to continue to enjoy Church fellowship? If they think that it would be sinful in them to carry out the law of their Church, then, as:

honest men, they ought to leave her.

I know of a minister, a "D D...," in another branch of the Presbyterian Church, other branch of the Pressystem of the but one which is as much opposed to marriage with a deceased wife's sister as ours. Well, one of his olders once asked him to marry him to his deceased wife's sister. He replied, "I cannot marry you, but if you get married, I will not interfere." but it you get married, I will not interfect. The elder and his intended ran off to the States and were married. By and by, they came back. Well, that "D. D.," though he knew the law of his church on that subject, and has solemnly promised obedience to his laws, allows that elder to continue, not only a member of his congregation, but not only a member of his congregation, but

I cannot see, Mr. Editor, how a Presbytery can give any advice regarding a case of marriage of the kind referred to. The General Assembly was most distinctly caid General Assembly has most distinctly calchow shose who contract such marriages are to be dealt with. It is the only court which can legislate on that subject. Yours truly, A READER.

CARDINAL OULLEN and the entire Cathelie Episcopato have issued pastoral letters denouncing the late address of Prof. Tyn dall at Belfast, before the British Associa-tion, as a revival of Paganism.

Our minds are like ill-hung vehicleswhen they have little to carry, they make a prod-grous clatter; when heavily laden the

# Englor and Zeople.

#### Eloquent and True.

The sermon of Rev. Arthur Mursell before the recent session of the Baptist Union, held at Newcastle-on-Tyue, England, was a masterly reply to Tyndall. It closed with masterly reply to Tyndall. It closed with the following elaquent and tender words: It is, after all, but the flourish of a rhe-

torical charity to say that the man who works and studies to investigate phenomena works and sudies to investigate phenomena is a worshipper in nature's temple, just as truly as we are worshippers in the temples of the creeds. He may, or he may not be. If he accepts God as his starting-point and invies him as his teacher and companion, then he is decembly studying, and his study then be is devoutly studying, and his study then he is devoutly studying, and his study is a sacred worship. But if he leaves God out or pass God by, he is a presumptuous Atheist. He may say he is a truth-seeker, but he begins his quest with a lie. The man of faith has the start of him. One is seeking truth, the other is waiting on the truth. ing truth, the other is waiting on the truth. One is a pedant vainly endgelling his own weak brain for light, the other is a child sitting at his Father's knee. One is a would-be wise wise orphan, the other is a trusting son. Truth is not God, not only the emanation of God. To know truth you must postulate God and then ask God to show it to you, not try to find it out for your sale. It is certain that I have a father— It is certain that I have a fatherthere is no need for documents and certifi-cates to verify it—I am myself the living proof. But enough. We have not meant to say a word in dispargement of human inquiry, and might have said much in culogy of the splendid industry, the heroic intropidity, and the opulent results of the word of scientific men. We gather up the largesses they have given us, and are grateful. And it is because we are solicitous that they may win wider and yet nobler spoils that we would fain offer them the lamps of faith and of religion to aid them in their search. It did not baulk the genius of Newton to confess a God, it did not narrow the mind or gramp the horizon of Faradan that he or cramp the horizon of Faraday that he believed and prayed. The last sentence of Faraday's address to his students as he closed a course of lectur as to warn closed a course of lecture has to warn them to look higher than the laws they studied—to the Lawgiver who enacted them. But there is a bitter contrast in the final line of the address which has so lately sounded from the learned chair of the sounded from the fearned chair of the parliement of science. A wail of sadness seems to vibrate from it, for it proclaims no finality, no rest from this bloodshot search for truth by the seekers who will not carry with them the candle of revelation and of faith. Having landed himself in a mist, the learnest treatment and the service in the the learned teacher leaves his hearers in the fog to which heleads them, confessing that ho must quit a theme too great for him to handle, "but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past." Such is the best horoscope which godless Such is the best horoscope which godless science can cast for you, for me, and for itself. To "melt into the infinite azure of the past." This is not thank God! the hope set before us in the gospel. We look towards the infinite azure of the future, and in its light we see a new heaven and a now earth. wherein dwelloth rightcousness. and environed aimust that rightcousness. we see our ignorant and sinful selves needing no candle of illumination but the glory of the Lord, and with the robes that were defiled made white in the blood of the Lamb. While the seer of materialism desoribes his successors still toiling in the same darkness, and panting across the same illusory mirage, waving the inconse before a deity who still mocks the homage and disdains the censor, the prophet of our faith beholds the children of the regeneration flinging their crowns before the living God, and sorving him who hath loved them day and night in his temple. Which will you choose, the truth that makes you free, or the slavery of a drudge who is ever learning but never winning knowledge? Which, think you, is the blighter prospect, that of the army of the faithful holding fast the form of sound words amidst the gibes of withings and the scorn of scribes, or of a succession of bowildered Pilates, crying, "What is truth?" and quibbling with a Christ they mean to crucify, instead of emonnse they mean to crucity, instead of embracing an Immanuel they mean to love? What need to cry "What is truth?" while the light of the world is blazing, and solving every problem as he brings life and immortality to light? Sad that he should shino before sealed and purblind eyes which cannot see his sheen! Brethren, we despise not learning. We would rotard no pilgrim and detain no adventurer through the fastnesses of discovery. We have inothing but a shril! "Excelsior!" to shout after the a shrill "Excelsior!" to shout after the climber who would dare Olympus. But we would say, "Search the world as God's world, and the God who made it shall reveal its mysteries." And we ask you, by the dust which lies upon your sainted fathers' graves, by the blackened stakes which mark the martyr-path behind you, and by the cross which is at once the beacon and bourne of Christian chivalry, shall your children's children be graduated through universities into this cimmeria of

learned gloom, to inherit a bequesplendid slavery from ancestors who ed into "the infinite azure of the past," claring, but with points periphrasis that there is no God? Or, will you, faithful to the traditions in which religion is baptized, teach them to fling the arm of faith round Jesus and his cross, and through the open portal of the open heart to break at once to liberty and light, until the truth hath set them free? O, first let the heart rest in an accepted revelation, and then let the mind strain and speculate if it will with the solid standpoint of a hying God behind it; but do not begin from the chaos which is dead, and which man can never quicken, instead of the living voice which east it into order when he cried, "Let there be light." The inquirer, who begins at matters, twines his usaless skein around the white ribs of a corpse; while the starter from the faith which trusts in God winds his throbbing fibres round the beat I heart of central life. One is the dull silkworm, spinning its poor cocoon out of itself around the cold body, and drying up and dying in the midst of its own brittle work; the lost according is a nascont fl lging, waiting for the lost gold wings to grow out of the love which shell ompire.

ters it within the nect, and preezing the plumage of its immortal flight through the closeness of its heart to the eternal. I catch a truer and a holier strain from the parasesus of the poet than I do from the chair of the philosopher,

While here the wisest sage must live By faith, and not by sight, For duty only heaven will give Enough for gaiding light

But when at length, from life's dark road, We climb heaven's heights serous. All light upon the hill of God, In God's light shall be seen.

All kingdoms of the truth stall there To tearless eyes be shown. And, dwelling in that purer air, We'll known e'en as we're known

In that serone expectancy I wait and trust. And meanwhile I will not have the man who mocks my prayers and spurns my faith to be my teacher; but I will swear my troth to him who calls me to his bleeding side, and shows me his pierced hands; who offers me his bosom for a pillow, his smile for my light, his strength for my desmite for my light, his strength for my defence; and who, as he lays his yoke upon my shoulder, gives rest to my soul. The true philosopher will hold a language more like that which false philosophy despises. "I have wearied through the schools, and they have struck more props from underthey have stress more proper from the theorement me than they have given me hopes to hold by, they have quenched more lights than they have kindled. I have heard the so-called new philosophy, but it is but the echo of the old lie. And now I come back to the on the on the how teems back to the sea-shore at Galilee, and the corn-field in the valley of the Kedron. I ask to rest under the jasmined thatch at Bethany, beside the sisterhood, and hear the Master speak again, for 'never man spake like this man.' Yes, Jesus! I come. spake like this man. Yes, Jesus! I come to thee. Thou wilt not spurn me. Thy feet shall be my study; Thy cross shall be my token ever! I will live by this, will die by this, and trust my sin-stained soul to this alone. 'Sentiment! emotion! sneer these schoolmen—yet I love thee still. 'Fool and fanatic!' stouts the wisdom of the world-but still I stand beside the cross, and say the nursery creed, as the creed also of my death-bed at the end, 'I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son—MY Lord."

#### To-day and To-morrow.

To-day and to-morrow are closely related. They are consecutive periods of time; but we set a higher value on the latter, because we lock to it as the time in which our hopes shall be realized, and in which we may do what we are reluctant to

And yet in reality to-day is of more im portance than to-morrow, for it is the pre-sent time that gives shape and character to the future. The causes now operating produce effects in the future, the agencies now at work produce results in subsequent time. The thoughts of to-day are the seed from which the deeds ofto-morrow grow. In the blossom of the present is concealed the germ of the fruit of the future. We cannot separate these two periods or regard them simply as successive times. We onter each they are till Armer have test us. We carry with with us our motives, our hopes, our power We have no power to say to-morrow shall not come, or to hasten its coming, but we have the power, within a certain limit, to determine what it shall be to us. If the character formed now is pure, if the powers we acquire are good, if our purposes are righteous, we have not only made a good use of to-day but secured peace and joy for to-morrow. If our lives are impure, if our powers are provieted if we are living for powers are perverted, if we are living for unworthy objects, we have wasted the present time and set at work agencies that will bring to us a terrible retribution of

The opportunities of life are in to-day. The opportunities of the are in comp. To-morrow is not for waiters, but for workers—for those who use the present wisely and faithfully. Every day has its own possibilities for us, and if these are permitted to pass unimproved, they are gone forever. Whatever may be given at another time, these never return. How great the possibilities of each day are we cannot estimate, for we do not know the results of even a word that is spoken. Upon what is seemingly of no importance the great events of life, the eternal destiny may turn. In the right use of to-day's opportunities lies the success of to-morrow and the blessedness of eternity.

To this must be added our entire ignorance of what may be to-morrow. We have records of the past; the events of the prosent are flashed to us on a thousand wires; but of to-morrow, who can speak with certainty on those things which affect us most? We hear the footstep on the door-step, and the hand on the latch, but what is the message? Even the king's anxious heart must wait for the tidings until the messenger comes. One day may change our relation to everything. He who knows this gulf of uncertainty that is before us very solemnly says, "Boast not thyself of tomorrow, for thou knowest not what what a day may bring forth. He presses our most important interest upon our immediate attention. "Now is the accepted time; now is the day of salvation."

To-day!—In one view it is more impor-depends, upon it. If it is rightlyy, be tant than eternity, locause eternity will be full of ever-growing bless edness. It is wasted if we have edness. It is wisted as if this is all, if we allow the fields of life to he unbroken and unsown, if we consume the stores given for future use, the eternity that follows will be one of want and misery. Break etermy is so great the present is of unspeakable value. The Spirit of God, therefore, wisely urges us to present duty in order to future glory. To-day, if yo will hear his voice, harden not your hearts.—Pittsburg United Presbyterian.

He who has pursued business in such a way as to have neglected all just mental culture, has sacrificed the ond to the means. He has gained money and lost knowledge; he has gained splendor and lost accomplibility; gained tinsel and lost gold; gained an estate and lost an

# Brother Moody: Mr. Charles T. Collins thus writes to an

Mr. Charles T. Colline thus writes to an American Exchange:

An anulysis of Mr. Moody's power over the Scottish people is no casy matter. To say that his power lies in his reputation is no solution. How did he win his reputation? His power lies greatly in the force of novelty—style, language, argument are all nevel. The Scots have not been gospel hardened to such preaching, and it storms them where the detenses of sin are weak. But this power consists not merely in the But this power consists not merely in the fresh garb of his thought—the thought it self springs out af a vivid, real, fresh apprehension of Christian truth by himself. Ho talks of the Bible as though he had lived among its personages, been present in its among its personages, been present in its events, and as though every word was a felt word of God. To carnestness and personal magnetism he joins a wonderful insight into human nature, and this gives him remarkable success with inquirers, while it enables him to sway all who labour with him. Where he works, he rules, and the forces concentrate themselves. Forgetful of names, he remembers fuces a long time of names, he remembers faces a long time and has a wonderful power of recalling the spiritual condition of those who come to him, so that after months, meeting an innim, so that after months, meeting an inquirer, he astonishes him with a pointed and pertinent question. But all these are secondary causes. The great primary cause of success is that God's spirit is working in him. It rests on the man himself. Those who have been constantly with him do not detect inconsistencies in his life, and universally testify that he bears himself with perfect humility. Fawned upon and flattered, meeting with a success which would intexicate an ordinary speaker, one can detect no enthronement of self upon this success, nor even the momentary flash of selfish pride. Dr. Andrew Bonar, the gentle biographer of McCheyne—a man whose sensitive spirit would feel intuitive ly anything springing from pride—spoke to me the other day in great admiration of Mr. Moody's "wonderful humility." It is not possible that one should keep his batance in this way unless God's spirit were upon him. No trickster at words, no hypocrite in feeling, no one working for and out of self, could stand for months in the full light before a whole nation and not fall into contempt. When we turn from the man to the work done by him, the same power is seen. A more excitement would expend itself, but after months of a revival the full deep tide of this religious life still flows on. Both in the work and in the man we see then this power of the Holy Ghost, and are forced to conclude that Mr. Moody is such a power here, because God has raised him up to be his own instrument in blessing Scotland.

#### Christianity and Self Interest.

Christianity opposes many a craft by which men have their wealth. In proportion as the Gospel prevailed in Asia, the great goddess Diana was despised. No wonder that the thought filled all Ephesus with confusion. To realize the power of this form of opposition, think of the great that weap pay for such pleasures. this form of opposition, think of the great price that men pay for such pleasures. How they weary themselves to commit unquity. 1ruly, the way of such transgres-sors is hard. Sins of dissipation impair the health, produce pain, and shorten hite. And yet how little power there seems to be in these facts to restrain the wicked! The appalling sight of 60,000 men drepping into a drunkard's grave annually does not check the sin of intemperance. Dishenesty re-suits in less of self-respect and of reputation; often brings upon its victim the punishment of civil law; and yet the confinement and disgrace of prisons fail to defer men from crime. We have another between sin and grace. Grace is given to resist sin, but the will is too weak to avail itself of this help; and until redemption is complete the seventh chapter of Romans is the universal experience of men.-Rev. C. A. Van Anda.

# Long Pastorates.

Long pastorates are not as common now as they were formerly in New England. The longest pastorate in New England, if not in America, or anywhere in any age, was probably that of Dr. Samuel Nott, of Frankin, Connecticut—a brother of Dr. Eiphalet Nott, late President of Union College. He was settled in Franklin in 1782, and died in 1852, the period of his ministry being seventy years, two months, and thirteen days. Dr. Ebenzer Gay, of Hingham, Massachusetts, was a settled minister there from June 11, 1718, to minister there from June 11, 1713, to March 8, 1787, or sixty-eight years, mine mouths, and seven days. Thomas Smith, of Portland, Maine, held the pastoral office from March 8, 1727, (O.S.), to May 25, 1795, or sixty-eight years, two months, and six days. He was succeeded by Dr. Samuel Deane, whose ministry lasted for fifty years and twenty-six days; and he by Dr. Ichabod Nicholas, whose pastorate began in 1809 and ended in 1855. The united periods of these three successive pasterates in Portland being upward of one hundred and twenty-seven years, while the total period of their ministries, as pastors and colleagues, covered one hundred and sixty-three years, three months, and two days! Rev. Joseph Richardson, of Hingham, the second successor of Dr. Gav. was settled in 1806, and died in 1871. His pastorate lasted sixty five years, two meaths and twonty-three days. Dr. Richard S. Storis, of Braintree, Massachusetts, remained paster of his church from 1811 to his death, in 1873.

In fact, long pastorates are so rare, so much the exception newadays, as always to excite special remark. The causes of this change it is not difficult to discover. One of these causes, and perlaps the most potential, is the breaking down of the health of city ministers, owing in part to the unreasonable appetite and the people for what is popularly styled "able sermons" twice a day on Sunday. If we could be content with one sermon and could be persuaded that we might spend the after part of the day in Sanday schools or in social religious meet-ings, we should not only save the pastor much labor, but benefit ourselves, Few

people can digest two sermons or one day, and if we had less preaching and more praying, perhaps we should be none the worse for the change.—Western Christian Advocate.

## St. Paul on Marriage.

[In his postumous volume, The Foe of the Family, the late Count Agenor de Gesparin, the well-known French Protestant publicist, deals in an uncompromising spirit with any principle or person that appears to him to underrate the sauctity of the family relationship, and its power as a safe-guard of society. Even St. Paul himself does not escape. Having ventured, celibate that he was (we are quite aware that Mr. Renan says he married Lydia, the purple-seller of Thyatiral, to express an opinion somewhat unfavorable to wedded life, M. De Gaspa.in attacks aim thus:

opinion somewhat uniavorable to wedded life, M. Do Gasparin attacks aim thus:]
The passage (1 Cor. vii. 6-40), circumscribed, marked off, the only one in Scripture, so placed by itself, enclosed within bonds that separate the human from the Divine word, and thus marked off in order to recent the wisdom of earth from order to prevent the wisdom of earth from being confounded with that from above this passage is the only one containing, in opposition to the whole Bible, a dootrine which has misled many a conscience and corrupted the Church of Christ—the doctrine of sacced colibacy. All who, since St. Paul's time, have spoken of marriage on act of condescentian to human weekas an act of condescension to human weak ness, as a concession granted to the flesh, a miserable condition not to be continued in eternity—all such persons have quoted, in support of their views, the words which Paul uttered as his own opinon, and not as the result of Divine inspiration.

"He that is unmarried careth for the

"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord." Are you quite sure of that, Paul? Have you not often seen unmarried persons—I mean amongst theroughly Christian people—troubling themselves about their own affairs, seeking to please themselves; paying special attention to their own person, and thus unconsciously displaying great selfishness?

"He that is married careth for the things of the world, how he may please his

things of the world, how he may please his wife!" Are you sure of that, Paul? Have you not seen, on the centrary, married people mutually stirring up each other to duty, to struggle, to self-donial, and showing an example of self-sacrifice, and seating their prior by Christian marry don? their union by Christian martyrdom? Have you forgotten Aquilia and Priscilla, and many other married witnesses, who found in the love called forth by the Gospel motive for loving God more, a zeal that led them to serve Him better?

"He that gives his daughter (our version says virgin) in marriage dooth well; but he that giveth her not in marriage dooth better." That better which Paul urges better." That better which Paul urges upon fathers who do not marry their daughters makes its appearance herotake good uote of the fact—for the first time in Scripture. The Word of God knows nothing of such betters. The Gospel does not admit of exceptional holiness are of a cheen sout of helpress. Desfaction pel does not admit of exceptional holiness or of a cheap sort of holiness. Perfection is placed before all, is made obligatory upon all, and to the same degree. I defy you to find anything else in Scripture. And what sort of a God would it be, I should like to ask, who should demand anything less? ask, who should demand anything less and what sort of a soul would that be which would be satisfied with anything The Divine seal is seen in this, lower? that, while human religions talk of differ-ent degrees of holiness, God, who is perfect requires perfection. Now, the perfect God ordained marriage, the perfect Saviour restored marriage in its integrity; and Christian marriage and the Christian family, this was the noble and hely lesson proclaimed to the heathen world. If the Gospel, as Pagan socialism, poorly disguised beneath the monk's dress, affirmsif the Gospel established not the family, but the convent; not marriage, but celbacy not the individual, but the unit (numero) not the individual, but the unit (numero), then it has brought nothing, has taught nothing, has changed nothing; no revelation, no restoration, no transformation, has marked or followed the coming of Jesus Christi Open your eyes, look at the ancient world and look at the modern world, observe in the modern world the two streams, compare the nations that re-ceive the Bible with those that follow the Latin tradition, the Christian stream with the Pagan stream, and decide for yourself.

WINTER MISSION TO INDIA .- The Rev A. N. Somerville, Free Anderston Church, Glasgow, officiated on Sunday for the last time before his leaving for India. There was a large congregation, and the rev. gentleman preached an impressive and appropriate discourse from 2 Cor. i., 11—" Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.' At the close he referred to the invitation he had received from the London Committee of the Angle-Indian Christian Union, and adverting to the numbers, need, and occupations of our country men in India, he said he was not going directly to the heathen, but to seek out then countrymen there, very much in the same way as our American friends have visited Mr. Somervillo stated that, while expenses are paid, no salary is given, so that the Free Church and the congregation virtualty give a pecuniary contribution to the cause. He intimated that the Rev. Mr. M'Queen, M.A., B.D., had been cagazed to supply his place during his abs nec, and he was happy to add that in harmony with the umon spirit of his own mission to India, ministers of the various Protestant churches in Glasgow had consented, during his absence, to exchange with Mr. M'Queen for one service each Lord's Day. Mr. Somerville adverted to the connection between his going and the times of blessing. At belfast Mr. Moody has expressed a deep interest and said, "If you find that one is needed to assist you or follow up your work, tele-graph to me, and I shall find the man, and money to send him." After some pastoral counsels, a service of no common interest was closed. Trais not enough that we swallow truth

we must feed upon it, as insects do on the leaf, till the whole heart be colored by its qualities, and shows its food in every

An English View of Mr. Beecher's Preaching.

A writer in the London Hornet says in a sketch descriptive of Beecher's style of preaching: "Walking up and down, gesticulating freely, he soon warned to his work, and lashed himself into an oratorical frenzy. The resources of his vocabulary seemed illimitable. He never paused for a word, but poured forth a flood of glowing contenges with an energy and rapidity never the state of the second sentences with an energy and rapidity per-fectly marvellous. With the reporters ply-ing their quick pencils before him, and know-ing that his sermon would confront him in cold print on the morrow, he ventured upon the most astonishing extemporarrous illus-trations and metaphors, building there trations and metaphors, building them up, phrase by phrase, with a deli ney, fluency, and decision which exterted a dmiration and respect. Now he scattered a shower of polished epigrams; now he drew out long, la. boured sentences, as a conjurer draws 71b-bons from his mouth; now he pleaded with bons from his mouth; now he pleaded with his congregation, while tears rolled down his cheeks; now he thundered against sin, with flashing eyes, and his whole frame quivering with electric life. As he tossed himself about the platform, his long hair shaking about his shoulders, he irresistibly reminded you of a lion, and he often completed the resemblance by rearing like alion. No one could see him then without feeling that he was one of the Homeric Kings of that he was one of the Homeric Kings of men. No one could hear him then without fully appreciating the reason why his fol-lowers worshipped him instead of the God whom he professed to preach. It must not be supposed that Mr. Beecher ever condescended to the vulgar tricks which report (we hope falsely) attributes to Mr. Spurgeon. (we hope faisely) attributes to Mr. Spurgeon. He nover sl'd down the balusters, nor blew out a caudle. His tricks were all oratorical, and in a certain sense, legitimate; but you left the church thinking a great deal of Mr. Beecher, but no more of religion. Thiton's charges explain this, by showing that the sounding brass of the preacher's eloquence had no real heart behind it. The sound was loud, because the brass was hollow. Of the nonlarity of the display, however, there could be no question. In Plymouth Church the congregation affected no religious cestasy—they left that to their pastor, who was paid for it—but they listened, and looked pand for it—but they listened, and looked at the performance admiringly, and when a sentiment pleased them particularly, they applauded by clapping their hands. This was not indecorously, nor did it seem inconsistent with the sort of religion which was being preached, and which the witty Americans have christoned "Reigion-bouffed." Mr. Beecher liked to hear the applause; he encouraged it; he manœuvred for it. Upon his nervous temperament it acted like a whip and spur; and we know why he needed stimulates and excitement in order to preach acceptably."

### Anndom Acadings.

THEY also serve who only stand and

For a dead opportunity there is no reurrection.

BETTER to be humble with one talent, than proud with ten. RESPECT to age and kindness to children,

are among tests of an amiable disposition. HE that would be angry and sin not, must not be angry with anything but sin. REMEMBER you grow older every day, and if you have bad habits they grow old

THE happiest man is the benevolent one, for he owes stock in the happiness of all mankind.

Neven think that which you do for religion is tune or money misspent. Tui. reputation of a man is like his

shadow; it sometimes follow him and sometimes preceeds him; it is sometimes longer and sometimes shorter, than his natural size.

A GOOD man is murdered: no immediate protest comes from God. Thus Herod and his ambitious counsellor lost their throno and died in obscure exile, but the dancing princess married, first her uncle, then her cousin, and history loses sight of her as the mother of princes. But "that awful day will curely come," when the service of God shall be seen to be honorable and safe, and when lestruction shall overwhelm his

enemies. How mournfully we write it or speak it nt times, "We have nothing left but God!"
As though that were the extreme of destitution, just one spark of hope to save from despair, one faint star only, glimmer-ing through the deep, black, night! Noth-ing left but infinite power, infinite wisdem, and infinite leve! Why having this, we have all the blessedness and wealth of heaven, the full joy of immortals, the glery and peace of the redeemed in the mansions of light.

If they are a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ-The more bounty God shows, the more humility he requires. Those mines that are richest are deepest; those stars that are highest are smallest; the godhest buildings have the lowest foundations. The more Gol honoreth men, the more they should humble themselves; the more fruit the lower the branch on which it grows. Pride is ever the companion of emptiness.

It is a common and a true observation regarding that sort of gain which the Scripture denominate "filthy lucre," that those who obtain much, instead of being satisfied, rather threet more eagerly for more. The gain obtained in winning souls is in this aspect like its carnal namesake, as an angel of light may be in some sense like an angel of darkness. It is true of those who win souls--both of the head and his membersthat the more of this gain they get, the more they desire to obtain.—Arnot.

Dr. Woods, in addressing the students at Audover, said that when he commenced his duties as Professor of Theology, he feared that the frequency with which he should have to pass over the same portions of Scripture would abate the interest in his own mind in reading them; but after more than fifty years of study, it was his experience that with every new cass his interest increased.

## Our Joung Lolks.

How Long it Takes to Make a Slice of

"Oh, I'm so hungry!" cried Johnuy, running in from play; "give me some bread and butter quick, mother!" "The bread and putter quick, mother! "The bread is baking, so you must be patient," said mother. Johnny waited two minutes and then asked if it was not done. "No," answered mother, "not quite yet." "It seems to take a long while to make a slice of lead?" said Johnny.

bread," said Johnny.
"Perhaps you don't know, Johnny, how
long it does take," said mother.
"How long?" a ked the little boy.

"The loaf was began in the spring"—
Johnny opened his eyes wide—"it was doing all summer; it could not be finished

till the autumn.

Johnny was glad it was autumn if it took all that while; for so long a time to a langry little boy was rather discouraging. Why?" he cried, drawing a long breath "Why?" he cried, drawing a long breath.
"Because God is never in a hurry," said mother. "The farmer dropped his seeds in the ground in April," she went on to say, partly to make waiting time shorter, and more perhaps to drop a good seed by the wayside; "but the farmer could not make them grow. All the men in the world could not make a grain of wheat, much less could all the men in the world much less could all the men in the world make a stalk of wheat grow. An ingenious man could make something that look ons man count make something that took-ed like wheat. Indeed you often see ladies' bonnets trimmed with sprays of wheat made by the milliners, and at first sight you can hardly tell the difference."

" Put them in the ground and see," said

Johnny. "That would certainly decide. "That would certainly decide. The make-bolieve wheat would lie as still as bits of iron. The real grain would soon make a stir, because the real seeds have life within them, and God holy gives life. The farmer, then, neither makes the corn, nor makes the corn grow; but he drops it into the ground and covers it up (that is his part), and then leaves it to God. God his part), and then leaves it to God. God takes care of it. It is He who sets Mother Earth nursing it with her warm juices. He sonds the ram, He bids the sun to shine, He makes it spring up, first the tender shoot then the blade; and it takes May, and June, and July, and August, with all their fair and foul weather, to set up the

their fair and foul weather, to set up the stalks, throw out the leaves, and ripen the ear. If little boys are starving, the corn grows no faster. God does not hurry his work; He does all things well."

By this time Johnny lost all his impationee. He was thinking. "Well," he said at last, "that's why we pray to God, 'Givo us this day our daily bread. Before now, I thought it was you, mether. that gave us daily bread; now I see it is God. We should daily broad; now I see it is God. We should not have a slice if it weren't for God, should we, mother?"—Child at Home.

### Talks to the Young.

It is a long time since I cast my lot with the temperance movement. I was but a boy then, and now my locks are rapidly turning gray, but I've never regretted or repented of my connection with this good cause. I was led by a good mother to join what was known as the temperance society, what was known as the temperance society, and that, too, at the first meeting of the kind over held in our village. Drunkenness at that time was very common amongst all classes, and was doing a very great deal of evil. Good people grieved over it, and thought of how it could be lessened, if not removed. Societies were at length formed, and had a great run of success, and were greatly useful.

success, and were greatly useful.

The pledge, or bond of union, allowed the use of wines and malt liquors, for these were thought to be not nearly so dangerous as spirits, such as whiskey and gin, rum and brandy, and it was believed that if the spirits were let alone drunkenness would ceaso.

Ah, young friends, we know better than that now, don't we?

The people, however, soon learned this fact, that wine and malt liquor, could and did make them drunk, and that is person soon learned to love them he did not stop with them, but soon wanted the stronger dunks. It is the same thing—acolol, it is called—which intoxicates them all. The drunkards who had been rescued were most of them brought back to their former condition, and there was gradually enforced upon temperance re-formers the conviction that all liquors containing alcohol mu t be put in the same list, and the only safety for the sober and the reclaimed was total abstinence from all that intoxicates. Societies were then an that intoxicates. Societies were then formed on this principle, and the pledge forbade the use of every kind of liquor whatever. I have known them to do great good all over the land.

Under the first pledge it was difficult to know just what in safety could be used. For instance, they had drinks of various kinds and select which there are the same selections are the same selections. kinds and colors, which they said were temperance drinks, but which were very suspicious. They called them wines and cordials, and I don't know what else, so that even old persons were quite puzzied to know what was consistent with their pledge. But under the total abstinence rule, even the smallest child can understand what is required—to keep away from such drinks altogather, whatever their color or whatever name they are called, whether there is much alcohol in them or little.

A little Scotch girl once went to her minister and told him she wanted to join the temperauce scoiety. He was not quite sure that she understood what it meaut,

sure that she understood what it meant, and questioned her.

"O aye, sir," she said, "It means that I'm not to tak' anyhing that will make me fou," that is, drunk. The little girl was right and, he at once allowed her to put down her name. Members of the Baud of Hope all make this promise, and I hope they will always bear it in mind, and never use any kind of liquor whatever. I'll tell you more another time what I have learnyou more another time what I have learned about this alcohol.—Uncle David, in Temperance Preaching.

Orion does not cure anything. It never did. All that can be scientifically claimed for it is, that it gives time to nature or to a physician Physician.

Saubath School Teacher.

LESSON XLVIII.

Nov. 29, 1 1674. THE BETRAYAL

COMMIT TO MIMORY, vs. 48, 49. Parallel Passagel.—Matt. xxvi, 47-56; Luke xxii. 47-58; John xviii. 2-12.

With v. 42, read v. 18; with v. 43, Acts 1. 16; with vs. 44, 45, 2 Sam. xx. 9; with v. 46, \$\mathcal{E}\$s. xxii. 16; with v. 47, John xviii. 26; with vs. 48, 49, Isa. liu. 7; with v. 50, Isa lxiii. 3.

CENINAL TRUTH .- Jesus is despised and rejected of men.

rejected of men.

Leading Text.—Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.—Matt. xxvi. 24.

Can anything be more impressive than the two scenes on which the mind rests at the outset of this lesson? Jesus in the agony in the garden (feeling with new distinctness the awful and hateful load of sin, erying to the Father in view of it, and submitting his human will to the divine, set ing us an example at once of prayerfulness and resignation), and at the very same time the wicked Jews and the treacherous disciple approaching to effect his destruction. This was known to Jesus, as the introductory verse of the lesson shows (v. 42). He could, if inclined, have defeated their plan or made his escape. His had done so before, for obviously good reasons. His death by a mob might have been represented most unfavourably to him, and set down to a mere popular riot, for which no representative person was responsible. As it is, he is tried, and we know the weight and value of the charges and evidence; and the sentence and execution is the work of the Jows are a people net without the government of as a people, not without the co-operation of the Genthes, as it is written (Ps. ii. 1-3). This lesson should be studied with deep

rins lesson should be studied with deep solemnity of feeling, not only because such cruel wrong is done to Jesus, but also because it seets in such clear light the evil of the human heart. Up till this time Judas had no reputation as a particularly bad man. If he had been so esteemed, we nay he sure he would not here here around the be sure he would not have been among the twelve. It was alterwards that they knew that he was "a thief," and that John wrote

it down (xii. 6.)
We shall, for the sake of clear order and easy recollection, consider the traiter, the

treason, and the aggravations of the crime.

I. "THE TRAITOR" (v. 48); so called by
Luke vi. 16, and the Bible never calls men names in mere spite or indignation. His name ("praiso" it means) is the same as Judah, and Judah then included most of the Jews. This man stands for the nation. He does to his own hand, in his own way, trom his own motives, what the nation did. He is a representative man even in his name.

Ho is " one of the twelve," was placed in that honoured list by the Master. Did not Josus know what he would do? Certainly Jesus know what he would do? Certainly (John xvii. 12). "We should never have chosen him, then." No, we were not all wise, and do not see the end from the beginning. For consider—this man lived in oar Lord's family, "companied with him," was trusted by the rest, "kept the bag." If there were any guilty secrets he know them. If there was any plot, any double character, any scheme, any appearance to character, any scheme, any appearance to be kept up, he knew it. And no one over had stronger reasons to divulge such if they oxisted. His black treachery would be less black, and his own conscience less turible to him, if he could have said, "I am giving up a bad, deceitful man who was acting a part." But we know what he did say (Matt. xxvii. 4.)

Incidentally the traiter vindicates Christ Incidentally the traitor vindicates Christ while fulfilling the Scripture. Compare Acts i. 20 with Ps. Ixix. 25, and cix. 8. "But how is he guilty if he fulfills the Scripture?" You say: He did not choose to betray Christ because his act was forefold, and he wided to fulfill Scripture. but because his Christ because his act was forefold, and he wished to fulfill Scripture, but because he wished to do his own will, even against G^d's. And obeying his own corrupt will he yet executes Gods (Acts iv. 28). "And why should this be God's determinate counsel and foreknowledge?' Suppose it had not been so, and declared beforehand, then men would have said, "Christ did not know his own friends, but was decived and outwitted, and so cannot be divine." outwitted, and so cannot be divine.

We cannot presume to know all the reasons for divine arrangements, but we know

enough to silence cavil.
II. The treason (v. 14). To have soiz Christ in daylight and in a crowd, would have raised a popular commotion. It was needful to have him a prisoner, and if possible condemned, before the common possione condemned, before the common people have a chance to excress opinions. The crowd looks coldly on a man in the grasp of power with prausible accusations against him. But a guide to his seclusion 'John xvni. 2, 3), and one who could point him out from the disciples, was needed. For small sum of moneyJudas undertook this

(Matt. xxvi. 14, 15).

Why did he betray Christ! It has been guessed that he only intended to force Christ to declare himself king, as a means of lifting up humself as a disciple; but the Scripture rarrative gives no hint of this; Scripture rarrative gives no mut of this; and Scripture is uniformly fair to men, giving them credit for any good in them. It is much more likely that he had a sordid motive from the first, that he had begun to motive from the first, that he had begun to motive from the first, that he had begun to motive from the first, that he had begun to he agree of the which think the kingdom, in his sense of it, which was the Je vs' sense also, hopeles, and that he meant to secure hunself and make the best of it. His surprise in Matt. xxvii. 8, is at Christ's not evading the would-be murderers as before (Luke iv. 30); and his "repentence" was the awaking of a con-sciouce which a secret lust had put to sleep, and which kept the door open for Satan (John xiii. 27), to enter when Christ "let him alone."

nim aiono.

III. The addressations (v. 45). (a) His being "one of the twelve." (b) His being warned beforehand of the guilt, in the plainest way (which some think raised his plainest way (which some think raised his auger, for we are never so angry at a warning, as when we know its justice but mean to disregard it). (c) The mode of betrayal with a friendly word "Master," and a symbol of respectful love "a kiss." (d) The violence which he was prepared to see employed, "swords, and staves, and a great multitude."

Two things descrive notice in this connec-

(1) The Jews supposed Christ would foreibly set up his kingdom, if he could. What they and all short sighted persecutors would do, they ascribed to him. See the contrary in John xviii. 38. That violence was meant, is clear from v. 51, which many think describes Mark himself.

(2) Peter's rash act 'John, xviii. 10, only names him and Malchus, when all the parties probably, were dead in striking one of the party might have led to a collision could the Tarry would have had. one of the party linguis have led to a lision, and the Jews would have had alleged that Jesus was killed in a brawl with the officers of justice, provoked by his followers. It would have been evidence against his cause and in favour of his having aimed at civil power. Hence our Lord's prompt healing of Malchus (the physician Luke describes it, xxii. 52), and reproof of Peter's rash thoughtlessness (Matt. xxvi. 52).

This also explains our Lord's appeal to the leaders (vs. 48, 49), so full of manly simplicity and conscious innocence. And this also explains in part, though it cannot justify, the forsakins of Jesus by the rest of the company. The show of force, the presence of the leaders, and the apparent groups up of the cause by Jesus, disheartengiving up of the cause by Jesus, disheartened them, and alas! for them and for us, who are exactly like them, "they all for-sook him and fied" (v. 50).

From this sad record of guilt, ignorance

and tunidy on man's side, and of dignified purity on Christ's, we may learn:

(a) That Jesus is proved to be the Christ by the fulfillment of Scripture, when men

had no desire to fulfill it.

(b) How man's wrath does God's will.
(c) How completely Satan through sin can blind, harden and degrade us.

(d) How true honour comes from doing right, and "shame is the promotion of fools" (Prov. iii. 85). (c) How one sin secretly indulged, may at length break out and rum us openly.

(f) The greatest privileges may be missed and the soul lost. Judas, in Christ's company and under his instruction for nearly three years; what privileges he had!

#### SUGGESTIVE TOPICS.

Judas—name—family—place—besetting sin—office among the twelve—involuntary witness to Jesus—name applied to him— why—need of a guide—why—price of the treason—how attended the aggregation why—need of a gathe—why—price of the treason—how attended—the aggravations of his guilt—why force forbidden by Jesus—by whom used—with what results—the Jows' idea—the real idea of the kingdom the probable motive of Judas-the question of Christ—why unanswerable—the flight of the disciples—the lessons from the whole

How to Improve the Prayer Meeting.

IZion's Herald has some pertinent suggestions as to the "average prayor-moothia; showing how it may be improved. Clearly our cont-un-σ-ary does not find the universal panaea to be the liturgy prescribed by Scribner's Monthly.

A new departure in our prayer-meetings must be had to give them their proper power. If, from long habit, a few indivinower. If, from long habit, a few indivi-duals take up all the time (no matter how ably), after ful! ropeated, and taleful ex-planations of his views and wishes; if still a few monopolize the time, the paster should privately and kindly expos-tulate, as some good workers are not conscious how much time they occupy. He is responsible if he allows such disorder and injury to continue. Lot the leader seldom or never call upon Let the leader seldom or never call upon the worshippers. That is equivalent to exthe worshippers. That is equivalent to ex-cusing all others, and also provents many from attending, through fear of being call-ed upon. Let the duty and responsibility rest alike on all well-taught consciences. Most prayer-meetings are held too long; it encourages probaity, waiting one for an-other, and discourages the attendance of it oncourages probaity, waiting one for another, and discourages the attendance of those not physically strong—including about nine-tenths of the whole. It also domoralizes the congregation, by superinducing the habit of running out of meeting. Those, and kindred little things, add to, or destroy, the efficiency of prayer-meetings, and this greatly affects the efficiency of the pulpit, as experienced pastors will know. pulpit, as experienced pastors will know. Who now goes for the "prayer-meeting worth having," Dr. Holland being judge?

# Ecclesiastical "Dead Beats."

The commercial world has a significant te m which it applies, not to the unfor-tunate and the discressed, but to those who are exertionless in their mishap, and who succurab to adversity, expecting do for them what they ought to do for themselves. They have a genius for borrowing money. They are persistent bores. You know them a block away, and wish they would always stay at that distance. They are among business men called "Dead

Almost every Church has an element corresponing with that. These are they who, responing with that. These are they who, notwithstanding they have means, rey no pew rent where the pews are let, or contribute nothing where everything is voluntary. They are voluble in prayer, mighty in religious gab, make a big swash, but do nothing for religious institutions. They pray that the paster may "be blessed in his basket and store," but do nothing to keep him from starving to death. They do not recognize the fact that there is a religion recognize the fact that there is a religion in giving and a wickedness in witholding. in giving and a wickedness in witholding. The furnaces would go ou, for lack of coal, and the lamps for lack of oil, and the Church be shut in six weeks, if it depended upon their contribution. The poor must have the Gospel preached to them, and the pennyless must be welcomed; but there are not more than ten poorly in any church are not more than ten people in any church who cannot give something. If a man canwho cannot give something. If a man cannot give a hundred dollars a year he can give three cents. Wee, then, be to him if he do not give the three cents. We never like to hear a man pray who takes it all out in prayer. It is all folly for a man to pray for the world's conversion unless he gives something towards it. The man whose gives something towards it. The man whose gives something towards it. The man whose income is not more than two hundred dollars a year ought to give some of it to God. One of the great waits of the church overywhere is to get rid of its "Dead Beats."—Talmage in Christian at Work.

Our minds are like ill-hung vehicles—when they have little to carry, they make a predigious clatter; when heavily laden they neither creek nor rumble.—Grodoll.

"Thou Art the Man."

A young minister was spending a few days in one of our southern cities; while there a young man of fine mind and cultivated manner was thrown much in his society. This young man was not a Christian, but learning one day that the minister intended to preach in the city gael, asked

to be allowed to accompany him
As the minister looked upon his audience, he preached to them Jesus with so much carnestness as deeply impressed the young friend who had accompanied him.

On their return home, going to the room of the minister the young man said

"The men to whom you preached to-day must have been moved by the utterance of such truth. Such preaching cannot fail to influence."

"My dear young friend, answered the minister, " were you influenced? Were you impelled by the words you heard to-day to choose God as your portion?

"You were not preaching to me, but to those convicts,' was quickly answered.

"You mistake. I was preaching to you as much as to them. You need the same Saviour as they. For all there is but one way to salvation. Just as much for you as for those poor prisoners was the message of this afternoon. Will you heed it? The word so faithfully spok a God blessed in bringing this wanderer home to himself.—
Christian at Work.

### Messrs. Moody and Sankey.

These evangelists held their concluding meeting in Londonderry on the 14th ult. This meeting, like all that preceded it in the city, was characterized by intense carnest ness and solemnity on the part of that crowded audiences which assembled on each occasion in the First Presbyterian Church. The excursion trains run on the Trish North-Western and Northern Counties lines of railway brought large numbers from different parts of the country to take part in the services, which seemed to awaken the liveliest interest in the public mind, and produced a marked impression upon all who were privileged to hear them. A lending feature in connection with the meetings was the unanimous and cordial feeling manifested by the Presbyterian Methodist and Independent ministers in furthering the efforts of Messrs. Moody and Sankey to evoke a spirit of religious inquiry among those who waited daily upon their ministrations. The audiences represented the various Protestant denominations in the cities and detections of the conditions of the cities and detections of the c the various Protestant denominations in the city and district, and gradually increas-ed in numbers as the visit of Messrs. Moody and Sankey drew to a close. At the evening meeting on Wednesday there appeared to be a feeling of general regret that the labours of the ovangelists could not be prelonged. They left Lendondery that the labours of the evangelists could not be prolonged. They left Londonderry for Belfast on the 15th, where they again held several meetings. On the 17th they left Belfast for Dublin. The first meeting held was on Sabbath last in the Exhibition Palace, at 4 p.m. The northern transpit and Lemster Train, in which the Surfice was held, were filled to their utmost capacity. Many persons began to arrive at the city. Many persons began to arrive at the building soon after one, and long before the building soon after one, and long before the advertised hour every available seat was occupied. The number present was estimated at 15,000, representing every religious denomination in the city. The meeting was opened by praise, after which the Rev. Dr. Kirkpatrick prayed for a blessing upon these services. A hymn was then sung, and Mr. Moody read a portion of the 15th of 1st Corinthians. After another hymn had been sung. ans. After another hymn had been sung, ans. After another hymn had been sung, prayer was again offered by Rev. Dr. Mariable, and Mr. Sankoy saug "Jesus of Nazareth passeth by," when Mr. Moody gave out as his text "Go ye into all the world and preach the Gospel to every creature." After an earnest address, which was listened to in breathless sience, the was listened to in breathless silence, the Rov. William Fletcher then pronounced ttov. William Fletcher then pronounced the benediction. A large number of ministers met with Mr. Moody on Monday morning at ten o'clock, and at noon a prayer-meeting was held in the Metrophtan Hall. The large hall, which is capable of bolding 3:300 people, was crowded. Mr. holding 8,000 people, was crowded. Mr. Moody presided, and gave an address. Another meeting was held in the Exhibition Palace in the evening, 8,000 being presont. A large number remained for the after-meeting, and not a few, principally young men, sought the room set apart for anxious inquiries. The meetings have been continued throughout the week.—English Exchange.

# Need of a Fresh Religious Literature.

But this is not all. The church and the community are sadly in want of a religious literature for the times. Here the church is not up with the world. The immediate past and the present are specially rich in historical, biographical, archæological, scientific missionery, material, which remans entific, missionary, material, which remains unused for the cause of the Master. An immense fresh field of the works, providence and grace of God remains to be appropriated to the uses and illustrations of His word. New wants are created, new difficulties are new wants are created, new difficulties are raised, new themes suggested. The whole secular sphere of writing teems with new and attractive works. But there is a sad vacuity in the religious sphere. A multitude of pressing topics call for fresh and wise treatment. Whole provinces of thought demand new guides. Skepticis 1 also requires the right kind of attention a discount of the state of the sta also requires the right kind of attention a d prevention. It intrinsically is no more able and formidable than it always has been. Still it has changed its method, and requires to be met in its changed armor and on new battle-fields. The French Encyclopædists, the English Deists, Julian, Porphyry, Colsus, and their allies, were just as skillful and as threatoning in their times as are modern skeptics. But the same weapons to at were good against those are no-kood against these. The same ability, wisdom and skill, however, will do the work.—Chicago Advance.

CARDINAL CULLEN and the entire Catholie Episcopate have issued pasteral letters denouncing the late address of Prof. Tyndall at Belfast, before the British Association, as a revival of Paganism.

# Migrelleneous.

Ir is a bad plan to be always taking medicine; such persons are nover well.

The Emperor of Austria has confirmed the appointment of two non-Jesuit priests as Professors of the Theological Faculty at Innspriest. The event is significant, from the fact that these positions have hitherto been exclusively hold by Jesuite.

We gather from the Romish newspapers that the preparations for the opening of the Catholic University College at Kensington are now completed, and that work has beare now completed, and that work has begun. The University College has opened with sixteen students. A house has been lessed, where a certain number of these young men will live.

A GENUINL love of books is one of the greatest blessings of life for man or woman, and I cannot help thinking that by persons in one middle station it may be enjoyed imore at one time, less at another, but certainly during the course of life to a great extent enjoyed) without neglect of any duty.—Sarah Coloridge.

Persons who decline to give to Foreign Missions on the ground that the missionaries do nothing Lut preach sermous and distribute tracts, must feel that their apology is little worth in the presence of the fact that the missionaries of the American Board last year organized two churches in Japan, and opened seven dispensaries.

DR DYKES, of London, thinks that "wo have already seen the tide of unbelief reach nave arready seen the due of underfor reach its high water mark for the present, and that it may even be on the ebb." Strauss, Matthew, Arnold, and Stuart Mill have disclosed the galf towards thich modern speculation tends, and men start back from its dark depths.

THE parishoners of a clergyman in Scotland, in expressing to him their aversion to the use of manuscript sermons, urged:
"What gars ye take up your bit papers to
the pulpit?" He replied that it was best,
for really he could not remember a sermon,
and must have his paper. "Weel, weel,
min'ster, if yo canna remember the sermon
then dinna ayport that we can." then dinua expect that we can."

THERE is a whole agricultural sermon in the following: Pure sweet milk and batter, fresh and perfectly ripened fruit, horses and carriage, roomy looryards, the lovely society of birds, pure air and the quitely retirement of country life, are looked upon as larguige by every class of people executive. fuxuries by every class of people except farmers, who accept them as a matter of course, and forget to feel thankful for them.

Some stir has been made among the Eng-Ish Baptists by the results which apparently arise from theological training in their college at Regent Park. One student has become the paster of a Unitarian Church, a second has entered a Unitarian college, a third has gone into business, a fourth is respected not to return and a fifth has been quested not to return, and a fifth has been asked to modiy his views.

A NUMBER of the Ritualistic party have made the awful discovery that the Arch-bidgen of Canterbury has never been validle baptized. The painful intelligence has been baptized. The paintut intelligence has been communicated to a Ritualistic paper. Ascording to the statement of the correspondent, the Archbishop has nover received baptism except at the hauds of "an old and ignorant Scotch minister, when he was an infant, and in danger of death.

infant, and in danger of death.

WE are living epistles to be read and studied by our friends and acquaintances. And like all literature, pure lives are in great variety. Some are very diffuse, and in many years there is but little real sentiment or profit for the world. Others are close, compact, logical; and though brief, they add largely to the thought and piety of the church. God is always calling us to condense and 1.14ke the sentences of life terse and graphic. terse and graphic.

THE Government of the Feejee Islands Robinson, the government of the reeper Islands has already been anglicised. Sir Hercules Robinson, the governor, writes that he has mposed taxes. That is a good evidence of the beginning of civilization. The tariff is based on that in operation in New South Wales. A code of laws has been prepared for the Foreign and the continuous who for the Feejees, and the gentleman who, until the amexation, has officiated as king, has advised his late subjects to submit to the justice and clemency of QueenVictoria.

In Egypt there are about ninety thousand young people attending primary schools. The whole population of the country is about five million two hundred and fifty thousand. The Khedive has recently established a girls' school of considerable are at this where in addition to erable size, at Cairo, where, in addition to the ordinary branches of book learning, the has been frightfully neglected. MR. GLADSTONE has published in the

Contemporary Review a paper on Ritualism, which has made a stir in political and ism, which has made a stir in political and religious circles in England. The Contemporary has not yet come to hand, but the extracts that have been printed show that the essay is very finely written, philosophical discussions of this whole question of Ritualism in its relations to worship, without any very close application to the practical questions now before the English people. For this vagueness the London journals sharply criticise Mr. Gladstone's dissertation. They insist that what the people wanted to hear from him was predissortation. They insist that what the people wanted to hear from him was precisely what ought to be done about Ritualism in the Anglican Church in this year of grace 1874. Moreover they say that he blinks the obvious and necessary connection between doctrine and ritual. The Times says that the people of England care very little about motions unless they mean something; but motions that teach fa'se doctrine, am especially the doctrines of sacordotalism, will not be tolerated. In one burning paragraph Mr. Gladstone expresses his views of the Roman Catholic Church in language which ought to satisfy Mr. Whalley that he is not a Papist. His late colleague, the Marquis of Ripon, will scarcely reliab the assertion that in the present condition of the Church of Rome "no one can become her convert without renouncing his moral and mental freedom, and placing his sixtal. her convert without renouncing his moral and mental readom, and placing his civil loyalty and duty at the nercy of another.

# 翼 ifich American Presbyterian.

SCRLISHED EVERY FLIDAY AT TORONTO, CANADA.

TREMS: The year, to a lyaner, Possers by mall, dury it per year, payouls at the older of dilivery

Chames and Post Onles Orders hould be draw in favor of the Publicaer.

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G. BLACKLTT ROBINSON, The P.O. Drawer 26% Publis and Proprietor

Aritish American Bresbyterian.

FRIDAY, NOV. 20, 1874.

#### TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for fourteen wonths at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the BRITISH AMERICAN PRESENTERIAN but could place the paper in the hands of a neighbour. Indeed, many could secure several new subscriber, if they but made the effort. But oven supposing each of our subscribers forwarded only one new name, our list would at once be doubled, and THE PRES-BYTERIAN, for a long time struggling for a mere existence, at me bound would take a proud position among the journals of the Dominion.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of The Presbythman in every congregation throughor, the country. don't puff off the work. Begin as soon as possible, and continue until every family has been approached.

#### THE REFORMED EPISCOPAL CHURCH.

This new organization is not coming among us with observation, "but not the less likely on that account is its success. In Ontario comparatively few places are ready for the foundation of Episcopal con--Battone on the new-profe, not-pecupathere are no sympathizers with the move ment, but because Ritualism has not yet became excessive and intolerable, and hopes are still entertained that the church of England and Ireland may continue in the main Protestant and Evangelical. In the Eastern Provinces and in most parts of the United States, things are otherwise. These numbers are ready for the change and hail with gratitude and hope this effort at Evangelical Reform. Everywhere the Bishops and visiting Committee find a cordial reception; applications for supply of ordinances are pouring in upon them, and not a few worthy men from the Episcopal and other communious are being engaged as labourers in the good work. There are many patterns in this movement which recommend it to the sympathy and prayerful interest of Christians generally, and which show it to be called for in the present state of religion among Auglo-Saxon communities. The Reformations in England was only half accomplished. Although the articles of the church are a very satisfactory statement of Christian doctrine, there are in the prayer book many words, expressions and ceremonies, which experience has shown beyond question, are susceptible of unprotestant intripidation. If there is a priest, there must be a sacrifice to offer, and if a sacrifice, an altar; there is an authoritative absolution, there must be confession; if grace is confined to laying on of hards and depends on the intervention of a prolate, there must be apostolic succession, and prolatic ordination and con-Arxiation. All these, and other such things, belong to the system. That system is Popery, audit is vain to suppose that any Lyangelistic Church can engraft part of the system into its constitution without being ultimately overwhelmed with all the essential errors and corruptions of Popery. The fact that the Church of England is established tablishment of additional ministers, &c. by law has acted as a brake in her rapid descent. Novertholess, the inst generation has seen the quick development of the seeds of error. The intense activity of the age, and its increased it elligence and sic alsievations, have made necessary the out-putting of effort to prevent men from breaking away from a cold, fermal religionism While Evangeheal Churches have made this effort, by missionary work in various direct strength in reviving " unli-to practices,

but more frequently acknowledging her as an apostate sister, that requires to return to the usages of the fourth century, droppine all subrequent developments, in order owe more to be the pure Church of Christ. In the colonies where Parliamentary drawbacks exist, the logitimate development of these tendencies has been more marked and rapid, and as a consequence, we find many Chiletian men, who have no sympathy either with Popish usages or arrogant assumption and exclusiveners, have been compelled to leave the Church of England. For these the Reformed Epiceopal Courch seems admirably adapted. But there are also others who have telt much the want of staid dignity, order, and sometimes good taste, which mar the services of other churches, and these will noturally be attracted by the new movement.

The Reformed Church has completely removed all objectionable phrases in the Prayer-book, but has conserved as a whole and adapted to the present time that noble Liturgy which is deservedly dear to those who have from infancy worshipped according to its form. Provision also is made for free prayer, so that there is no slavish conformity to human rule required. The Bishop of the Reformed Church is only "Primus inter parcs," not an unscriptural prelate, and the ordination is Presbyterian, not prelatic. Intercommunion with all Evangelical Churches is avowed and practised, recognizing the official acts of other ministers and churches of Christ, and receiving their certificates of membership. Thus there is nothing in doctrine, or in the principles of church government, ] which separates this new church from the other Evangelical churches, while by its Catholic spirit it claims their loving interest and aid. It may seem . pity, in this time of Union, to see a new denomination formed, but there appears to be a necessity, as no existing denomination possesses a liturgy and an episcopate, or secures that order of administration to which so large a majority of the English nation has been accustomed. We cannot think that this Reformed church is a finality. It is a stop towards unity—a unity which Sacram-ntarian Ritualism and Popery can never attair. Ere long other denominations may find common ground with a Scriptural Evangelical Episcopacy, and as the spirit is seen and felt to be one, that informing spirit may mould the different elements into one

# ONE THING STILL LACKING.

As time advances the fact is becoming more evident that the abolition of patron-age is not going to heal the divisions of Presbyterianism in Scotland. Already several Free Church and United Presby terian Church Courts, have spoken out distinctly on the point. And now we have a pamphlet from Mr. Taylor Jones, the foremost church lawyer in Scotland, setting forth the grounds on which Dirach's Bible is unsatisfactory to the disestablished Churches of Scotland. It seems, therefore, that Mr. Dawson is to be furnished with another illustration, to point his epigrams in saying that Disraeli's politics are as romantic as his romances are political. The abolition of patronage is, as we asserted in a recent article, a very good thing, and a step in the right direction, but Disraeli misunderstands the Scottish Church question, if he thinks that this was the only obstruction in the way of reconstructing the Scottish Church. Patronage, it is true, was the remote cause of the disruption in 1843, but not its direct cause. In that world-renowned document, "tho claim, declaration, and protest by the General Assembly of the Church of Scotland," we find no comp made of patronage as patronage. The truth is, as we stated on the article already referred to, Dr. Chalmers took different ground from Dr Thompson, in regard to patronage. Dr. Thomson would have patronage abolished; Dr. Chaimers wished only to confine it to safe limits. In the protest therefore the great complaint is not that there is patronage, but that the oril courts, defending the rights of patrons, had | hear it. invaded the freedom of the church by 1. "Interdicting Presbyteries when admit ting to pastoral charges," &c.

- 2. "By issuing a decree, requiring and ordaining a church court, ' &c.
- 3. " By prohibiting the communicants of the church," &c.
- 4. " By granting interdict against the es-
- 5 "By interdicting the preaching of the gospel,' &c.

Assembly laid down its complaints not which come to us from India show that against the patrons, but against the court of Sessions and the Parliament that surtained the court of Session in as illegal eneroacliment on the freedom of the church.

Now we can easily see that the occasion of a cr me may be removed, yet the crime tions, the Episcopal Caurch has put out its | itself may not be atoned for, or its repetition, on new occasions, be guarded against. and making the Charch attract ve by in It is here the gist of the matter lies. The Apostolic Church, in some cases going so but that was not the immediate cause of his whose case and protection they have

had reached its height, issues came in of far them and of the prospects of the work, not-return to the Church, even though inwar-cry, "For Berlin," it was no longer a king for Spain, but the freedom of the fatherland, that was the question at issue.

When the trouble began between the Church of Scotland and the State, it was at first, whether the mainster of the patron or the minister of the people should be the pastor of the flock, there being no dispute about the stipend, for the patron could keep that or give it to his presetee if he chose. But before the matter ended, the question came to be whether the General Assembly or the Court of Session was the Supreme ecclesiastical court of Scatland. That, at least, was the way the General Assembly understood it; that is the way they wrote it in their protest; that is the way the Free Church now understands.

In these circumstances, it is clear there cannot be a reconstruction of the Presbyterianism of Scotland on the footing on which Disraelt's Act has left matters. Even though the Free Church contemplated returning to the bosom of the Establishment, it could not do this until there was a distinct enunciation made as to the relation of the Church and the State, and a formal declaration made by the State and the Church as to the Church's freedom from all State control in spiritual things, on any and every pretence in all time to come.

When the civil rights of Paul and Silas-

so reasons disestablished Presbyterianismwere trampled under foot at Philippi by time-serving magistrates, it was not enough for these Christian ministers that the magistrates sent word quietly to allow their prisoners to go free. That was certainly a good thing, and like Disraeli's Act, a step in the right direction. But to the clear head of Paul, and his far-seeing eye, and to his independent spirit, there was somethigg more wanted. What could that be? Is not freedom enough? No. The Christian Church had a long conflict to wage with the civil powers of Rome. In his own name, therefore, and the name of all that adhere to him down through the centuries till today, he entered his Protest and tabled his Claim of Right as against all interference of the civil power with the Church of God in the discharge of spiritual duties, and demauded not only redress of his wrongs, but a public acknowledgment of his rights that would stand on record for the glory of his Master and the protection of those who came after him. "Paul sayd . . They have beaten us openly uncondemned, being Romans, and have cast as into prison, and , and 19, at the same time, a confession of the now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out." Is Disraeli prepared to do to the Presbyterianism of Scotland, in the name of the British Government (who has wronged these Churches, the most loyal of its people, "openly, uncondemned,") what the magistrates of Phillippi did to its two prisoners. "They came, and besought them, and brought them out." The Duke of Argyle says in a letter to the Times on the 8th of July last, that he is now willing to support any Bill which should declare the, refusal of the Government of that day to concede all the Free Church asked as a "great folly, a great wrong." Well, let the Duke bring forward his Bill, let the British Parliament pass it. And what next? Let the Parliament then like the Magistrates of Phillippi, those Psalms for which most auti-organists desire the Presbyterians to depart out have a special veneration. of the city." Let them in other all connection between Church and State in Scotland. And let this be written as was written of the prisoners of Phillippi as the next chapter in the history of the Church now established, "they departed." here would then be a reconciliation, and a union of Joseph and his brethern, and the weeping for you would be such that the Egyptian and the home of Pharoah would

# ZENANA MISSIONS.

The question, what can the women of our Church do for their heathen sisters in India? demands more carnest attention than it has yet received. It is well known that an India and in other oriental countries, men do not get ready access to the f-male portion of the population, while Christian women are admitted freely into the Zer mas and are cordiall, welcomed by Thus in 13 separate heads, the General their heathen sisters. All the accounts there is a wide door of usefulness there open for Christian women who, for the Master's sake, are prepared to endure the privations and trials of the missionary life.

The two young ladies, Misses Fairweather and Rodger, who have been sent forth, and are sustained by the Canada Presbyterian Chuich, have entered upon their pressive ceremonics. With these inter been remote abuse of quar, between Luther ing auspices. The missionaries of the work a Central India, under very promisand the Pope was the sale of indulgences, American Presbyterian Board, under far as to exclude even the Church of Rome, leaving the Church. After the controversy in the meantime, been placed, write of

بهاكو مياضات الفاريات بعي مافضا مال

greater moment than indulgences. When in very encouraging torms. There is matters reached this height, Luther could ample field in India for a large body of such labourers, and we understand that dulgences were for ever abolished. The 10- several young ladies have recently indicamote cause of the last war between France | ted their desire to labour in the foreign and Prussia was a king for Spain; but after | field. Why should the Church not send hostilities hegan, after France uttered its them? Missions can never be thoroughly successful in India, until the gospelreaches the women as well as the mon, and family's Montreal, has got a footing among unit of constituted on a Christian basis. The Church in the house, has ever been a divinely appointed means of perpetuating and extending Christianity. There is nothing that Indian society needs more than the hallowed influence of Christian householders.

> Is not thus a department of service in which the ladies of our Church may be expected to take a special interest? In the United States, a Women's Board of Missions has been formed as an auxiliary to the Presbyterian Board of Foreign Missions, and they sustain in the heathen field a large staff of devoted Christian ladies. Why should not the Presbyterian ladies of Cauada form a similar organization? There are two ladies already in the field, with whose support they could charge themselves at cace, and they would soon find other lobourers ready to go to the heathen.

> The General Assembly some time ago recommended the formation of such an organization. Various causes have delayed action, but we think the time has come when a movement should be made. And we are glad to understand that the propriety of forming such a Board is likely to be soon brought before the Presbyterian ladies of Toronto. And we see no reason why a Weman's Poard of Missions should not be formed in Toronto, as an auxiliary to our Foreign Mission Committee. Sach a Board could have branches in all the congregations of the church.

> We shall only add, that we hope, in view of the approaching Union of the Presbyterian Churches of the Dominion, that should the ladies organize a Woman's Board of Foreign Missions, they will do so on abasis wide erough to include all the elements of the church to be. It will be a happy thing should the approaching Union give, as we doubt not it will, a new impulse to the work of Home and Foreign Missions. Union is strength, but let us make sure that it shall be strength consecrated to the work of

#### INSTRUMENTAL MUSIC IN CHURCHES.

The atticle over the signature "A Reader" in the British AMERICAN PRESBY-TERTAN of the 18th November, betrays an evident soreness on the organ question, weakness of the position of the anti-organ party, if we are to accept "A Reader being a representative of the same.

Spurgeon, Wesley, and Adam Clarke are the authorities quoted: A worthy tr.o cortainly, for a Presbyterian to bring forward.

Concede to the great Baptist preacher, genius, eloquence, piety and unsurpassed success as a minister of the Gospel, but he is not an authority in doctrine, nor an example in Church aesthetics.

The man who "smokes to the glory of God,' and gives object lessons from wax candles in his palpit, or has a good time with Chaillau and his gorilla at the same sacred spot, may not be a safe guide on organs in worship.

Wesley did not object to his own hymns, set to strange music, taking the place of

is he an authority on Church music Dr. Adam Clarke can scarcely be estoemed orthodox by those who subscribe the "confession of faith," and his commentary on Amos vi. 5, would not do credit to an average Sabbath School Scholar.

Surely the better way is to leave this question where the Supreme Court of our Church has left it—to the good sense of congregations; but it must argued still, let it be distincly understood that the Word of God is our only authority, and that the opinions of any man when not strictly exegetical have no real value, and the appeal to history after the close of the Apostolic age is of use only when we wish to judge the true by its fruits, the practice by its re-

ANOTHER READER.

Deeds not Words.

Easter British American Pressylphian

Sir,-It is all very well for members of different evangelical bodies, to meet together in a friendly manner, yea, to take hold of each others hands and sing, "Blest, is the fie that binds" &c : yes, more to sit down at the same Communion Table. But after they have separated, they are apt to forget what they have professed. One way in which this often hows itself, is by one body encroaching cona field already ocempied by another, viero there is little enough room for one. The former, it is plain-to use the language of Purshonwishes to build itself on the ruins of the laiter. Of an instance of this I have per-

sonal knowledge. I live in a small Irea testant settlement, in the midst of a large Roman Catholic population. We see far from any other Protestant settlement. The whole of the Protestants would form only one fair-sized congregation; all were at fig-Prosbyterians. Well, another denomination, which had several representatives at the Evangelical Alliance lately held course both congregations are small. The former Presbytarian minister, when he had the field all to himself, had only \$529 4 year. Of course, neither of the two gets that amount, much less "the noble six hundred." None of these who have connected themselves with the opposition church, has done so after perious conside. ation and prayer. I know whereof I speak, No members have been added to the new church for some years; one of the ministers who have been here, once said to me, that if he were to carry out the rules of his church, he would not have four members, Now, what is the use of establishing a church in a place, if its rules are not capied. out? Are the members to be allowed to do almost just as they please for fear that they will turn back to the old church? The they will turn back to the one enuren? The minister referred to, also laughed at his people calling themselves what they do. They said that Presbyterianism is too deep the content of them to others who have been ly rooted in them; others who have been here say the same. Yet, the rivalry must be kept up. In the other church the most careless persons, yea, the grossly immoral, can have their children baptized, without having any troublesome questions put to Even if the minister should clearly be sent for to baptize a dying child, as the priest would be sent for to administer expriest would no sent for to administer ex-treme unction, the ordinance would be dis-pensed without any hesitation. One of the ministers has said to me, that if an avowed heathen should ask him to baptize his child, he would do it without any scruple. Of course, this swells the baptismal registar. But, though the ministers of the tar. But, though the ministers of the other church carry out its rules, when it is for their interest to do so, they sometimes, for the same reason, act in direct opposition to them. Their exercising prudence in this place, means in plain English, keeping the opposition insually it is a minister in up the opposition; usually it is a minister in delicate health who is sent here. Of course he cannot do justice to his people. Never mud cannot no justice to mis peoples. Never mind the station is kept up. This church is con-tinually calling for ministers for one place and another. The little station here, which has been taken out of the hands of the Presbyterians, must, however, be supplied. Yours, truly,

OBSERVER.

# REFORMED EPISCOPAL CHURCH.

A respected correspondent asks us to make room for the following letter which has already appeared in the columns of a city contemporary: -

Entron,—Although not for many years connected with the Episcopal communion, connected with the Episcopal communion, I was from infancy brought up in their ranks, and was for several years a Warden, and if they were purified from false teaching gladity would I return to its bosom. With this preliminary, and making it my apology for troubling you, I desire in this manner to appeal to the religious public for their sympathies on behalf of the Reformed Episcopal Church movement already in Episcopal Church movement already in-augurated in this Metropolitan City.

I have atten'd two of their services, and I find that their Minister, (the Rev. McWindeyer, is a man of education and power, who faithfully preaches the word, and is well fitted to maintain the cause he has undertaken.

Its services are free from any assumption of the Priestly office; he stands there as the Minister of Christ, beseeching men to serve the living God. Their prayer book is purged from all those parts on which the High Church and Ritualists base their doctries, and justify their teachings, and I think the famous and notorious Rubricks are not made an authority soaring above what is human.

Therefore would I commend this movement, especially to those amongst Episcoe the necessity of a thorough change and the danger incurred by remaining under the influence and teaching of a Church honey combed with High Church principles, inoculated with poison from the fountain head, (I allude to Trinity College,) and whose Ministers (in this Diocese,) with few exceptions, assume to themselves more or less Priestly power, and claim a monapoly in Apostolic succession. I have waited many years hoping for, and expecting suck a movement. I have frequently suggested that it would be desirable to form an independont Church free from the trammels whick binds the old Church, and keeps it aloof from all other Christian communious.

More than 25 years ago I said that no remedy would be found for the ovils existing, but a disruption of the Church which should bear faithful witness to the truth as in Jesus, dotormined to sacrifice all old associations connected with centuries gone by, its sunny memories, its holy re-cords, its beauteous buildings of worship, its Cathedrals so magnificent and chaste, determined to forsake the Church so, dear, sprinkled with the blood of Marty's and Springed with the clood of marry s Saints, to forsake every association dearest to the heart, if it barred up the progress of Protestantism, and the progress of the blessed religion given to the world nearly 19 centuries ago.

Before closing, I would rannak, that the older people and parents may perhaps at-tend Church with profit and chification; they may go scathless, but their children con hardly escape the sad effects of an eddeation with every precept of their peculiar tenets carefully instilled at their Sunday Schools, and the effects of an influence unsoon, but permosting a society so exclusive and reserved as very generally exist amongst Episcopalians.

Toronto, November 10, 1874.

Note — In speaking of Episcopalisms, I intend to include all within its rale, whether, in Canada. Lutted Maires or England, if the context admit for

- Course Vice

#### "NO SALVATION AFTER DEATH."

Editor British American Plaisby. 148. My Dean Sin,-In my last he or, I prosented some reasons for retaining the language of our present authorised version as regards the rendering of the cruse "being put to death in the flesh;" masmuch as, the preposition which is absent in this and other clauses, is supplied by the Apostle himself, in yet other portions of his writings. And not only so; but those who are familiar with the writings of Paul, especially in his Epistle to the Romans, know right well that the phrase "in the flesh" is quite current in them, and that he supplies the preposition, if not universally, at least quite frequently; quite sufficiently for my purpose at any rate. I submit, therefore, that the proposition to be supplied in this passage, is authoritatively determined; and ought not to be a matter of doubt. I further endeavoured to show, that Mr. Welch's translation "put to death for the flesh," is radically defective, in that it ears by omission of a most important cardinal truth; viz., the substitutionary work of Christ. as involved in the words " for us," which form a most important element in Peter's language, and of our faith. I also endeavoured to show, that this proposed translation cannot be received, at least as Mr. Welch would have it, as an exhaustive expression of Peter's thoughts, as arising out of the dative of purpose. Not only so -for I admit the purpose-but also, and more correctly, as I think, acising out of the dative of manner, or instrumentality. The Lord Jesus was made flesh for the suffering of death;" "He took not on him the nature of angels, but was bone of our bone, and flesh of our flesh," that He might "pour out His soul unto death" for men.
The dative of manner or instrumentality,
includes also the purpose; our present
translation, therefore, of this clause is not only thoroughly expressive of the mind of Peter, but of the Holy Ghost in other places of the scriptures. Let it therefore be retained. The other clause "but quickened by the Spirit," may not be quite so easily determined; and this, not as arising out of any difficulty as to the preposition to be supplied, for of that I have no doubt at all —but as arising out of the word Spirit.

In the Greek, this word has not the initial capital letter; and therefore as far as this concerned, our translators have not warrant for printing it with a capital letter in the translation, as if it undoubtedly referred to a person and not to a thing; even though that person should be the Holy Ghost. Now. there is no denying, that here the first real difficulty is to be found. What is the nature of the difficulty? It What is the nature of the difficulty? It lies here; viz., (a) in that flesh and spirit that dwelleth in you." This is a most sugare contrasted; and whatever preposition you employ in the one case, some hold you must also employ in the other, and (b) said to be quickened by the Spirit that as there is no capital letter in the word dwelleth in them; which clearly means Spirit in the Greek, it is disputed as to that the Holy Spirit has to do with their what that word involves; does it mean the resurrection from the dead; but I would Spirit of God, the Holy Spirit, as a person; like that the word quickened here be noted or does it mean the Spirit of Christ, apart very distinctly, as to its force and power, from the Holy Spirit? I say, apart from as it is the precisely same word that Peter the Holy Spirit; because Truntarian interpreters do not think the word applies to the "quickened by the Spirit;" which simply human soul of Christ, as I suppose Sociation means, "life imparting." And not merely writers would interpret; but to the divine so; but there is force in the particle also. writers would interpret; but to the divine so; but there is force in the particle also nature of Christ; or (c<sub>1</sub>) does the word. As Christ's body was quickened, so also Spirit refer to the renewed inature of man, as shall be his people's; and by the same power as contrasted with the old fleshly nature, that raised His shall theirs. It is to be as corrupt and deprayed? The interpretation of this word calls for the exercise of an intelligent discretion, just as the word law is called the Spirit of God, is also in the as used by the Apostle Paul does; as he were same verse, called the Spirit of Christ. employs that word in several different | Is there any grammatical impropriety, senses, especially in Romans. Now, Mr. | therefore, in translating the opening words Editor, in order to be as brief as posssible, of the 11th verse in the light of the 9th? and to clear the ground as much as may which would make it read thus: "But if the point of the 11th verse in the light of the 9th? and to clear the ground as much as may which would make it read thus: "But if the spirit of Christ, that raised Jesus from the latter of the spirit of Christ, that raised Jesus from the spirit of Christ, the spirit of Ch which I have made allusion; for there are the dead, dwell in you, ne, having raised passages to which they undoubtedly apply. | Christ from the dead, shall also quicken Mr. Welch says, and says rightly, "that your mortal bodies, by his Spirit that dwelthe words flesh and spirit, as applied to leth in you." As there is a word to be supthe words fiesh and spirit, as applied to leth in you." As there is a word to be supmen, are capable of two explanations, (1) plied to the Greek article immediately. In the first place, they may be understood after Spirit in the first four words of the as denoting the two great parts of human nature, the material, and the immaterial; what shall it be? Our translator shave renules tool as dayseting man's unrevened to strong words to the Patient at the Spirit in the first four words of the adventual and the immaterial; what shall it be? Our translator shave renules and dayseting man's unrevened to strong words to the Patient at the Spirit has two words of the support of the Patient and the support of the Patient at the Spirit has the support of the Patient and the support of the Patient at the Spirit has the support of the Patient at the Spirit has the support of the Patient at the Spirit has the support of the Patient at the Spirit has the support of the Patient at the Spirit has the support of the Patient at the Spirit has the support of th understood as devoting man's unrenewed | as it may refer to the Father, or the Son. and renewed natures respectively." quotes passages which sufficiently prove these points; and then he goes on to say, some may be inclined to hesitate before admitting that the word Spirit in such passages where written with a small initial letter, means the renewed nature of man. M ny such passages as those we have quoted are read by some with a kind of confused idea that the word means the Holy Of this number I confess to ho; and I find myself in company with the great and good men who prepared our authorised English translation; for they do think that many of those passages in which Spirit is printed with a small initial letter, should have a large capital initial letter; and they have translated accordingly. In proof of this, I can only at present re fer to the 8th chap, of Romans; where the passages are so numerous, it would take too much room to quote. I can only say this much, that whereas the word Spirit occurs in the 1st, 2nd, 4th, 5th, and in the first clause of the 9th verses of that chapter, in the Greek it is printed with a small letter, while in our authorized version it is with a capital, showing that the translators understood the word to apply to the Holv There are many other passages where the same thing occurs, as in the 10th, 19th, 16th, vorses of 'he same chapter-Now, the question may very naturally be asked, were our translators wrong in so doing? I think not. I may give one extension of the assumption, ample in proof. In the 10th verse of that chapter, we have, "the Spirit itself beneath withers with one mild that the resurrection of Christis directly at the tributed to the Father. While I have suggested with a spirit that the resurrection of Christis directly at the tributed to the Father. While I have suggested that it may us well directly be effective. winess with our spirit, that we are the children of God." Here there can be no doubt the Holy Spirit is referred to, in His Patsonal agency, and yet in the Greekit is minted. printed in a small letter. There are other passages equally clear, and to the point; but I forbear quoting them at present.

Now, it so happens, that in these vorses of

Poter, which we are considering, the same thing occurs. The word spirit in the 6. reek is printed in small letters, while our tran, " lators have printed it in one case with a capital, and in another with a small letter. "Quickened by the Spirit;" Spirit is in a small letter in the Greek, but our translators have given it a capitul letter while, in the 6th verse of the 4th chapter they have printed it as in the Greek, with a small letter. Is this discussion a mere waste of words, and a trifling with time, the settlement of this point, the right understanding of the mind of the Spair depende; and surely that is of impertance. In regard to this matter, I would be diposed to lay down this rule; viz., that where, in the Greek, the word Spire is printed in small letters, it should be in capitals where there is prominent reference to the individual, personal, effective accomp of the Holy Ghost; so that the people of God should not withhold from this blessed and gracious one that honour and glory to which He is so much, and so prominently, entitled. I do not think that we shall greatly err in such a course. If in the work, there is an evident and prominent allusion to the worker, let not the worker be lost in the work. but the work in the worker. Or, rather, let both be prominently kept in view, if at all possible. I might illustrate what I mean, from the 8th chapter of Romans, but it would take too much space. Suffice to say, then, for the present, that I am dispose to follow our authorised translation, in the reading "quick ened by the Spirit;" as referring to the agency of the Holy Ghost in the resurrection of Jesus Christ from the lead. And to express my conviction, that it not only is in keeping with other parts of the Scripture, but really avoids difficulties. Let me try to show this. And (1) As to its being in heeping with other places of the Scriptures. In my last letter I referred to the prominent part assigned the Holy Ghost in several nortions of Our blessed Redeemer's life and work; as at his birth, his baptism, his consecration, his sacrifice and death; strange, if this Holy One should have no part in this last, really crowning act of the Son of God. The analogy of faith would lead us to expect that He should have as really prominent a part in the resurrection of Jesus, as he is afterwards found to have with His ascension and session at the right hand of God. And the more I think upon it, the more I am shut up to the conviction, that if no place in the resurrection of Jesus is found for the Holy Ghost, it arises from our misapprehension of the Word of God, and should lead to a more careful and devout study o' the language of Scripture. And I am the more fortified in this conviction, when I remember, (2) That the Holy Ghost is expressly, and directly, alluded to in connection with the ressurection of the bodies of Christ's people, as in Romans, viii, 11, which runs thus: "But if the Spirit of Him that rasied up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also the Spirit of Christ, that raised Jesus from the dead, dwell in you, ne, having raised He | And it is true that the Apostle employs the erna is true that the Aposta employs the term in this way, as I have shown in the 9th verse, where the Spirit of God, is also in the same verse called the Spirit of Christ. Either sense, therefore is admissible, by authority of this very Apostle himself. But it strikes me, that there is a force in this appropriate of the Apostle force in this expression of the Apostle which even our admirable version, unwilling as I am, even to find fault with it, does not fully bring out, so as, literally and grammatically to show the agency of the Holy Ghost in the resurrection of Christ. Nor is the rendering of the above verse chargeable with tautology. There is a very important canon of interpretation directly applicable to this matter. That canon is, that the Apostlo Paul never repeats an idea simply. or alone; but in order to bring out some additional truth, or phrase of the truth; so that tautology is avoided. One has well said, in reverence to the application of this canon to the verse now under consideration: "Here there is no tautology; inasmuch as the Apostle iu-dicates that that resurrection of Christ, offected by the Father, was also effected by the Holy Spirit co-operating; and that this indwelling of the Holy Ghost in behavers, is the pledge or earnest that that same spirit, who co-operated in the resurrection of Christ, shall also operate efficiently in this, my earnest endeavour, the attentive the resurrection of the podies of the people reader must determine. It has, at least, of Christ." Now, it is to be observed, that been a refreshing exercise for my own soil. posted that it may as well directly be attri-buted to the Holy Chost, as that the term "Spirit of Christ," is used in the chapter as

people from the dead. The two affirms tions are perfectly distinct, and yet they are inseparably connected. If I am right in these remarks, then has the Holy Ghosi deed to do with the resurrection of Christ, in deed to do with the resurrection of Christ, and that very directly. And that the argument of the Apostle has all the greater weight, v. That the people of Christ, having the spirit of Christ dwelling in them, have the Bless, ed One as the pledge and current of the resurrect in of their moutat bodies in due time; h. H. whe raised up Jesus from the dead shall also infallably raise up theirs. And I do not think in raise up theirs. And I do, not think in coming to this conclusion I have in any way done to lene to grammatical propretty, or to the scope of the Apostle's tracking. The nuth, therefore, taught by Paul as by Peter is, that the Lord Jesus Christ took unto Himself a true human body, and that "for the enflering of death;" that he really died as to this human body is part of the penal infliction imposed on him by the Father for the sins of his people, and that the Help Charles are reall as the Father than the real section. that the Holy Ghost, as well as the Father, and even the Lord Jesus Christ Himself, and even the Lord seems Christ rimsel, had to do with the re-animation—the quickening—of this human body. This is what I believe to be the plain, direct, and undoubted teaching of Scripture; and need no circumlocution at all, in order to bring it out. And, if so, thus far we need have no great difficulty in the interpretation. have no great difficulty in the interpretation of Peter's words, on which so monstrous notions have been so anwarrantably based. Before concluding this letter T desire to notice in a one or two certain remarks by a layman, in your paper of September 25th. I may say, that I rejoice if this discussion should lead laymen to take interest in theological matters. Our friend, however, will at once see that, while there is a certain amount of truth in his remarks and in which I agree, there is also a certain amount of misapprehension of the Apostle's words which he quotes. If he reflects a little more, he will see, that "to live in the flesh," does not mean in the passage he quotes, living to the lusts of men." is true elsewhere but not in the passage to which he refers. When the Apostle says: "He that hath suffered in the flesh, hath ceased from su," he means, he that hath suffered in his human body; so suffered as to die the death of the body; "has by thus dying, ceased from sin. It was for this purpose the Son of God came into the world, that he might die a boddy death; and that is what Peters of these. For the sufference of t and that is what Peter affirms. Faul's expression, in the words he quotes, are entirely different. And yet Paul affirms the same thing as Peter, when he says that "Jesus took not on him the nature of angels, but the seed Abraham." "Forasmuch af the children are partakers of flesh and blood, he also himself likewise took part of the same. "He that hath suffered in of the same. "He that hath suffered in the flesh, therefore means, suffered as to his body even unto death." And so likewise with that other member of the verse, "that he no longer should live the rest of his time in the flesh to the lusts of men, but in the will of God. Our friend will see, if he reflects, that "to live the rest of his time in the flesh," simply means, "what remains of his mortal life in the body" should not be spent in living "to the lusts of men, but to the will of God." As the Apostle elsewhere says: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, scenes of wine, revelling, and abominable idolatries." In a similar manner, while I admit, "that what Christ hath done, his people are exhorted to do, I differ from our friend in thinking that all that involves is "ceasing from sin, and living to the will of God."
That is true, but it is only a part of the truth. Our friend does not see that what the apostle also aims at is, that " if we arm ourselves with the same mind that was in Christ Jesus,' we are not to love ourselves even unto death," even as Jesus did. In one word, as Jesus Christ died a bodily death, truly and really, we, as his disciples, and as inspired by his illustrious example, are to be stimulated to die the death too, if the interests of truth and righteousness demand the sacrifice. This Jesus plainly requires of all his true disciples, and the apostle is only re-echoing the same precious truth. Our friend will therefore see, that, so far, he has missed, as well as Mr. Welch, the very gist of the apostle's argument. When, therefore, he closes his letter with the following words: "Mr. Welch is so far right when he says it does not express the death of his body at all " I reneat that both he and Mr. Weich have very signally failed to notice what is one of the leading and most important elements in the expression of the apostle; and that Mr. Anderson desires to give the prominence and place to the truth which the apostle unquestionably as signs it-no more, but no less. When our friend, therefore, makes his application of his criticism, thus: "Apply this to the passage in question, and it becomes plann:
'Put to death in the flesh—that is, doad as
to the flesh,' "I submit that only so far has
he made the meaning of the apostle plain.
That Jecus "ecceed from sin " is true; but
he only coased from sin hy duing a bed he only ceased from sin by dying a bod ily death, is the truth the apostle here asserts; and which both "A Layman" and Mr. Welch fail to notice. And when our friend further says, "but quickened by the Spirit,"—that is, alive to the Spirit—I do ot see that he has mended the matter, but rather obscured it, as I hold these last words as referring not to the human spirit of Christ, but to the direct, personal, officient agoncy of the Holy Ghost. And for the proof of this, I refer "A Layman" to the discussion in the previous part of this letter. I have been very desirous, it will thus be seen, of vindicating for the Holy Chost that part of His work which, it seems to me, has been demied Him in the resurrection of Jesus Christ. How far I have succeeded in

thio, my earnost endeavour, the attentive reader must determine. It has, at least, Lours very truly

D. Anderson.

THE Presbyterians in Harriston have taken steps towards the erection of a new that, it'so, there is no tuntology here of there, and the subscriptions already taken up for because that Holy Spirit that is thus said the subscriptions already taken up for to have raised up Josus from the dead, is brick church on the same site as the old one, said also o rate at two bodies of Ohrist's \$2,000, which is a good beginning.

Age & Mil

# Ministers and Churches.

We are glad to learn that the Real R. Rodgers, of Collingwood, is recovering from a somewhat serious accident, which happened to him during a recent missioners tour in the Muskoka District.

On Tuesday evening of last week, the mteresting ceremony of ordaining and inducting the Rov. S. W. Fisher, pastor elect of Knox church, Waterdown, was held in the church, and in the evening a soirce was here a the Town Hall, at which there was a very large attendance. In the evening the charwas occupied by the Roy, D. H. Fletcher, Moderator of the Hamilton ! Presbytory. The cl. is of Macnah street church, under the leadership of Mr. J. Wilson, supplied excellent music. The Rev. Messrs, J. Mc-Coll, Hamiton; R. N. Grant, Ingersoll; T. McGuire, Jarvis; J. Black, Caledonia, Dr. James, Albany, N. Y.; Rev. Mr. Portous and S. W. Fisher, delivered very interesting addresses. 'Phe proceeds, which were large, are applied in repairing the Mause.

This neat and comfortable residence for the elergyman of St. Andrew's Church, Huntingdon, has been completed during the past season by the erection of outbuildings. The grounds have also been attended to, the Rev. J. B. Muir displaying unusual taste and much energy in laying them out and seeing that the work is done. In a year or so, there will be nothing in this vicinity superior, if equal, to them. The congregation have assisted in a willing manner, there having been several bees, and they have the satisfaction of knowing that their labor has been spent to good purpose. Indeed, the manse and all its belongings is in the highest degree creditable to St. Andrew's congregation. The outlay has been very great, approaching, including the building that was burned down, \$4,000, so that no common sacrifice is required off the congregation to meet it, but we are pleased to say there is every prospect that they will be equal to the obligation. The attendance was never larger, nor a greater spirit of unanimity shown. - Huntingdon Gleoner.

#### Presbytery of Manitoba.

AFTERNOON SEDFRUNT.

The Presbytery met on October 27th at 2 p.m., in the Presbyterian Church, High Bluff. Present, Rev. Messrs Black, Robertson, Fraser, Donaldson and Mr. Fraser, elder. The Presbytery having pre-viously asked Mr. McKellar to go to Prince Albert, urged on him to accept the call, and when he had reluctantly agreed to do so, proceeded to near his exercises and examine him, after which he was licensed to preacn the gospol. Mr. Currie was sent to Portuge la Brairie, and Mr. D. D. Fraser to Palestine, till next meeting of Presbytery

# LVENING SEDERUNT.

The Presbytery having adjourned met again at 7 p.m. It was agreed to that Mr. McKellar's examination for license be sufficient for ordination. Rev. J. Robertson preached to a large and attentive congregation from Isaih, 4 ch. 6 v "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

Rev. A. Fraser moderator explained the oreumstances which le' to the present course of procedure on the part of the Pres-bytery. The Rev. Mr. Vincent had left the field, and the health of the Rev. Mr. Nesbit, and Mrs. Nesbit failing, they came to Red River, and their both died. This field cost the church two valuable lives, and a great sum of money, and now it could not be abandoned even temporarily without very great disadvautage. Thanks were due to the Head of the Church, who, while he had taken to himself former labourers had now provided a successor. The Presbytery then proceeded to ordain Mr. McKellar, the Rev. John Black leading in prayer. When the right hand of fellowship had been given to Mr. McKellar by the members of Presbytery, the Rev. John Black proceeded to address him. "You are going on a mission for which I have laboured and prayed much, and hold a great deal of intercourse with your predecessor, who was a friend of thirty years standing, and achoice man of God. At the beginning, eight years ago, there was nothing around but the bare prairie, but now, besides the Indians; for whom the mission was first instituted, there is settlement with a population of more than three hundred souls. For these you will have to do what lies in your power antil you are formally appointed or relieved. You will minister to them in all the various ways of pastoral duty. The Rev. speaker thus min-utely described the nature of these duties, and exhorted the ministers to be courageous and faithful in the discharge of them. Rev. Samuel Donaldson addressed the people, and in the course of his address explained the purpose of mission, and the way in which they may be successfully carried on. He exherted them to pray for the success of the newly ordained minister, and to promote the success of missions by contributing to them, and working for them. The meeting was closed with prayer and the benediction.

# Induction of Rev. J. McAlpine

The Rov. Mr. McAlpino was inducted by the Preshytery of Stratford, with the par-toral charge of the Widder St. congregation, St. Marys, on Wednesday of last week. The fiv. Mr. Scott, of Cromarty, preached apractical discourse, Itom Matt. XXVIII, 20 "Le, I am with you alway, even to the end of the world," after which the Moderator, of the world, "after which the anotherapy."
Rev. J. E. Oroly, M. A., but the usual diese, tions to the minister and congregation and iterating in solainm prayer, gave him the right hand of fellowship. The Rev. Mr. Hamilton then proceeds to the julpit, and

read an excellent address to the munster, fraught with sage counsel and practical advice. The Rev Thomas Macpherson next addressed the people, in his usual practical and happy manner. On Mr. McAlvine ex-pressing his readiness to sign the formula, ms made was added to the roll of the Presbytery. In the evening of the satisfact, a meeting of welcome was given to the naw pastor, at which addresses were delivered by lear. Messes. Macpineson, fla 1, MeMpine and Scott of Cambache, into persod with some excellent music by the chor of the church. A very interesting episode occurred during the evening, by Mr. McIn-tyre presenting the Rev. Mr. Hamdon with a beautiful silver ten service and a pure of money as an acknowledgement of this officent spirite and approach of the has efficient services as moderator of the session during the vacancy-Com.

#### Canadian Anthorship-A New Algebra

is a record issue of the Globe we find the tollowing complimentary notice of a new and valuable work by a young Canadian University man, who is well-known to many in this town and neighborhood:-We have received from the publishers,

Mostra received from the publishers, Mossrs. Adam, Stevenson, & Co., a batch of school books, comprising (1). The Elements of Algebra, by James Loudon, M. A., Mathematical Tutor, and Dean of University College, Toronto. This work is written for the use of schools and colleges, and is intended to develope in natural order the general laws that govern the operations of real quantities in algebra. Illustrative of the high value of this Canadian text book of algebra, we find it amongst the publications of the eminent school publishers of Glasgow—Messrs. W. Collins, Sons, & Co., and we learn that it has been introduced in-to many English and Scotch educational in-stitutions. Az. Loudon states that if the present work be received with favor by teachers, a second part will be brought out, in which the higher parts of the subject-

We understand that Mr. Loudon's Algebra has been very favorably criticized both in England and Scotland by the highest educational authorities, and the author very justly proceed for his acutoness and originality as a mathematician, as well as for the admirable method of his whole work. The present edition has already been adopted as a text book in University College, Toronto, and in time, as its value and usefulness beand in time, as its value and usefulness become better known, will no dbubt supersede in other institutions the fagged-out treatises on the same subject by Todhunter and Colenso. It is in the highest degree creditable to Canada that a native born Canadan, trained in her national University, and one of her own scholars, should thus have early distinguisheablings of society and in a vary distinguished bimself so signally in a very difficult department of study: Mr. Loudon is a graduate of comparatively recent standing. Although a Mathematical Gold Medallist, he has not, like many other Medallists before him, been content to rest upon his University laurels and the reputation gained by him in his college career. He has turned his ability to practical account, and given us, as the result of his varied experience and scholarly research, a work that must prove of meetimable service to the students, on a subject that has always held a fore-most place in all our institutions of learnmost place in all our institutions of learning. Canadian authorship has too often not being-rewarded according to its merit, and has, as a rule, niet with scant praise. This is little to cur credit, but whatever may be its cause there is no reason why a Canadian production of real excellence, whather it has in the clean of a reason. whether it be in the shape of a poem, amagazine article, or, as in the present case, a mathematical text book, should not receive the warmest commendation and the greatest possible encouragement. In things like these we are "Canada First" strong, believing, as we do, that national life and vigor and national distinctiveness must be born almost altogether of a national litera-ture.—Berlin Telegraph.

# Book Notices.

BRITISH AND EDERIGN EVANGELICAL RE-

VIEW.

Last year, by special arrangements with the London publishers, Messes, James Bain and Son, of this city were enabled to offer this valuable periodical at the exceedingly. low price of \$2per annum. By circular just received we learn that the favourable during 1875, providing names and money are sent in before the 10th of December next. It is quite nunecessary that we should say a single word in favour of the Evengelical Review. Its reputation is estabhshed; and we bespeak for it a widely ex-tended circulation among the ministers, eklers, and members of the Presbyterian Church in Canada.

# Birkis, Marringes, and Depths.

MARRIAGES, V

MARRIAGES.

At Guelph, on the Sti Inst., by the Rev. W S Ball, Mr. James Novblightly to Isabella, oldest daughter of Mr. John Anderson, of Armstrong Mr. Gree & Co.

In Guelph, on the 10th inst., by the Rev. Thomas Wardrops, Mr. John Beckman, to Miss Mary Jane Hall, both of Guelph.

At the residence of the bride's father, on the 11th inst., by the Rev. E. Roberts, assisted by the Rev. W Bennett, the Rov. Isaac Campbell, of Kilbeize, to Francis A. eldest daughter of James Stration, Est., editor and proprietor of the Peterborough E-imiter.

At the Manse, Brusselv, on Nov. 3rd., by Rev. S. Jones, Mr. Matheson Richardson, to Jame, early daughter of Mr. Jam. 8 terr, of Morris.

On the Dish uit., at the residence of the bride's father. Sunnyside Farm, by the Rev. Walter K. Ross, William D. Gordon, Esq., Dutila's Orcel., to Mazgio, danghter of James, McQuay, Esq., all of Pickering.

At Ottawa, Thyreiay, November 12th, at the sasi-

Ross, William D. Gordon, Esq., Duilla's Creek, to Mazzio, danghter of James McQuay, Esq., all of Pickering.

At Ottawa, Trurs'lay, Novomber 12th, at the rogidone of the brides brother, Hugh street, by the Roy. D. M. Gordon, B. D., Mr.-Andrew Mulr. of the Benk of British Nr. P. America, Atawa, clied son of Mr. James Mulr, of Summorica tom Virbs, Scotland, to Miss An do Rogen, only dampack of Mr. Chas. Roger, F.R. H.S., of the Cvil Service, at Seaforth, on the 4th ints, by Rev. Mr. Soldamith, Mr. William Watson, of Sa. Jarki, to Miss Mary Jano Rogers, Of Hibbert.

At the residence of the brides father, Sf. Marys, on the Soi inst, by the Nev. Rock, Hall, Mr. David Parker, of Dawnie, to Violet, third daughter of Mr. Wan Mulr, of St. Marys.

At Woodstock on the Stift nit, by the Rov. V. T. McMullen, Mr. John E Burgos, of North Northerh to Miss Catherine Armstrong, of Embro.

Mischell, Ma., Mr. Good, Roy, of Clinkon Hespilkoop, to Miss Annie Rozz, of Sariling, Iowa L. S. At Milchell, M.A., Mr. Robert Cyber and, of Hinter and Solds, Mr. Milchell, M.A., Mr. Robert Cyber and, of Hinter and Solds, Mr. Milchell, M.A., Mr. Robert Cyber and, of Hinter and Solds.

and the state of t

# Bockry.

iFrom Dr. Holland's new poem, "The Mistress of the Mange."

Oh blossed sleen I in which exempt From our tired solves long hours we lie, Our vapid worthlessness undreamt, And our poor spirits saved thereby From perishing of self-contempt!

We weary of our petty aims; We sleken with our selfish deeds; Wa shrink and shrivel in the flames That low desire ignites and feeds, And gradge the dobt that duty claims.

Oh awest forgetfulness of sleep ! Oh bliss, to drop the pride of dress, And all the shams o'er which we weep, And, toward our native nothinguess, To drop ten thousand fathoms deep l

"What Can It Matter?"

BY THE HON. MRS. GREENE.

### PART I.

"Mary, Mary! listen, I have a piece of news for you!" cried Willie Leonard, as he

news for you!" oried Willio Leonard, as he entered the cottage door, and looked round for his sister. "Ah, there you are at that overlasting washing-tub! I suppose you'll say now that you can't come with me?"

"What's your news, and where do you want me to go with you?" asked Mary, raising a pleasant smiling face from the tub over which she was stooping. "It you can wait until I wring these couple of dresses out, and hang them on the wall to dry, I'll go with you wherever you like."

go with you wherever you like."
"Why not leave them where they are, and come out at once?" urged Willie.
"What can it matter whether you do them now or when you come home? A fellow come! can't have a morning to himself every day in the year; and, only think, I'm almost the year; and, only think, I in almost certain I've spotted a wron's nest in the glen this morning, hesides a goldfinch's and a linnet's; so I want you to look sharp and have a good egg-hunt with me. I would have stopped to bag a few of them on my way to Farmer Stack' with the dairy cart, only I was late already. "I am quite suro you were late ; you need

not tell me that as nows," replied Mary, laughing, as she drow a long lilac skirt out of the tub, and began twisting it round and round in sorpent-like coils, allowing the soapy water to stream into the wooden vessel beneath. "I'd go with you now, and welcome, only I promised mother I would wolcome, only I promised mother I would not stir out of the place until I had these two skirts hung up to dry. Suppose you go and hunt for the egg-basket, Willie, while you are doing nothing, for there is no other way one can carry them safely home."

"Not I; I am far too tired to go hunting

over the place for it, or anything else. And what can it matter whether we have the basket or not? I can carry the eggs in my hat, which is just as good a place, if not

"That's all very well; but you know they foll out of your cap the other day when Sprat jumped suddenly up at your arm, and, only it was in the field, they would have been all smashed and ruined. And if I were you," added Mary, shaking her head at the little rough haired terrier who followed at her brother's heels, "I would not have you bring Master Sprat with egg-hunting; he frightens the birds off their nests, and does no good."

"What a Solomon you are, to be sure!"
sneered Willie, sitting down, and rocking
himself to and fro in the low kitchen chair,
while he watched with feverish impatience for the tub to be set aside, and his sister at liberty to join him. "Here, let me squeeze liberty to join him. "Here, let me squeeze out those rage, Mary; you go up, and put on your hat. I am sure I could do a as well as you." And Willie, standing up again, took off his coat, and began to rell up has shirt-sleeves preparatory to the attempt. "Indeed you could do nothing of the kind. If you have only patience to wait for five minutes more, I'll have everything finished, and be ready to go with you. There

finished, and be ready to go with you. There now, don't go off in a rage, that's a good fellow!"

Willie put on his cont again, and strode out of the cottage, followed by Sprat; but he was too fend of his own pleasure to set off really without his sister, for Mary was far too pleasant a companion and too clever a secker to be left behind. She had small hands, which could find their way through thorns and triars to the coveted nest; and besides, she had never been deceived as to the eggs themselves. She knew by the touch and the weight whether the tiny bird was nearly hatched, or even partially so, in which case the egg was always replaced in the nest; for Mary and Willie were not nest robbers in the true sense of the word—they did not rifle the fledglings, or deprive the mother of her expectant brood—they were only egg-collectors, taking one here, another there, whose hollow shell contained no promise of a bird, and adding each new-found mise of a bird, and adding each new-tound treasure of pale-blue spotted with marcon, or emerald-green dotted with brown specks, to those already in their possession, and nover returning to any nest the second time, lest the timid mother might be frightened from her charge, and desert it altogether.

So Willie sauntered out mits the lane, the charles are delivered and showed statements.

switching at the dandelions, and shying pobbles at the ducks, who, terrified by Sprat, waddled to and to across the road, till at length Mary appeared in the doorway, with her large sun hat on her head, and the linen

dresses in her arms which she had been so industriously washing for her mother.

"That will do now," cried Willie, turning at the sound of her step; "can't you throw those wretched things on the hedge, and not wait to climb up to the top of the wall? If there is a short way and a long of doing things, you always choose the long one. I declare you are the most perverse ercature that ever lived ! What can it matter whether

unatever lived: Whatean it matter whether a thing is dried on a hedge or on a wall?" "It matters a great deal," replied Mary, good humouredly. "A nice row you made the other morning because your shirt was torn on a thorn, which was sticking somewhere out of sight in the hedge! And, besides the foul for up on the hedge and win

where out of sight in the hedge! And, posides, the fewl fly up on the hedge, and ruin the clean things with their dirty fact."
"Oh, of course, you'd have an excuse ready for walking on your head, if you choose to do it; you girls always will have your way in everything."

Mary made no reply, but, running along the side of the lane, soon reached the bleaching wall; she threw the dresses over her shoulder while she climbed the stile, and should them should be uppermost step, she shook them out and laid them along the top, the bricks being specially rounded for the purpose, so that no angles or rough corners might tear the linen.

"Hand me up a couple or so of good heavy stones, that's a dear boy," she cried to her brother beneath, "or they may slip off when they dry, and tumble into the

"Now Mary, what can it matter whether you put stones on them or not? I believe you are worrying me on purpose."

"No indeed, Willie, I am not! But if you would only let me do as I ought to do at first, I should be ready in half the time; if you don't hand me up the stones, I shall have to go down and get them for myself."
Willie, seeing that Mary was resolute,

and that nothing save the stones intervened between him and his promised pleasure handed them up—somewhat sullenly, it must be confessed—and the dresses being securely fixed on the wall, he followed his sister over the stile into the field beyond.

The way to the glen for which they were The way to the glen for which they were bound runs through a series of pasture grounds, deliciously green, soft to the feet, and pleasant to the eye, so Willie's temper soon recovered itself; and, leaning on his sister's arm, he discussed with her the merits of various eggs, their size, colour, &c., while both ardently looked forward to the chance of finding the wren's nest—a goldencrested wren, too, as Willie described itwhom eggs were, to say the least, uncommon.

The first few fields were trudged through almost unconsciously, so interested were they in their speculations, and no stiles or gates having so far obstructed their way, cach pasture being only separated from the other by a row of trees, and never used for any other purpose but sleep-grazing; but now, as they came to the middle field, a large stretch of pasture ground surrounded on all sides by a a stone wall, they beheld to their dismay that the gap which had been open all the winter was filled up with stones, and no way of entrance left save by climbing the gate, which was an unusually high one and devoid of cross-bars, while the spikes at the top made it difficult for a man

cross, and almost impossible for a girl. "Here's a pretty go!" cried Willie, an grily, as he gazed alternately at the newly-built gap and the high iron gate. "I'd like to know what they have done this for! Filling up a fence that's useful to overybody, and sticking a gate in one's field that no one an climb over—such tom-foolery. But it's just like Farmer Stack, throwing stumbling-

blocks in every one's way."
"He must have some good reason for do ing it, I suppose," observed Mary, quietly; though the bright glow of expectancy faded from her face, as she looked hopelessly at the high granite wall before her.

"Some good reason for fiddlesticks!" re-plied Willio, contemptuously. "But that's just the image of you, Mary—when a fellow is vexed, always trying to prove that there's nothing on earth to make him angry. We may just as well turn round and go home for you could as soon think of climb ing that gate, Mary, as I could climb over the moon."

"Suppose we walk round by the road," suggested Mary, in a very humble voice; for when Willie was augry he generally found something to carp at in her remarks.

"Go round by the road! why, I think you are just a simpleton, Mary, aid nothing else; it's a good hour's walk round by the road, as you call it, to the place we are aiming for; and as I've walked that way once already this morning with the dairy eart, and shall have to go over overy step of the ground again this evening, I've no mind to give my legs all this additional work. No, let's go home." And Willie whistled to his dog, who, having slipped through the offending bars, was standing on the opposite side, barking energetically at them, to show the thing could be done, if they only chose to follow his good example.

"Did you try the gate to see whether it was locked?" asked Fary, who did not like the idea of giving up the expedition; besides, she knew Wilhe had only proposed it because he was angry.

"What's the use of a gate, you stupid, unless it is locked?" But though Willie said this, he walked over and examined it

with both eyes and hands.
"I 'on't believe it is locked," he said,
pre ntly; "it seems to open and shut with some kind of a spring, for there is no pad-

some kind of a spring, for there is no padlock or keyhole of any kind; some new dodge, I suppose, of old Stack's. I never met such a fellow for dodges in all my life."

Willio worked, and fiddled, and pressed at the spring with all his force, but it give no promise of yielding; he was obliged presently to call Mary to his aid, who hadfor all he pretended to look down upon her—clever hands and clover brains, and very often Willie had found them of service to often Willie had found them of service to

him before now.

"Come on here, you silly!" he cried, testily; "why do you stand gaping there, as if you expected the gate to walk open at word of command? one can't force open a spring all by oneself that would take a Gollicth to make it. liath to move it. Here, do you press against this tongue of iron, while I try to push it up out of the place it has got latched in. Mary pressed with all her force against

the spring, while her brother shoved, and kicked, and shook the gate in his vexation; but it was all in vain, till at last one kick more vicious than the rest, freed the latel from the bar in worth it was caught, and the gate immediately flying wide open, sent Mary sprawling on her face upon the ground.

She was not much hurt, however, and the relief of having conquered the great diffi-culty which lay in their path prevented her from thinking of the few scratches she had received; she soon scrambled to her feet, once more the bright smile of anticipated joy beamed over her face.

"Come on now!" cried Willie, taking her by the arm. "I'm glad I conquered the brute, though I'm trembling all over from the force it took to open it. I thought I should never have done it, and that last kick I gave was more in a rage than anything else."

"But you'll shut it again, won't you?" asked Mary, anxiously, for her brother had already begun to drag her forward.

"I shut it! Don't you wish you may catch me doing it! I've just as much no-tion of bothering myself to fasten Fa mer Stack's gates as I have of doing anything

olso to ploase him."
"Indeed, Willie, you must go back and close it; they would not have taken so much pains to fasten it unless there was some rea-

There you go again with your 'reason; but I tell you there is neither right nor reason in the matter; it's simply one of old Stack's whims, like his lawn-mowers, and steam-ploughs, and the rest of his new inventions, robbing people of their right of way. Come on, Mary, I say, and don't drag away from me so, for I won't shut the gate,

and there's the end of it."
"Then I will try myself and see if I can't do it," replied Mary, firmly; "for I am certain we ought to fasten it; they may be going to put the black bull into the field for all you know; they kept him here all last summer; and, whether or not, I'm certain, as we found it shut, we ought to fasten it."

"Very good; do as you like," replied

Wilhe, turning on his heel, and whistling. "You know you are simply shutting it out of obstinacy, for what on earth can it matter whether the gate is fastened or not?" and Willie, not deigning to look behind him, waiked straight on across the field.

(To be continued.)

#### Hair, Hats, and Hideousness.

We begin to despair of ever again seeing -in public — the natural beauty of woman's cad. When unadorned, this, pre-eminently, is adorned the most. Nothing can exceed the sweet gracefulness of the curve lines which contour many and many female faces and figures, when leit to themselves, to be as God made them to be; or when treated simply, and in that most exquisite of all tastes, which neither neutralizes nor overrides, but just suits and heightens, every natural trait, and beautifies all inborn and characteristic seemliness, without introdu-ong any alien gaud or glare. How refreshing it is now and then to come upon some woman who has wit and culture chough to know that nothing can make her so beautiful as to part her hair naturally, and sweep it back from her forehead either in loosely flowing simplicity, or coiled and twisted in careless grace into one of those honest knots which painters love; and courage enough to do as she likes with her hair, and her head, whatever others may think, say, or do.

It would be bad for those who trade in dead locks, and in those pittable shams them, which some women besides our Irish female fellow-citizens are wont to tie, or tack, in greasy, nasty heaps, upon the back part of the head; but what a gain it will be to cleanliness and comeliness alike when the wind of fashion changes, and it is no longer "the style" for a woman thus to overload and disfigure herself.—The Congregationalist.

### The Difficulties of the Chinese Language

An able writer in the Chinese Recorder treating of the Chinese language says:

"I need not mention that the Chinese language for an European mind is the most difficult in the world. It is generally be-lieved in Europe, that this language is a neved in Europe, that this language is a very rich one (the number of characters being estimated at 80,000, of which the great Dictionary of Kanghi explains about 40,000) and that every conception is expressed by a separatecharacter. This view is not correct. The number of characters we meet in Chinasa heals in Products. we meet in Chinese books is limited; some estimate them at 5,000 only, and most of the characters have numerous meanings which depend upon their combination with other characters, upon the branch of science of which the book treats, and often also upon the time at which the book was writ-The character shi, for instance, means really, but in botanical works the fruits of plants are designated by this hyeroglyph. For the understanding of Chinese books, it is therefore not sufficient to know the meaning of the single characters, but their position must be taken into consideration, as well as their combinations with other characters. In translating from the Chinese the principal question is the understanding of groups of words in their connection, or phrases, not of single words; for very often the single characters in a phraso lose completely their original meaning. In the dictionaries for example, you find fu to assist, and ma horse. But fu ma is not an assist. ant horse,' but is used in Chinese historical writing always to designate the son-in-law of the Emperor. Chinese literature is very rich in such combinations, and phrases formed by two or more characters; and the original meaning of the characters, in most of the cases, does not serve to explain the phrases. It is in vain that you look for them in the dictionaries; the greater part, although often unknown to our European sinologues, have come down by tradition to the Oninese of the present day, and they are so familiarized with these terms, that they consider it superfluous to incorporate them in the dictionary."

# Moderation in Exercise.

The Christian at Work has tried it and

ought to know:--Gymnasiums are grand things; but let common sense dictate quantitie, and qualities, and do not allow the dumb-bells to drag down the shoulders, or had you better hang by your feet to a ring till you get black in the face. Foncing is good; but do not be rough, nor play with loafers. Pedes-triansm is healthful; but do not forget that the road back is a little further than that the road back is a little further than the road out, though it may be the same road. . . When we forsook the fitful and extravagant use of gymnastics, and came to their gradual and intelligent use, we found them, next to religion, the best panacea for all earthly ills. We have put down all the burdens of the last fifteen years at the door of the gymnasium, or hung them on the horizontal bars, or denung them on the normalitations, or demolished them with the butt end of dumbbells. . . Do not take so much ofanything at once that you cannot take any
more of it again. Moderation is a lig
word, which it takes some of us a long time.

to learn how to spall.

Rustic Baskets.

Shall I tell you about the rustic basket I made yesterday, and with which I was well pleased?

First came the ground-work, which was half an old paint keg, soaked in hot water and ashes unlil most of the paint could be easily removed. I first attempted to weave a kind of basket of weeping willow, but found it too brittle. By the way, this wil-low can be made into beautiful baskets in low can be made into beautiful cassets in February and March, when the sap begins to flow. Failing in this, I found long, straight shoots of the willow as large round as my finger. These, when stripped of the bark, which came off very easily, were of a beautiful greenish white. A blow or two with a butcher knife ceparated these into pieces, tittle larger then the height of my pieces a little longer than the height of my half-keg. Then, with my penknife, I split them in two. The willow cuts and splits quite easily if used when first cut from the

tree, but becomes brittle as soon as dry.

I tacked these little pieces, the round side out, closely across the bottom of the keg. That was because it was to be hung up, That was because it was to be hung up, and the bottom would show. Then, I tacked my pieces to the side of my keg, placing them up and down, like the staves of a pail, and fastening each piece firmly near the top and bottom. With my knife, I rounded the upper end of each stave, and my old keg was changed into a neat white

pail.

But it looked unfinished. The tack heads showed, and it needed hoops. Our yellow willow furnished just what was wanted. Its long twigs proved to be capable of being twisted into any shape, and without breaking the bark. Three strong twigs, twined nicely together, and nailed very strongly to the inside of the keg, made a splendid handle. Other twigs, tuned into thick rustic hoops, shaped on t .ned into thick rustic hoops, slipped on and fastened, nearly covering the tacks, and gave the basket the finish it needed. They prevented the staves from springing off, while the golden green of the yellow willow contrasted beautifully with the clean, white staves. When variabled, my basket was all ready to receive the Konilworth ivy, which I have been petting all summer. It draped it perfectly, and I would not ask for a prottier organient than it will be, when hung between the fringed white curtains, over my fernory.—N.E.T. in The Advance.

#### First Efforts.

It is curious to observe the first efforts of the child to exercise his powers and enlarge his range of experience. He begins to mani-fest his innate wish to do something, and to connect his little intelligence with things around him, by inarticulate crowing, and by vague, unsteady motions of limbs and body. His tiny fingers are always busy. He soon exhibits curiosity, and picks and price into everything. His first attempts to walk are most awkward, feeble, and ludinost. crous. His activity is incessant. He rolls and tumbles and babbles for hours together. After hundreds of falls he learns to stand. How little control he has over his own mo tions. He starts to go forward, and staggers

backward or to one side.
His first attempts to utter words are as wide of their aim as his first attempts to walk. He has no distinct idea of what he wants to do. His organs of speech are unformed. He makes the oddest approxima-tions to correct articulation. The strong tendency to imitate everything he sees and hears continually incites him to make new trials of his powers. He mimics every-thing. Almost the whole of primary edu-cation is imitation. Therefore what little children most need are good models and examples.—National Teccher.

# Primary Instruction.

It is not uncommon to hear young teach ers complain that they are obliged to instruct beginners in the elements, while they would prefer to teach the higher branches to scholars of considerable culture. This complaint may arise from a total misapprehension of nature of the teacher's vocation. The best teacher has in view not his own education, but that of his pupils. His chief interest centres in the art of instructing and developing-not in the matter imparted. He takes peculiar pleasure in the building to be erected rather than in his lumber and The primary teacher who is really master of his profession, discovers perhaps more intricate problems to solve, greater demand for consumulate skill, and higher triumphs of educational genius, in his apparently humble position, than are possible in the advanced grades. Too much importance can scarcely be attached to elementary teaching. Too much credit can hardly
be given to the successful primary teacher.

—National Teacher.

# It Has Two Ends.

Did you ever see a person carry a adder? He puts it on his shoulder; or, it may be puts his head between the rounds and has one of the sides resting on each shoulder. and having it nicely balanced walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the end a sweep of several foot, and those in the way may look out for bruised bats and bumner heads, while the window glass along the street is in constant danger from the un-seen rear end of the ladder. When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window.

Instead of scolding me, my father made me stop, and said very quietly: "Look here, my sor, there is one thing I wish you always to remember; that is, every ladder has two ends." I never have forgotten that though many, many years have gone, and I never see a man carrying a ladder or other never see a men carrying a ladder or other thing but what I remember the two ends. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he sees only us, and which it is the very purpose of God not of that ladder, and that he does not know that the other end is wounding his parents tearts. Many a young girl carries

a ladder in the shape of a love for dress a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd. Alt yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—

Selected. Selected.

#### The Roman Forum.

An important step has been recently made towards the more perfect elucidation of the topographical and arebwological history of ancient Rome by the complete uncovering of the Forum, the true dimensions and exact site of which have hitherto remained a matter of discussion. At the close of the last month the excavations of the Colosseum and the Forum were resumed with great energy, under the direction of Signor Rosa, whose well-directed and unremitting efforts have been rewarded by important results which have definitely determined the limits of the Forum of ancient Rome. In 1848 the first real advance to this discovery was made by Canina's detection of the site of the Basilica Julica, which stretched its entire length on the southern extremity of the Forum, from which it was separated by only a narrow road. After a temporary resumption of the works in 1852, nothing more was attempted in this direction till 1870 and 1871, when the true payement of the Forum, with its many-sided large stones, was laid bare, and followed castward toward the left, till it was found to be intersected by four lines of similarly paved roads. The south side of the enclosure was then clearly defined with its soven pediments, on which an equal number of votivo statues had stood. One enormous columnar shaft was found shattered and split beside its base, both alike covered with the accumulated bris of ages. In 1872 the question of the extent of the Forum was decisively settled by the discovery of a traverse road, paved like the others, which formed a right angle with the front of the temple of the Dioscari, and thus proved that the Forum did not extend towards the arch of Titus, as older topographers had assumed. At this point the workmen came upon the bas refiefs which commemorate Trajan's erection of schools and asylums for orphans and outcast children in Rome and other parts of of certain taxes. Although these tablets, which have been replaced on their original site, are unfortu-nately much injured, enough has escaped mutilation to show the beauty and har-mony of the design. Near these bas-reliefs the eastern boundary of the Forum has been traced by the travertine stones of the pavement, and the line of pediments which skirted it. Among these is a columnar base, inscribed in still legible characters, pase, inscribed in still legible characters, and proclaiming its dedication by the prefects L. Valerius and Septimus Bassus to the three emperors, Gratian, Valentinian, and Theodosius, and belonging, therefore, to the period between \$79 and \$83 A. D. An enormous mass of broken architectural fragments has been brought to light in the process of clearing out this sacrod spot, but few perfect remains have been recovered, which perhaps can scarcely be wondered at when we bear in mind that at one extremity of the Forum the superincumbent mass of debris, has risen to a neight of more than twenty-four feet. Yet in the year 1527, not three and a half centuries from our own times, the German and allied troops of the Emperor Charles V. were able with small labour to clear the Via Sacra from the arch of Titus to the Forum, for the triumphial passage of the conqueror of Rome.-Arademy.

# Putting out the Goose.

During the singing of the first palm in the parish church of Birsay some years ago, a goose entered and quietly "widdled" up the passage toward the pulpit just as the precenter had get out of the tune and almost come to stand still—a not very unusual occurrence at that time. The minisusual occurrence at that time. The minister, observing the goose, deaned over the pulpit, and, addressing the church-officer, said, "R., put out the goose." That functionary, not observing the presence of the feathered parishoner, and supposing that the minister's direction had reference to the precentor, marched up to that individual, and to the presence of the ual, and to the no small amusement of the meagre congregation, collared him, saying at the same time; "Come out o' that, follow.'

Austria, Germany, and Prussia have united in a diplomatic nate to the Sublime Porte, asking the consent of the Tarksh Government to negotiation of commercial treatics with Roumania, which was rofused by the Sultau as suzerain of the province under the Treaty of Paris.

Tue trial of Dr. McKaig for alloged heresy is not likely to result as did that of Professor Swing. At the recent meeting of the Presbytery of Sacramente, Dr. William McK tig communicated, by letter, his desire to withdraw the first of his offensive sec to withdraw the first of his offensive secmons. He professes his acceptance of the "plenary inspiration" of Scripture as taught in the Presbyterian confession of faith. He expressed also a purpose not to toach augthing contrary to the standards of the Church. It is now antisinated that all dischurch. It is now anticipated that all disagreements between him and the Presbytory will soon be reconciled. Dr. McKaig is still serving in the Ninth Presbytorian Church of Chicago.

SPEAKING of "undermining the founda-tion of religion," the Watchman and Re-flector says: "When we build our churches by fairs; sweep of great debts by men hired, at a great price, to manipulate an audience under circumstances of tremendous pressure; sustain public worship by the sensationalism of the pulpit, or the artistic attractions of the choir; fill up our

# Scientific and Ascent.

RIGHT WAY TO REMOVE GREACE SPOTS.

In taking out grease from clothing with banzole or turpentine, people generally make the mistake of wetting the cloth with the turpentine, and then rubbing it with a spenge or piece of cloth. In this way the fat is dissolved, but is spread over a greater space, and is not removed; the benzole or turnentine evaporates, and the fat excess. space, and is not remeved; the benzole or turpertino evaporates, and the fat covers a greater surface than before. The only way to remove grease spots is to place soit blotting-paper beneath and on the top of the spot, which is to be flust theroughly saturated with the benzole, and then well pressed. The fat is then dissolved and absorbed by the pressed and absorbed by the pressed and absorbed by the paper, and entirely removed from the clothing.

#### PRESURVED VEGETABLES.

The Port Hope Times says:—" On Wednesday of last week, G. H. G. McVity, Esq., Manager of the Ontario Bank, called at our office to show us a couple of beets he had just taken from his collar, and which had been placed there last fall. They were just as sound as the day they were put in, and as good for table use as those fresh from the ground. Mr. McVity informs us he preserves the whole of his vegetables by covering them with Lake shore sand, and they are always fresh. The plau is an inexpensive one, and we would recommend our readers to give it a trial." our readers to give it a trial."

#### SCOLLOPED OYSTERS.

This name, at first given to oysters cooked in their own shells or small scolloped tins, is now applied in general to all baked oysters, and is one of the most delicious ways in which they can be prepared. Have ready your baking dish, a large plate of grated or finely crumbled stale bread, a grated or linely crumbled state bread, a generous provision of butter, peper, and salt. Preceed then as follows: Cover the bottom of the dish with a layer of fresh oysters, drained from their liquor, dot thickly all over with smail bits of butter, then cover with bread crumbs, and sprinkle with papper and salt. Continue to add the company of the dish with the order with ponent parts of the dish in this order until it is full, taking care that the bread and butter form a top layer, which, when nicely browned in a properly heated oven, gives a most inviting appearance to the whole. This dish is f. equently speiled by too large a proportion of bread, as if the cooks understood as perfectly the relative value of oysters and bread as market-men do that of butter and sait. Always remember that neither your family nor your guests will relish this ruse, and try to guard against its perpetration.

SINGULAR SUBSTITUTE FOR THE COMPASS.

The Great Dismal Swamp is partly in North Carolina and partly in Virginia. It is 40 miles long and 15 to 20 wide. Professor Webster, at the late meeting of the American Association, told the story of a party that divided in the swamp, one portion of the party having no compass. The ion of the party having no compass. The latter portion of the party having no compass. The latter portion of the party was lost, and after long wandering found their way out by a singular expedient. They made use of the insect for which fine tooth combs were invented. Putting the insect on a flat piece of wood, and leaving it to its own do-vices, it invariably began to move in a certain direction. This direction was followed out by the party, and they were thus led out to the northward. It is supposed that this instinctive movement of the insect is due to its seeking the way toward the greatest light.

THE HEAD OF A WHALE. The head is one-third the entire length of a sperm-whale, and in obtaining the valuable spermacet which it contains the whalemen divide it into three parts—the "case," the "junk," and the bone. The "junk " is first hauled on board and stowed away, and then the "case" is boiled. The "case" is then the "case" is boiled. The "case" is a massive part of the head, cellular in the interior, the walls of the cells running vertically and transversely. It is filled with an oily substance of a faint yellow tint, translucent when warm. The oil-bearing flesh forms about one-third of the mass, and in a large whale it has yielded three and a-half tons. The case also contains the respiratory canal, and a cavity of extraordinary depth filled with oil. An opening is made at one end for the purpose of bailing, and it is next hauled to a vertical position beyond the reach of the water. A deep and narrow bucket attached to a line and pulley is then bucket attached to a line and pulley is then lowered, and broug't up full of transparent spermaceti, mixed with silky integuments having the odor of freshly drawn milk. The sore hands of the crew, bathed in this rich substance, are relieved and healed, and the greinhorns dabble in it with the ineffable satisfaction displayed by city youngsters in a mud puddic.—Harper's Magazine.

# WARM PRET.

Many of the colds which people are said to catch commence at the feet. To keep these excremities warm, therefore, is to effect an insurance against the almost interminated against the same time and the least of the control of the c "slight cold." First, never be tightly shod.
Boots or shees, when they fit closely, press against the foot, and pr. vont the free circulation of the blood. When, on the contrary, they do not embrace the foot too tightly, the blood of first fair, and the spaces but he blood gcts fair play, and the spaces left be-tween the leather and stockings are filled with a comfortable supply of warm are. The second rule is—never sit in damp shots. It is often imagined, that unless they are positively wet, it is not necessary to change them while the feet are at rest. This is a falley; for when the least dampness is absorbed into the sole, it is attracted further to the foot it self by its own heat, and thus perspiration is dangerously checked. Any Person may prove this by trying the experiment of neglecting the rule, and his feet will become cold and damp after a few moments, although, taking off the shoe and warming it the shoe and

. Les rance of complete success.

#### Formesa and its People.

An unusual attention has been directed this year to the island of Formosa by the complication respecting it which has broken out between the Japanese and the Chinese It is a country concerning which little is said, and as little is known. We observed it marked upon our atlas, and occasionally see the name on a chest of tea—and straight-way go and forget that there is such a place having perhaps received no other thought about it than that it is in the neighborhood of China. A quite clear account of the island and its people is given in the Cornhill Magazine. The Chinese hold the coasts and the level country, and are like the Chinese elsewhere. The mountain districts are will hold by the native tribes. The boundaries between the two jurisdictions are well defined, and no Chinaman dares to cross them unless he is provided with a pass from some neighboring chief-tain. Fow foreigners visit these regions, tain. Fow foreigners visit these regions, for their aspect is not inviting, and the treatment accorded to strangers is less so. Who the people are, and whence they came, is a disputed point; but it is plain came, is a disputed point; but it is plain that there is no affainty of race between them and the Chinese. Their features are more prominent, and they resemble much more nearly the Malays than their Tartar neighbors. Similarities have been discovered between the dislects spoken among them and these employed in the Malay Peninsula. The probability is, therefore, that they are, equally with the Loles of Burmah and the Maau-taze of China, an offshoot from the Malay stock. At the present time they are divided into several present time they are divided into several tribes, each speaking a dialect of its own, tribes, each speaking a dialect of its own, and each maintaining a seperate political system. They are almost absolute strangers to reading and writing, and the only manuscripts which they are known to possess are some scrawling European letters, which are preserved by a tribe professing to be descended from the early Dutch actilers on the island, as an irrefragable proof of the authenticity of the tradition. The religion they profess takes tradition. The religion they profess takes the form of the grossest materialism. They believe that the world is governed by a good and an evil spirit, each of whom is constantly striving for the mastery, and incorporated last the traditional striving for the mastery, and incorporated last. that both are to be proputated by presents and sacrifice. The priesthood is monopolized by women, who combine fortune-telling with their sacordotal duties, and who excercise supreme power over their votaries by trading on their superstitious fancies, at the same time that they retain their hold over their affections by encouraging them in names of their gods, to give full vent to their passions. These priestesses—or Inibs, as they are called—are consulted as oracles when any warlike expedition or u dertaking of any magnitude is in contemplation, and a still further token from the gods is looked for in the movements of the bird Aidak. If troops meet an Aidak with a worm in its mouth, they go forward confident of victory; but should it cross their path, or fly from them, they consider it a warning not to be them, they consider it a warning not to be disregarded, and they accordingly return every man to his dwelling. The Formos-ans delight in open-air feasts and merry-makings, and during the mine great festi-vals of the year 21 work is suspended, and the people one and all sit down to dance and to play and drink. Their ideas of mar-riage are loose, and their customs respecting it are singular.

"In their style of dress the Formosans strongly resemble the Malays. In all but the cold weather the men wear only a cloth round their loins, and the women a short petticoat. The latter are fond of decking their hair with flowers, and their ears with rings. Both sexes appear to be proof against the extremes of temperature, and their labit of bathing in cold water all the recovering is made the subject of remark and their habit of bathing in cold water all the year round is made the subject of remark and ridicule by Chinese writers. That they are a remarkable healthy people is certam. If a man is ill, his friends, instead of attempting at all hazards to save his life, adopt the kill-or-cure remedy of hanging him up by his neck to a beam—which measure, accompanied by the shock of being suddenly let down by the run, is believed to pessess particular curative qualities for those who are strong enough to survive the dose. If the patient should die, his body is placed in the open air on a raised stretcher, and is there left to bleach in the sun until it becomes dried and mummified, when it it buried in the louse which had when it it buried in the house which had been his home when alive. From the time of the death until the burial, a wake is kept up round the body of the friends with the hired mornours and the Inibs."

Rice and sugar are carefully cultivated. Jute, grass, cloth, fibre, rice paper, and rattan are also produced in abundance. The most precious products of the island are, however, sulphur and camphor. "In the north-western portion of the island than the product of the product of the island than the product of the product of the island than the product of the island than the product of the island than the product of the the north-western portion of the island sulphur mines are frequently inct with, presenting disfiguring blots in the otherwise beautiful scenery. Mr. Swinhoe, in his Notes on Formoga' thus describes the aspect of one he visited: 'The sulphur rame, he says, 'appeared at a distance like a canker on the side of the grass-covered but which was fined and green everywhere hill, which was fiesh and green everywhere except in the immediate vicinity of the mine. The broad surpher valley or chasm was everywhere a pale, sickly that of vellow and red; and out of many of its immercal and red; and out of many of us immorous records shot steam gushed in lets with great more and force, like the steam from the escape-pipe of a high pressure carme, in other spots small pasts of pure public were bubbling. At the bottom of he have ravine rippled a foul rivilet, carrying our the graphs. the sulphurous oozings from the ground Within and round about this mel of the carth under foot crambled at I greaned, carth under foot crambled at 1 gr and, and the arrway so saturated with the exhalations of sulphur as to have been extremely noisome, and destructive to insect life especially, of which we saw abundant proof in the numerous remains of beetles and butterlies scattered around. When ments, although, taking off the shoo and warming it, it will appear quite dry.

Our Church Paper says: "Church steepers have no right to make dormitorics of the house of God." Very true, but one of the duties of the pulpit is to keep them awake. A little more snuff in the sermons was recommended by our neighbor with assumes a content of the content of the content of the content of the pulpit is to keep them awake. A little more snuff in the sermons was be recommended by our neighbor with assume of complete success. and butterilies scattered around. When

"As the gigantic laurels from which the camplior is obtained are found only on the mountains in the possession of the aborigines, the acquisition of a constant sumply is somewhat difficult. Only from those tribes which are on friendly terms with the tribes which are on friendly terms with the Chinese can leave be obtained to cut down the trees. With such, a present given to the chief gains, as a rule, the required permission. The Chinese woodman then makes a choice of the trees which appear to be well supplied with sap, and, having felled them, he keeps the best parts for timber and reserves the remainder for the iron boiling pots, by means of which is ovelved the sublimated vapor which yields the camphor. In the neighborhood of Tamsuy alone, 800,000 lbs of this valuable commodity are produced annually."

PROTESSOR BLACKIE, of Edinburgh, de-PROTESSOR BLACKIE, Of Edinburgh, de-livored a lecture in Inverness recently on Gaelic in schools and universities to an ap-preciative audience. He first spoke of the great antiquity of the language, its impor-tant relation to other tongues, and the reh-ness of its literature; and then dealt with the objections raised against its being taught in schools, contending that they had no in schools, contending that they had no torce, as he showed by applying them to other languages. He held that where Gaelic preaching was preferred the reading of decked with the reading of preaching was preferred the reading of Gaele should be taught. A university chair for Celtic was demanded, not only for the training of preachers and teachers, but for the ends of general culture; and in Edmbu.gh, which has now a Sanseut chair, its establishment would complete the philosophical equipment. He urged that all Highlanders of position and influence should strenuously exert themselves through the School Board, Parliamentary representation, and in other practical ways for the preservation of their native language and literature.

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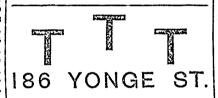
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TNSOLVENT ACT OF 1869.

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

In the matter of Hugh Macorquodale, an Insolvent. On Tuesday the twenty-second day of December, next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. Dated at Toronto this 16th day of November A.D. 1874.

HUGH MACORQUODALE.
By BIGELOW & HAGEL,
His Attorneys ad litem.

INSOLVENT ACT OF 1869.

In the County Court of the County of Simcoo.

County of Simcoc. ) Simcoc.

In the matter of Delia Wilson, individually and as one of the firm of Frank Koan & Co., of Ordina in the County of Simcoc, an Insolvent. The understands has filed in the office of this Court a deed of composition and discharge, executed by her oreditors, and on. Tuesday the third day of Novembor next she will apply to the Judge of the said Court for a confirmation of the discharge thereby officeted Dated at Ordilla, in the County of Simcoc, this 9th day of September, A. D. 1874

DRLIA WILSON, by

Bigelow & Hagel,

her Attornoys ad litten,

INSOLVENT ACT OF 1869.

Canada,
Province of Ontario,
County of York.

County of York.

In the matter of Thomas Dill, in the City of Teronto, in the County of York, an Insolvent.
On Tuesday, the tenth day of November next, the undersigned will apply to the Judge of the said Co...t for a discharge under the said Act.
Dated at Toronto this sixth day of Uctober, A.D. 1874.

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Baves —At Kincardine, on 29th December, at 2 o'clock.

MONTHEAL.—In Prospyterian College, Montreal on the fourth Wednesday of January next, HANLING.—In the McNah Street Prospyterian Church, on the second Thesday of January next. Kingston.—At Belleville, on the Second Tuesday of January, 1876, at 10 a.m.

or January, 1876, at 10 n.m.
GURLPR.-At Knox Church, Galt, on the Second
Tuosday of January, 1873, at 9 a.m.
CRATHAS.—In Wellington St. Church, Chathan
on Tuesday 5th January, 1875, at 11 c'elock a.m.
CONOURG.—At Peterboro, on the second Tuesday
of January, 1875, at 11 o'elock a.m.

## ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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Kingston

# TNSOLVENT ACT OF 1869.

In the matter of EDWARD FRANKINN, an Insolvent

The Greditors of the above-named Insolvent are hereby notified that he has deposited with me a Deed of Discharge, purporting to be executed by a najority in number of his Circlitors, for same of \$100 and upwards, and representing at least three-fourths of his liabilities, subject to be computed in ascertaining such proportion, and should no opposition be offered thereto by a creditor within three juridical days after the last publication of this notice, by fling with me a declaration in writing that he objects to such discharge, I shall act upon the said Deed of Discharge, according to its terms and the said Act. JOFN KERR,
Assignee,

Toronto, 18th Nov., 1874.

THEOLVENT ACT OF 1869.

In the matter of JAMES LIVING TONE MILLER, an Insolvent.

The Insolvent has made an assignment of his catate to me, and the Creditors are notified to meet at the effice of the Assignee. No. 23 Toronto street, in the city of Toronto, on Monday the seventh of December next, at two o'clock in the attornoon to receive statements of his affairs and to appoint an assignee.

Toronto, 18th Nov., 1874.

Interim Assignes an assignee. Toronto, 18th Nov., 1874.

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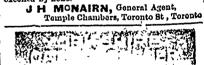
 
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