

British American Presbyterian.

Vol 3.—No. 33.]

TORONTO, CANADA, FRIDAY SEPTEMBER 25, 1874

[Whole No. 137.]

Contributors and Correspondents.

PROTESTANTISM IN FRANCE.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In a letter lately addressed to a friend, Alexander Dumas states it as his opinion, that the Ultramontanist and Mariolatry at present rampant in France, will, by-and-by, alarm and disgust intelligent men; and that pure Christianity will yet prevail in that distracted country. Dumas should know the state of feeling and opinion on religious subjects among a certain class of thinking men in France, and looking at the present aspect of matters from another standpoint, and calculating upon the operation of another class of forces, we are inclined to cherish the same opinion. Nearly a century ago, when France was awakened to a full sense of the extravagance, and folly, and ruinous consequences, both political and social of popery, the fearful rebound was to downright Atheism. Voltaire and his disciples had done much to prepare the way, and in the hands of Diderot and his collaborators, in the Encyclopaedia and elsewhere, literature went direct into Atheism, and the unblushing advocacy of the most shameless immorality. The knowledge of true Christianity was well nigh extinct. The noble Huguenots had been driven out or massacred, and only a small, persecuted remnant remained, among the wilds of the Cevennes, or concealed in remote parts of the country. The light had been put out. There was nothing to illuminate the darkness which had settled down over Paris and the great cities. No wonder, in these circumstances, that Popery was mistaken for Christianity, and that the cry, "Beresseez l'infame," was echoed throughout the country.

We are fully convinced that matters are in a very different condition now. True Christianity can now be seen in the Protestantism which no longer finds it necessary to conceal itself in France. In most of the cities of France Protestant churches are to be found, which are exercising an influence far beyond the sphere of their own immediate members. In the Synod of the National Protestant Church, which met some time ago, ministers and elders were allowed freely to discuss the great truths of religion. The eloquent voice of the aged Guizot, once Prime Minister of France, was lifted up in defence of Christian doctrine; rationalism was outvoted, and the truth prevailed. And in March last, M. de Pressense, a minister of Paris, and, at the same time, a member of the National Assembly, spoke in that high court in defence of liberty and good government, in a style fitted to command the respect of all, and to attract attention to that religion, of which he is the representative there. Thus Protestantism can be seen by the thinking men of France, in its doctrines, in its Church government, and in its effects upon civil liberty, and the social condition of the community. And this sight of what Christianity, as distinct from Popery, really is, has probably attracted the attention of Dumas and other literary men to advocate a purer form of Christianity. France buried Atheism, and found it, in every respect, worse than Popery still, and this time, it is to be hoped, that a more enlightened press will aid the ministers of the Gospel in diffusing a purer faith and establishing a public opinion founded on Christian principles.

Though it is but a day of small things with the Protestant Church of France, it is evidently vigorous and growing, not only in Paris, but in the provincial towns and rural communes. I do not know the strength of the whole Protestant Church in Paris but one denomination alone, *L'Eglise Libre*, had nine churches and ten ministers, and some of them men of great intellectual power. M. De Pressense wrote the ablest reply to Renan's Rationalistic Life of Christ, for which, it is said, he was thanked by the late Archbishop of Paris. In all these churches the Gospel is faithfully preached, and the usual machinery connected with a Christian congregation vigorously worked. The three churches of Taibout, Du Centre and Du Luxembourg are supplied in rotation by Messrs. De Pressense, Lichtenberger, Fisch, and Holland, the other six have their own special pastors.

It happened to be present in Lachapelle du Nord—that of M. Theodor Monod—on a Communion Sabbath, and as it may interest your readers to see the slight diversity amidst substantial sameness, with ourselves, which prevails in the French Protestant Church, I shall give you an account of the service. It began with a very short prayer, or invocation. The pastor then gave out a hymn. After that followed the reading of the Scripture. Prayer was then read from a liturgy. Another hymn was sung. An extempore prayer was then offered up, after which followed the sermon. Another hymn was given out, and whilst it was being sung, the collection was taken up. The concluding prayer was then offered, and the Apostolic benediction pronounced. It may be mentioned that the people stood at prayer, and sat while they sang. There was no recantor. Some ladies sitting together in

the centre of the church raised the hymn, and sang very sweetly, the great body of the people joining.

After the benediction, a large portion of the congregation left, when the Communion Service began. There was a long table, covered with white, on an elevated space, in front of the pulpit, and on this were placed, from the beginning of the service, the communion elements. The minister read some passages of Scripture, and while thus engaged, a gentleman advanced from the body of the church, and uncovered the elements. I suppose he was an elder. The communicants then advanced, five men and twelve women, and formed an elliptic ring around the table. There was no breaking of bread. It had already been cut into small pieces, as among the Episcopalians and Dissenters. The minister offered up a short prayer, and then took the plate, and gave a piece of bread with his own hand to each communicant, who received it standing, and then partook himself. In the same manner, he took the two cups, and handed them to the people himself, going round the whole as before. At the conclusion, the minister began a hymn, in which all the communicants joined. While they were singing, he went up and spoke to a gentleman, and when the singing was done, this gentleman prayed. At the end of his prayer, the Apostolic blessing was pronounced, and they dispersed. I felt this communion service very rare. To say nothing of the want of communion addresses, for which we have a warrant in John xiv, 14, the want of the solemn breaking of bread appeared to me a great defect, and the standing, while partaking of the elements, inconsistent with Scripture precedent. These may appear small matters, but they are errors, and who knows how far their departure from Scripture precedent in small matters led to those greater errors, which desolated the Protestant churches of Europe, and rendered them unsafe depositories of the precious truths of the Gospel. In connection with the subject, it may be mentioned that the Lord's Supper is celebrated at least once a month in all the Churches.

In all the churches but one, there is a Sabbath school for the children, commencing at ten o'clock, and in Mr. Monod's church there is a meeting for mutual edification at 2 o'clock. In five of the churches there is evening service on Sabbath. In one there is service every day at three o'clock, and in seven of these churches there is service on some work-day evening, generally commencing about eight o'clock. From this it will be seen that the pastors of Paris are hard-working men, and they have a practice which might be adapted with advantage by our city ministers. Each minister sets apart a certain hour, or one or two days of the week, for receiving those who wish to converse with him, and one pastor, Mr. Fisch, receives every day. There is a table of religious services, published from time to time, that before me contains the services from April to the end of October, and on the last page we have an account of the times when the ministers receive enquirers. Here are some specimens: "M. Fisch, 83 Rue Rivoli." He receives every day, from one to two o'clock, and will be absent from 20th July till 23rd August, "Eglise de Luxembourg. M. Holland, 36, rue de Madame. He receives every day, from half-past one to half-past two, except Monday and Saturday, and will be absent from 1st July to 15th August.

Such are the forces operating directly in behalf of Protestantism, with more or less vigour, throughout France. I have spoken specially of Paris, because I know it best, and because it is the grand centre where public opinion is formed, and from which it radiates throughout the country. The pastors I believe to be men, not only of high culture and talent, but eminent for their Christian devotedness. I have often thought that the prayers of the Huguenot martyrs for their country would yet be answered, and that after France has been sufficiently punished for her cruelty and idolatry, the Sun of Righteousness will yet shine brightly upon it. It has made trial both of Popery and Atheism, and they have involved it in ruin; and it will afford a noble exemplification of the power of genuine Christianity, if, under its benign influence, France should become no less distinguished for the purity of its morals, and the elevation of its Christian feeling, than it is for the talent and intellectual culture of its sons. I mentioned this thought to a distinguished minister in Paris, and he said that sometimes, when they were led to feel that France's day of grace was past, this very thing occurred to them, and prevented them from sinking into despondency.

But there is another agency at work in France, and exercising an immense influence in behalf of Protestantism. I mean the press. I had a conception of the vast number of Protestant books circulating throughout France, till some catalogues were put into my hand by a bookseller in Paris. One of these is before me, consisting of 52 pages. I do not mean to say that all the books in this catalogue, are on religious subjects, but most of them are by Protestants, and many of them translations from the best English and German writers. Here for instance are Barrows' Notes, Hodge on the Romans, Livingstone's Travels, Charlotte Elizabeth's Works, Rab and his Friends, Dr. Keith on Prophecy, Works by Andrew and Horace Bonn, McCheyne, and a host of others. I have not mentioned the works of French and German writers, but they are very numerous, and there are about 31 periodicals announced. The publication of the works affords sufficient evidence that there is a demand for them, and that Protestantism is not only growing, but is already a power in France.

There is another evidence, perhaps the most satisfactory of all, of the growth of Protestantism in France, I mean the report of what may be termed the Home Mission

Committee. I received the proof sheets of this from Mr. Monod, before leaving Paris, but unfortunately, on ship board, as I am, cannot easily lay my hands on it. I may, say, however, that I was surprised and delighted with the multiplication of new churches and stations throughout the country, and the strengthening of old. No one can read this Report without feeling that the Presbyterian ministers of France, amidst many difficulties and discouragements, are exerting themselves strenuously and successfully; and deeply convinced I am, that they are entitled to the sympathy and prayers, and all true support of Christians more favorably situated.

I shall close this somewhat lengthy communication with an account of the formation of a new congregation, at the little village of Notre Dame de la Commiens, near the road leading to the famous chapel of Notre Dame de Salette, the scene of many a pilgrimage of late.

On account of long disputes with the priests, the half of the population ceased to attend the Catholic Church, and sought the services of a Protestant minister. These brave people had much to contend with before they gained their end. At first, they were advised to apply to the prefect, then to the bishop, and had eventually to wait seven years before a Protestant minister arrived. At last, as the result of a petition signed by the mayor of the Commune, by nine municipal councillors, out of ten, and 43 heads of families, the Protestant religion was established, and more than 150 people were present at the first service."

"On the news spreading through the country, there was great emotion. Promises, threats, slanders, quarrels, all were employed to shake the faith of the new converts. Not one of them receded!"

"At the present day, the new religion is established, and the community possesses a church and a school. The latter, recently founded, has been attended during the past winter by pupils of every age, and the efforts of the pastor have helped to enlighten the inhabitants of a district, till then, plunged in the depths of superstition and ignorance."

Most of your readers will recollect, that La Salette is the place where the Virgin is said to have appeared to some little shepherdesses, and that it has been famous for the resort of pilgrims ever since. So far, however, from this having tended to strengthen Romanism in the neighborhood, it would seem to have had the opposite effect. Not only has the congregation of Notre Dame de la Commiens been formed in the vicinity, but a spirit of dissatisfaction with the exactions of the Roman priesthood seems to have sprung up throughout the district. Thus has it often been, that, whilst Romish miracles were famous at a distance, they were despised in the neighbourhood where they were said to have occurred.

W. B. C.

RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

V. LEIPZIG UNIVERSITY.

We are accustomed to jest at the number of crowned heads in Germany, but these same petty princes have often proved worthy of their rank, if not in political affairs, at least in the patronage and encouragement they have shown to art and literature. To one of these the University of Leipzig owes the proud position it now holds as the first University in Europe. Notwithstanding his strict adherence to the Roman Catholic faith, the late king of Saxony laid aside his prejudices and made it one of the aims of his life to advance the royal University at Leipzig to the foremost rank. He succeeded in obtaining for it grant after grant from the Saxon parliament. Several valuable customs dues were assigned to it. Buildings which were the property of the crown were handed over to it, and as the crowd of students increased new and more commodious ones were erected. A Chemical Laboratory, a Pathological Institute, and a Physical Laboratory were amongst the last tokens of his princely munificence. It was but natural that, when the news of his death arrived, the professors should prefer an eulogy upon their "Sammus Rector" to their usual professions; and if all that was said was true, he must have been a royal "Creighton." Skilled not only in literature, and a translator of Dante, he has enriched the Royal Galleries of Paintings and Sculpture at Dresden beyond any of his predecessors. He was no tyro in Theological questions, and a distinguished advocate in Leipzig could scarcely find adjectives strong enough to convey to me an adequate idea of his profound knowledge of jurisprudence.

His anxiety for the success of his University was shown not merely by his liberal gifts, but, what touched the hearts of his people still more, by the personal interest he displayed. He would often come into the lecture room as a student, deprecating all ceremony, and take his seat with the youngest freshman in order that he might himself judge of the men who trained the rising generation of subjects.

The result of all his efforts is that the University now possesses a staff of the most talented men in Germany as professors,

and nearly all these in the prime of life. In Theology it has Kahnis, more celebrated in Germany than in England, but one of the first Church Historians and Dogmatic Theologians, as well as eloquent preachers, of the age. Luthardt, with whose writings English readers are now tolerably familiar through Clark's Foreign Theological Library. Litzsch, whose commentaries on the Old Testament are in almost every ministers library. Sishendorf—now, alas! laid aside for ever. Struck down in the prime of life, and in the zenith of his fame, by paralysis of the brain. Baur, Schmidt, Brockhaus, Schure, and others. In medicine, Wagner (E.) His, Carus; in philosophy, Drobisch, Curtius, Leuckart, and other names perhaps better known to those familiar with their special subjects. Professor Birnbaum, who lectures on "Landed property, Book-trade, Taxation, and Important Questions of the Day," is the avowed leader of the Social Democrats in Leipsic.

The complete statistics of the University for 1874, show a teaching staff of 147, 53 of these being ordinary professors, and an attendance of 2940 students in all the faculties. Great Britain sent 15 and America 45 of these, while even Brazil, Venezuela, and Japan are represented, and the continent of Africa has four of her sons completing their education at Leipsic. Amongst the Americans, 5 Canadians found themselves numbered, much to their indignant disgust. It seemed impossible to make the officials understand that Canada was not a State of the Union. After duly entering "Canada" as my "Vaterland," the attendant coolly took the pen from my hand and wrote America after it—consequently my name stands in the "Personal-Verzeichniss," as that of one "aus Hamilton in Amerika; another finds himself "aus Canada, in Amerika," and his friends in Pictou, N. S., would hardly recognize as an old fellow townsman the student from "Green-Hill-Pictou, in Amerika." Four lady students attended lectures in Philosophy and Literature last winter, and their appearance excited little comment. They passed in and out amongst the other students without causing the least excitement.

Leipsic University is one of the oldest in Europe, being founded in 1409. Prague, Vienna, and Heidelberg were founded about 50 years earlier, and Freiberg, Luebingen, and Basil followed in the same century. Such an age makes even Edinburgh and Glasgow colleges seem modern, not to mention our own. One would never suspect its age from the appearance of its buildings. These are spacious and modern. With no architectural pretensions, yet with all the modern conveniences, and well ventilated and lighted. The government of the University, however, retains some of its mediaeval features. There is a University "Richter" or judge, and he has, with the concurrence of the Senate, the power of inflicting fines and imprisonment in all civil suits against students, or in cases of discipline. It would seem strange to us to see a comrade's face peering out between the bars of a grated window, as was no uncommon sight in the "quid" at Leipzig. In criminal causes the "Richter" has no authority, but must commit for trial by the State Courts. Over a student, a Leipzig policeman has no authority, he can simply hand in his name to the University Court. Students are all burghers of the University and not of the city. It is a separate community within the town governed by its own laws. These laws are much stricter, however, than those of the town, and refer to many subjects in which citizens would have little interest. A consequence of this system is, that more respect is paid to an authority which can imprison and fine, than to one that can merely suspend or expel. Besides these latter are then reserved for extreme cases, and become a deeper disgrace than when inflicted for comparatively trivial offences. The old Monkish laws regarding marriage are still in force, but perhaps are now retained for other reasons. A married man may obtain from the minister of education a special permission to matriculate, but he cannot obtain the "Buergerrecht" or enjoy any of the burseries &c., without this. By marriage a student, *ipso facto*, loses his status. Strict regulations are enforced against unruly conduct in the streets, and the frequenting of disreputable localities. Duelling is prohibited with the penalty of a fine and a month's incarceration, with confiscation of weapons. Still duels were of almost daily occurrence, and scores of students might be seen with scarred faces, feeling as proud of these hideous gashes as any veteran. It is long since any fatal termination to a duel occurred. But I am wandering into another subject. Student life in the class-room, and out of it must be reserved for another occasion.

A Layman and Mr. Anderson.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you give me the privilege of a remark or two on Mr. Anderson's letter to your last number, in reference to 1 Pet. iii. 18.

He deserves thanks for setting Mr. Welch right on some points, but there is a sense in which *flesh* and *spirit* are to be understood and which seems to apply to them here, that has escaped his notice. It is strange that it should, as it is brought out very plainly in the 1st and 2nd verses of the 1th chapter, to which he especially alludes, but for another purpose—"He that hath suffered in the flesh hath ceased from sin" "that he no longer should live the rest of his time, in the flesh to the lusts of men here, "to live in the flesh," means "living to the lusts of men," and "to suffer in the flesh" means not the death of the body, but "ceasing from sin." Paul was very often in this sense, for example in Rom. vii. 1-9, when living *in the flesh* and *after the flesh* are described as being carnally minded" which is death, in contrast to living "in the spirit" which is "life and peace." The 9th verse is very explicit "ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you."

Apply this to the passage in question and it becomes plain. "Put to death in the flesh" that is *dead as to the flesh* "but quickened by the spirit" that is *alive as to the spirit*.

This sense is necessary to give either meaning or point to the argument and exhortation in iv. 1. What Christ hath done, his people are exhorted to do; and this is here described as "ceasing from sin" and "living to the will of God;" expressions almost identical with those of Paul in Rom. vi. 10, "for in that he died, he died unto sin once, but in that he liveth, he liveth with God" and which he follows with the same exhortation, verse ii. "Likewise reckon ye also yourselves to be dead indeed with sin, but alive with God through Jesus Christ our Lord."

Mr. Welch is so far right when he says "it does not express the death of his body at all" but he as well as Mr. Anderson fails to notice what he does express.

Yours truly,
LAYMAN.

Home Mission Notes.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—You always appear thankful for information from any of our Home Mission fields. Here are a few jottings from one which can be known only to a few in the Church. In looking over the statistical returns, as published in the August number of the *Record*, it does not appear there either as a vacant charge or as a mission station. The unimportance of the field does not entitle it to be thus ignored because it is as strong both numerically and financially as some others which find a place on the statistical list of the Presbytery.

This field is known as Mulmur and Melancton, including, as it does, a large portion of each of these townships. Its area, in the meantime is large, there being 16 miles between some of the stations at which service is conducted on the Sabbath. There are three regularly organized; although these have not yet had the privilege of a settled pastor over them.

The first and most important of these congregations is known as Primrose. In connection with this congregation there are 25 professedly Presbyterian families and 55 communicants on the roll.

On the 18th inst., the Sacrament of the Lord's Supper was dispensed in this Church by the Rev. Alex. Carriek, of Orangeville, when 117 communicants sat down at the table. The congregation on that occasion was very large, the Church, which is capable of seating about 300, was crowded in every part, and the services throughout were unusually interesting.

The next most important congregation is Honeywood. Here the people have to worship, in the meantime, in an Orange Hill, not being able as yet, to build a church of their own. On Wednesday the 23rd inst., the foundation stone of a new church is to be laid and the dedication services are expected to be performed early next summer. In connection with the congregation there are 17 Presbyterian families and 66 communicants upon the roll.

The other congregation is Horning's Mills. While the congregation, which meets here on the Sabbath is large, yet they have not the privilege of meeting in a Church of their own, but look forward to that privilege at no very distant day. The number on the roll and families adhering compare favourably with either of the congregations.

Shelburne, though not a regularly organized congregation has been receiving fortnightly preaching during the summer, and judging from the rapidly increasing population of the village, the large attendance upon divine service and the number of Presbyterian families adhering, it will not long hold a fourth place among the group of stations.

For any faithful and thoroughly consecrated young man who is not afraid of work, and who would like to see the immediate fruits of his labours this is a most inviting field. The people are anxiously looking and praying for such a man to be settled among them. May the Lord hear and answer them speedily.
W. F.

Primrose, Sept., 21st, 1874.

Foolish Virgins.

"Well, after all, I think the wise virgins were very selfish. They should have shared their oil with their companions. Don't you think so?"

Many desire to enjoy the bliss of heaven who will not fill their vessels with the oil of faith and repentance during life.

A Profitable Pastime.

A newspaper writer, speaking of the annoying way in which many persons correct others in the pronunciation of words, makes the following suggestion:

The Humming-Bird's Umbrella.

In front of a window where I worked last summer was a butternut tree. A humming-bird built her nest on a limb that grew near the window, and we had an opportunity of watching her closely.

About a ton of ice is used every night to cool the air that is pumped into the British House of Commons. The air is filtered and rendered absolutely pure.

The fall of King Coffee seems to have been greater than was first imagined. He has now to appeal to the British for protection.

The Dean of Canterbury appears to allow the Roman Catholics to make what use they like of the Cathedral. "Pilgrims" visit the shrine of Thomas a Beckett, and go through strange performances without let or hindrance.

The Jews are strangely crowded in Rome. They have five Synagogues in that city, all in one building, with separate entrances from different streets.

Bunyan's "Hoy" "ai," which, according to the Spectator, was almost dead when it was published, and is kept alive now chiefly by the fact that it was written by the author of "Pilgrim's Progress," has made, through a translation, a deep impression upon the Christian natives of Bengal.

The Rev. Dr. Cuyler writes—"Say what we may of the rapid growth of our American towns, the monster strides of the British metropolis always overwhelm me.

MISSIONARY NOTES.

Perhaps the largest thankoffering ever made by any individual to the cause of foreign missions was the gift of \$20,700, or more than \$100,000, sent by Mr. Walter C. Jones, of Manchester, to the Church Missionary Society.

On March 17th Dr. Josenhans, principal of the Basle Mission Society, celebrated his 25th anniversary of his superintendency. During this time he has educated 612 of 955 pupils of the Basle Mission College.

An analysis of the census lately taken of the Madras Presidency, which has been drawn up for the Government by Mr. Cornish, notices the progress of Christianity in Southern India. During the last 15 years the whole population has steadily advanced.

Mr. Crane, of the A. B. C. F. M., reports a favorable opening at Adrianople, 140 miles northwest of Constantinople and now connected with the latter city by railroad. The Church there numbers 26 members and during his visit the services were crowded.

The frontier mission in Northeastern India is that of the Missionary Society, at Peshawar. Situated beyond the Indus, in British Afghanistan, the missionaries are brought into contact with the rude Afghan clans, and are eagerly watching for opportunities to carry the Gospel into Afghanistan.

The "Morning Star's" mails from Micronesia give the lights and shadows of that interesting work. On Apia (Gilbert Islands) the shadows decidedly predominate. Intemperance rages fearfully.

While the work of Protestant missions is flourishing to so gratifying a degree in Mexico, there being now 98 Protestant churches in that country, where five years ago there were no half-a-dozen, it is especially desirable that certain mistakes be guarded against.

There are dark nights for us all; we are in them now, or have just found the dawn, or, perchance, are just entering the twilight. But there is a psalm for every over-creeping gloom, and if the heart but take it up and chant it, the dreariness will surely vanish, and there will come in its stead hope, and light, and cheering warmth, and we shall grow glad again with the morning.

A portion of the members of the Church of England are now protesting that their Church is not a Protestant Church at all, but is and always has been a Catholic Church, while a still larger section of its members of the establishment are protesting against the absurdity involved in this declaration.

The Allgemeines Missions Zeitschrift

gives an account of the work of the Reformed Presbyterian Church (Scotch) in the New Hebrides. These islands are about 30 in number, a third of which are now under the influence of this mission.

The prospects of the A. B. C. F. M. Mission in Japan are bright. Two churches have been organized—one at Knobs and one at Osaka. Additions were expected which would swell the former to 26 communicants and the latter to 20.

The Catholic Review, taking up the statement of a correspondent of The N. Y. Christian Intelligencer, to the effect that the Protestants have over 90 men and women of various denominations at work in Japan and but 200 converts in all, makes this the text of an unfavorable comparison with the Catholic missions to the same country.

To cleanse blankets put two large teaspoonsful of borax and a pint bowl of soft soap into a tub of cold water; when these are dissolved put in the blankets and let them remain over night.

I wish woman to live first for God's sake. Then she will not make an imperfect man her God and thus sink to idolatry. Then she will not take what is not fit for her from a sense of weakness and poverty.

The Lunatic has a startling paragraph in which it complacently assumes the speedy adoption of Sir Henry Thomson's famous proposal for burning the dead bodies instead of burying them, and details with great gusto the arrangements which have been made by the German Cremation Society in New York.

The ruins of Iona, so venerable in the history of Presbyterianism, are about to be repaired. Mr. R. Anderson, of Edinburgh, has been commissioned by the Duke of Argyll to repair and restore as far as possible the long neglected ruins of Iona.

Ingratitude is always a kind of weakness. I have never seen that clever man have been ungrateful.—Goethe.

Ritualism in England still enlarges its boundaries, and reached the extreme recently in the saying of mass for the dead at a funeral in a London Episcopal Church.

The new Act to vest in the congregations of the Church of Scotland the appointment of masters will come into force on the 1st of January next, under regulations to be formed by the General Assembly.

It is asserted that in a Jesuit Church in Chili the figures of Emperor William and Bismarck figure in a representation of purgatory, contrived by the priests for the edification of their people.

The London Weekly Review says that the American Presbyterian Mission work is accomplishing great things in Damascus. The Arabs have manifested a remarkable interest in hearing the Gospel.

The Sierra Leone Church is sending out men to the mission fields beyond. Seven have joined Bishop Crowther on the Niger during the year. Yoruba is showing how the grace of God can maintain the native Church even when the fostering care of the European missionary is withdrawn.

Hats off in Hebrew! An order has been issued to all classes of Hebrew religious schools in Berlin that the Hebrew must be taught with heads uncovered. The Hebrew teachers, who acted against this order, have received written notice to comply with it, otherwise they will be discharged.

An accident at a wako in Dublin illustrates the danger attending these festivities which are still popular in Ireland. The floor of a room fell, in which nearly thirty persons were assembled around the body of a child only two months old, and ten persons were so seriously injured in consequence that they were removed to the hospital, where they lie, some with broken legs and arms. There has been no death.

In the Catacombs of Rome it has been found that baptism is always represented as performed by sprinkling or pouring, and administered to infants as well as adults. Several baptistries have been found, but they are all too small to admit of immersion.

Students entering the theological seminaries of the Church of Scotland not only have to be previously examined, but the new system has been put in operation of making the examination a strict and written one, which prevents incompetent young men from beginning a theological course.

The Congregationalist is responsible for the following story which is too good to be lost:—"Once, goes the story, Rev. Mr. Talmage entered an Episcopal church in Philadelphia during the communion and was proceeding by the middle aisle, when the sexton stopped him, saying, 'Sir, the communion service is being observed.' 'I see that it,' replied Mr. Talmage, stepping in front of him, none but communicants are allowed in this aisle, 'Very well,' said the clergyman, again starting up the aisle. 'Sir,' said the sexton, seizing him by the collar and pointing across the church, 'the unconverted sit over yonder.'"

The German papers report the following incident which occurred the other day at Dresden:—"The Hereditary Grand Duke of Oldenburg, who is studying at the University of Leipzig, happened the other day to be at the station at Dresden, and while waiting for the train, entered the refreshment room and seated himself without ceremony at a table ready served. The waiter requested him to take another place, as that one was engaged, but the Duke very rudely refused. The master of the establishment then came and remonstrated with the Prince, to which the latter replied by a blow. The master returned it with interest; the travellers present took the master's part, and His Highness was hustled about and beaten with canes and umbrellas, and at last turned out of the room. The police shortly after intervened, and rescued the young man from the indignant public, who knew nothing of his rank, but saw that he had acted with great rudeness.

A South German newspaper relates the following, and vouches for its truth:—"In a Bavarian town of the most pronounced Catholic orthodoxy, the priest preached lately against the Old Catholics, and related such horrible things about them that his pious hearers were literally horror-stricken at Old Catholic impieties. At last the preacher cried out, 'The Old Catholics are so vile that they will all be cast into the pit, and if what I tell you is not true, may the devil take me now on the spot!' His excitement was terrible; and he so struck the cushion that the book fell from it. Not far from the pulpit there sat an American who had a negro servant with him, to whom he beckoned to take book up to the priest who perhaps had never seen one of those sons of Ham in his life. The negro at once obeyed, and as he mounted the lowest of the pulpit steps the clergyman repeated his wish that the devil might come and take him if what he said was not true. Although the negro went very softly the preacher heard his footsteps, and turning round saw a black object slowly, steadily, and surely approaching him. He started at him with terror, and believing that he would be the next instant collared by his Satanic Majesty, he cried out, with trembling voice, 'It is after all, possible that there may be good people among the Old Catholics!' Turning then round to see if the object had disappeared, he saw it still steadily approaching. The perspiring burst out on his brow, and full of despair he called out, 'There are even many good people among the Old Catholics!' Thinking that this would suffice he turned round, but what was his horror? find that the object was close at hand. Imagining himself in the grasp of Delsbat, turning partly to the negro and partly to the congregation, he cried out, 'May the devil come and take me if all the Old Catholics are not better than we are!' The terrified priest fainted from the fright, and it was only after some time that he recovered.

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THE ADJOURNED MEETING OF ASSEMBLY.

All our readers, whatever may be their views, must regret that Stadacona will no more write on the question which he raised, and showed in his last letter to be not a groundless one.

Our object at present is not to take either side, but recognizing in the first place the fact that diversity of opinion exists in the Church, and secondly, the desirableness of proceeding in a united and harmonious manner to the consummation of the union, to inquire, whether a course of procedure cannot be adopted which will satisfy all parties.

Now, whatever may be argued in opposition on other grounds, it is certain that the Canada Presbyterian Church has a precedent for holding an adjourned meeting of Assembly. It was done in 1871; and a glance at the minutes shows that this was resolved upon after mature deliberation and a change in the wording of the resolution as first proposed, from special to adjourned meeting, so that the Assembly, which met in June, when it closed in Quebec, did not dissolve, but stood adjourned, to meet at Toronto.

It is, however, well to note this difference: that in 1871 the meeting of the next Assembly had been fixed, but in 1874 was left undetermined for the adjourned meeting.

When the adjourned meeting in 1871 was held, the question was raised as to new business, and it was unanimously decided "that no new business could orderly be taken up at this meeting."

Now this is the point at issue: Are the returns to the remit of June 1874 new business? Or were they left over at Ottawa and specially designated?

To ask the question is to answer it. The returns are undoubtedly new business; and the Assembly of November 1871 decided that such business can not orderly be taken up at an adjourned meeting.

1. Let Presbyteries send up their returns, and if they see fit, accompany them with a note calling attention to the irregularity, so as to prevent the inferior courts being committed to the measure as a precedent in time to come.

2. When the Assembly meets, let it act in this matter provisionally, and as if by special commission, viz: Examine the returns, and if they are found favourable, proceed to seek legislation, but not formally consider the Basis, or pass it as an act of Assembly.

3. Refer to next Assembly the final decision of the matter, along with the Report concerning legislation.

The above course will not occasion any delay, and will prevent the raising of a constitutional question on which diversity of opinion is known to exist, or the forming of a precedent which, to say the least, is questionable. Surely, at the present stage, it is most desirable to avoid unnecessary discussion, and to preserve the harmony now existing.

WITHOUT GOD.

The speculations of men about the nature and origin of the world have been, since men began to be philosophers, very like the motions of a pendulum, rising high at one period on this side of thought and passing at another period to a corresponding height on the opposite side of thought.

We know how a wit disposed of the Idealism of Hume. "When Hume said there was no matter, it was no matter what Hume said." The saying could be turned on Huxley. "When Huxley said there was no soul, there was no soul in what Huxley said."

When we say that Prof. Tyndall has landed in blank and dreary Atheism we are not giving our definition of his position but only accepting his own definition of it. Historically he defines his position as beside the old Atheists, Democritus, Epicurus, Lucretius, and beside the modern Atheists, Bruno and Gassendi, whose position towards Theism was thus unannounced by one of themselves.

It is true, that with strange inconsistency, he defines his position theologically, as still retaining God for our emotions and sentiments, instead of the God he has de-throned from the universe and degraded from our intellects and consciences.

Here then at last, is truly a giant, a veritable Goliath from Gath of the Philistines, come to defy the living God and to insult His army.

Our first answer to Professor Tyndall is that it is time enough for him to come to unscientific people asking them to receive his theory of the universe when the 'her philosophers' have agreed with him.

Our next answer is that his theory is contrary to the fundamental beliefs of the human heart, which are above logic, and higher in their authority than any reasoning, however acute and close.

Our next answer is that other philosophies, just as much entitled to authority as his, are against him. Let us remember that there is a metaphysics as well as a physics. There is a science of mind and the laws of thought as well as a science of matter and the laws of the physical universe.

And our last answer is that history is against him. There is such a thing as history; if not we cannot believe that such a man as Tyndall exists, or that he ever made any experiments on light and magnetism.

ORDINATION OF REV. J. B. FRAZER.

The services for the ordination of Dr. Frazer, as medical missionary to Formosa, were held, according to previous announcement, in Gould Street Church of this city, on the evening of Tuesday the 15th inst.

"With regard to the diminution of the number of created forms, one does not see that much is gained by it. The anthropomorphism which it seemed the object of Mr. Darwin to set aside it as firmly associated with the creation of a few forms as with the creation of a multitude.

It is true, that with strange inconsistency, he defines his position theologically, as still retaining God for our emotions and sentiments, instead of the God he has de-throned from the universe and degraded from our intellects and consciences.

Here then at last, is truly a giant, a veritable Goliath from Gath of the Philistines, come to defy the living God and to insult His army.

felt the power of prayer, and that he would continue to feel it more and more. Let him take God's word as his guide and study it, drinking deep in the Spirit, and becoming more and more intimately acquainted with it.

Principal Caven then addressed the congregation, of course in pure spirit, and with excellent wisdom. The minister of the Church, Rev. J. M. King, followed with prayer and the benediction.

Ministers and Churches.

The congregation of Knox Church, Perth, have adopted the basis of union and carried the accompanying resolutions by a large majority.

The congregation of St. Andrew's Church, Peterboro, have unanimously adopted the proposed basis of union and accompanying resolutions.

The Rev. Robert Uro returned home from Lake Superior, per steamer Manitoba, on Monday of last week, looking much better for his trip.

The Rev. Mr. Wordrope, of Guelph, lectured most acceptably on Monday evening 21st inst., in Knox Church, Milton, taking for his subject: "Canada our country."

The sessions and congregations of Ancaster East and West, (Rev. W. P. Walker) have decided unanimously for Union, on the basis remitted by the Assembly.

A large bell was on Tuesday placed in the spire of the Presbyterian Church at Port Elgin. It weighs half a ton. The church will be opened on the 28th, when the Rev. Dr. Topp of this city will preach.

The Rev. J. F. Dickie has returned to Berlin, Ont., after a lengthened absence in Scotland. We are glad to know that he has greatly benefited by his holidays.

Among the worshippers in the Presbyterian Church last Sunday, was the Rev. G. Smilie, of Fergus, who has been paying his first visit to this place. He expressed himself delighted with his trip.—Orillia Packet.

The movement set on foot some time ago to procure an organ for Chalmers' Church, Kingston, has proved successful, and it is expected that the instrument will be in its place next month.

The Prescott Telegraph, Sept. 9, says:—"Messrs. Geo. Buks and J. W. Anderson waited up on the Rev. J. Hastie of the C. P. Church of this town, on Wednesday last, and on behalf of the congregation, presented him with a purse of \$57.50, subscribed by them for the purpose of defraying the expenses of his vacation trip and as a slight acknowledgement of the esteem in which he is held by them."

Last evening a number of the members of the Rev. R. N. Grant's Bible class met at the residence of R. Agur, Esq., and after spending a few hours in pleasant social intercourse presented Mr. Grant, in behalf of the class, with a beautiful and costly dressing-gown.

The new Presbyterian Church at Washago, the foundation stone of which was laid by the Governor General during his recent tour, was opened last Lord's Day with appropriate services, for public worship, by the Rev. D. J. Macdonell, B. D., of St. Andrew's Church, Toronto.

of the talented preacher. Great credit is due to the people for their zeal, and to Mr. Jas. G. Stewart, the Missionary, who has by his energy and perseverance, succeeded in so far completing the edifice within 6 weeks.

The two Presbyterian Sabbath Schools of Brampton, held their annual picnic on Wednesday, the 9th inst., in the grove, adjacent to the Eldorado Mills, about four miles from the town. The day though warm, was fine, and the party enjoyed themselves thoroughly.

TOPICS OF THE WEEK.

The Friend of India estimates that Protestant Christians raise at least five millions of dollars annually for the evangelization of India.

On March 28th, 1874, the 4th Martyrs' Memorial church was dedicated in Madagascar. The church is built on the rock Ampamariana, from which 14 confessors were thrown, while 4 were being burnt to death elsewhere, on that very day 26 years before.

A Missionary Priest, as he signs himself in the columns of The Church Times, appeals for aid in the outfit of a South African enterprise. Among other articles which he desires from his charitable "fellow Catholics" are these: a crucifix for the altar, eucharistic vestments, sanctuary hangings, altar cloths, cassocks and surplices, candlesticks and vases.

The Missionary Herald reports the receipt of a catalogue of the Scriptures and other books on sale at the Bible House, Constantinople. The Scriptures are in Armenian, Ararat Dialect, Koordish, Turkish (in Armenian, Arabic, and Greek characters), Greek, Bulgarian, Slavic, Hebrew, Hebrew and Hebrew-Spanish, Arabic, Persian, Albanian, Servian, Russian, Wallachian, Italian, German, French, Swedish, English, Syriac, and for the blind in Turkish.

The Clerk of the Senate of the University of London, in announcing the result of the Gilchrist Scholarship Examination held at Toronto on the 29th June last, remarks that "the candidate—(No 814) Mr. W. J. Alexander of Hamilton—examined at Toronto has passed a most successful examination, having obtained a number of marks which places him next to the third candidate in the Honours Division of the English list of successful candidates—the highest place yet attained by a gentleman in the Colonies." Mr. Alexander was a pupil of the "Hamilton Collegiate Institute."

The Bremen Evangelist states in its last number (Aug. 22), that a statistical account of the students of Protestant theology who have matriculated at German universities has been published by the Magdeburg Consistorium, the statement, having, however, only to do with those who belong to the eight Provinces of Old Prussia. The total number amounted in the summer of 1851 to 604, and steadily advanced from that till it reached in the summer of 1862 the number of 1180.

Presbytery of Toronto.

At a meeting of this Presbytery held on the 16th and 18th current, and presided over by the Rev. J. Alexander, M. A., a very large amount of business was done. It is only the more important items that will now be given. Rev. John Pringle reported moderating in a call from the congregations of Cheltenham and Mount Pleasant to Rev. A. Gilray, probationer, Mr. Pringle's conduct was approved. The call was found to be signed by 101 members and 56 adherents. Messrs. John Henderson and Alexander McKerney, certified commissioners, were heard, who who named the sum of \$750 as promised stipend, together with a manse and half an acre of ground. The call was sustained, and ordered to be transmitted to Mr. Gilray. Prof. Gregg reported that he had moderated in a call from Bay street congregation, Toronto, which was given by a majority in favor of Rev. Mr. Cochran, M. A., Brantford, with a promise of \$1,600 a year. The call was signed by 150 members and 62 adherents. Messrs. Alexander, Wylie, Adamson, and Patterson, certified commissioners, were severally heard. The Professor's conduct was approved of, the call was sustained, and was ordered to be transmitted to the Moderator of the Presbytery of Paris, with an understanding that reasons of translation prepared by the people of Bay street, would promptly follow; also Prof. Gregg and Rev. J. G. Robb, B. A., were appointed to appear before the Paris Presbytery and present the call. Rev. R. Pettegrow reported his having moderated in a call from the congregations of Vaughan and Albion to Rev. Peter Nicol, probationer. The call was given unanimously, and was found to be signed by 123 members and 66 adherents, with the promise of \$600 per annum, and a manse. In support of the call, Messrs. Arbor, McKinnon, Goodfellow and Dalgell, certified commissioners, were severally heard. Mr. Pettegrow's conduct was approved of and the call was sustained. A letter from Mr. Nicol was then read, stating that in the event of the call being sustained he would accept it. The Presbytery therefore held this to be acceptance, and appointed a small committee to assign Mr. Nicol trials for ordination. It was afterwards agreed to hold a special meeting in Vaughan on the 27th of October, at 10.30 a. m., to hear Mr. Nicol's trials, and at 2 p. m. to proceed, if satisfied, with his ordination. Dr. Topp to preach and preside, Rev. J. Dick to deliver the charge to the minister, and Rev. R. Pettegrow to address the congregation. Letters from Rev. James Robertson (who had accepted a call from Charles street) were read, intimating that, while his health had somewhat improved, it was not his intention to resume the duties of the ministry in the meantime, and indicating his wish to be relieved from the position in which his acceptance of the call placed him to the congregation of Charles street. Statements were also made by Rev. W. Reid, to the effect that the session and congregation of Charles street, while reluctant to lose the services of Mr. Robertson considered it best in the circumstances to request the Presbytery to give effect to the wish indicated by him. Wherefore it was agreed to set aside the call, and to empower Mr. Reid, as requested by the congregation, to moderate in another call at such a time as the session might determine. And further the Presbytery agreed to express sympathy both with Mr. Robertson and with Charles street congregation in regard to the matters now referred to. Rev. J. Breckenridge submitted the case of Mr. Malcolm McGrew, a member of his congregation, who wishes to study in Knox College with a view to the holy ministry. A committee was appointed to confer with him as to his views and motives there anent, and agreeably to a subsequent recommendation of said committee, the Clerk was instructed to attest him in due form to the Board of Examiners in Knox College. Mr. James Smith, Mr. James Campbell, M. A. and Mr. A. McFarlane, all of them theological students, read essays on specified topics, and said essays were approved of. A small committee was also appointed to hear additional essays from students who had not been able to be forward, as also to confer with any young men who might wish to become students in Knox College, with authority to attest them, if satisfied, to the Board of Examiners. The Assembly's remit on union was considered by the Presbytery. Reports thereon from Sessions and congregations were produced and read and of which, 14 from Sessions, and 15 from congregations, were in favor of the Basis and accompanying resolution. After which it was moved and agreed to adopt the remit. At a subsequent stage Rev. J. G. Robb, who has not been able to be present when the remit in question was considered, craved and obtained leave to enter his dissent therefrom, and on such grounds as were specified in the B. A. PRESBYTERIAN last week, when the resolutions of Cooke's Church congregation were reported. The Assembly's remit on the constitution of the supreme court of the

Church to meet next summer, was also considered, and unanimously approved of. Rev. J. McKenzie, as convener of the II. M. Committee submitted a statement of the aid to be asked for Home Mission Stations and weak congregations within the bounds, and said statement was approved of. On suggestion also of the same committee, it was agreed to take steps for organizing the people at Alton as a regular congregation, and Rev. J. Pringle and Rev. A. McFarlane were appointed for that purpose. A letter was read from Woodbridge, calling attention to the claims of that village to Presbyterian services, and after some consideration it was agreed to express the strong sense which the Presbytery has of the claims of Woodbridge, and its desire, if possible, to give the supply which is requested; but in view of the expected early settlement of a minister in Vaughan to delay action in this matter until the settlement is effected. The next ordinary meeting was appointed to be held in the lecture room of Knox Church, Toronto, on the first Tuesday of November, at 11 a. m.

Presbytery of Owen Sound.

This Presbytery met in Division Street Church, Owen Sound, on Tuesday the 15th inst., the Moderator, Mr. McDermid presiding. The principal items of business are the following.—As since last meeting of Presbytery the Rev. C. C. Stewart, M. A., of Division Street Church, Owen Sound, had been removed by death, the following committee, consisting of Messrs. James Cameron, Convener, R. Dewar and A. McLennan, was appointed to prepare a minute expressive of the Presbytery's sense of the loss they sustained in the death of their late brother. Arrangements were made to declare the pulpit of the above named church vacant on the last Sabbath of this month. Mr. Dewar was appointed Moderator of its session. Messrs Nicol and Amos, students in Theology, appeared and delivered a lecture each on subjects previously assigned to them. The lectures were sustained and the Clerk was instructed to certify them to the Senate of Knox College. Mr. Wrigley as a student desiring to enter upon the first year in the literary course, was examined. His examination was sustained and the Clerk instructed to certify him to the Board of Examiners of Knox College. A petition was received from the Griersville people, praying to be united to some adjoining station. The following was the deliverance of the court thereon.—

"The Presbytery having heard the petition from Griersville record their sympathy with that station and their approval of their effort to secure regular pastoral supply; the Presbytery regret to say that in the meantime there is no station to which Griersville can be united, though there is every prospect that there will be such an opening in the natural course of things in a short time; and, in the meantime, the Presbytery would urge on the Griersville people to keep well together and take what supply the Presbytery can give them." Mr. D. B. Whimster presented a petition from the Meador congregation, praying for liberty to dispose of their present Church and manse property, in order to their purchasing a more suitable site. The prayer of the petition was granted. The remit on Union was considered and approved of simpliciter. The remit on representation in the Next General Assembly was agreed to. Those sessions and congregation which had not yet sent in returns to remit on Union were ordered to send them as soon as possible to the Clerk. Mr. Dewar laid the case of Mr. Carruthers before the Presbytery, and after discussion it was agreed to appoint Messrs Dewar and Cameron a committee to consider the matter. It was resolved that the holding of missionary meetings be left to the ministers of the congregations; and that collections to be taken up be devoted to the Presbytery fund. The Convener of the Presbytery's II. M. Committee was authorized to call on each minister of the Presbytery to give a Sabbath during the winter months to the vacant congregations and mission stations. There was read a circular letter from the Presbytery of Sumner, intimating their intention to apply to the General Assembly for leave to receive as a minister of the Church, Mr. R. J. Beattie, a licentiate of the Presbyterian Church in the United States. The next ordinary meeting was appointed to be held on the 2nd Tuesday of January, 1875, at 10 a. m., in Division Street Church, Owen Sound.—D. J. McLANE, Pres. Clerk.

At last, and after much unseemly delay and controversy, a suitable site has been obtained in Belfast, or a site to the late Dr. Henry Cooke. As a work of art it will be an ornament to the town, and it will perpetuate the name and fame of one who was an ornament not only to the church at whose altars he ministered, but to Protestantism at large. All denominations revered and honoured him for his great abilities, and his fearless championship of Protestant principles. All classes and creeds contributed to the statue, including some rich and respectable Romanists. The project was attempted to be defeated by a coalition, which seldom succeeds. The Northern Whig, a liberal paper, whose proprietor is a Unitarian, and the Examiner, the Romish organ, united together to prevent the statue from being placed in any public part of the town, but they have been defeated. Foreigners, entering the town cannot fail to be impressed by the statue, and on inquiring who it represents will learn that the Protestants of Ulster are not ungrateful for conspicuous services rendered to their cause, and that the citizens of the Northern Athens can forget creed and party to do honor to one who always took a lively interest in any movement for the general welfare of the community. It is to be regretted that Dr. Cooke had not given his attention to authorship, if so, he would have produced work of enduring worth and influence.

Sabbath School Convention.

The Brockville Presbytery of the C. P. Church having determined to hold a S. S. Convention, a committee was appointed to make all necessary arrangements. In accordance with the notice given by the committee, delegates from various schools within the bounds of the Presbytery assembled in the C. P. Church at Prescott on the 16th inst.

Rev. J. Douglas, of Kemptonville, was appointed chairman; and Rev. E. D. McLaren, of Merrickville, Secretary.

The Convention was opened with devotional exercises, and the proceedings throughout the day were enlivened by excellent music rendered by the choir of the Church.

The Chairman, in opening the discussion of the first subject, "the institution of Sabbath Schools, their province, aims, and results," referred to the time when Sabbath Schools were first maintained to be a necessary part of the machinery of the Church, and proceeded to show how correct was the opinion of Robert Baikes that the young require even more care and attention than the old. He said further "the aim of the Sabbath School should be the conversion of the children. There are means of grace for the child as well as for the adult, and children should not be expected to go through the same mental experiences as those who have continued long perhaps in a life of sin.

Make the instruction also as interesting as possible; use skill in presenting the truth to their minds; put the old truths in the newest and most attractive form.

Further, it should be the aim to make the instruction qualify the young for the duties and trials of life, let it be eminently practical."

Rev. Mr. Binnie, of Cornwall, and Rev. Mr. McIntyre, of Osnabruck, continued the discussion.

The second topic, "S. S. teachers, their qualifications and duties," was introduced by Rev. E. D. McLaren who said, before we can speak of the qualifications of S. S. teachers we require to know the nature of the work they are expected to perform. Now the great object of S. S. teaching should be, to bring the children to a knowledge of the Saviour; not to make them good biblical critics, but to make them true faithful children of their Father in heaven; not to fill their heads with a knowledge of the Scriptures, but to fill their hearts with love to Him whom the Scriptures reveal."

The following qualifications for the performance of this work were then dwelt upon at some length: a true, Christian spirit; the faculty of imparting information, earnestness, patience, perseverance and prayer. Mr. McLaren then spoke of three duties as devolving upon all teachers.

(1) They should make every possible preparation for the performance of "their work. (2) They should be careful to set their scholars a good example. (3) Both by precept and by example, they should keep Christ continually before the minds of the children, relying upon Christ's own promise. "I, if I be lifted up, will draw all men unto me." The discussion of this subject was carried on by Rev. A. J. Traver of Brockville, Rev. Mr. Binnie, Rev. Mr. Taylor of Spencerville, Mr. McCoy of Prescott, and Rev. Mr. McIntyre. The Convention adjourned at noon.

In the afternoon, after devotional exercises, Rev. Dr. Miller, of Ogdensburg, was called upon to introduce the third topic, "the S. S. scholar, his management and instruction." The Dr. in an admirable speech, pointed out, how that which is the great object of S. S. work winning souls to Christ, must be accomplished by behaviour in mind the injunction of the Saviour "Feed my lambs." (1) We must remember that they are lambs; we must treat them as children, and bear patiently with their childish faults. (2) We must remember that they are Christ's lambs, and that it is our duty to train them up for Him. (3) We must feed them. The bread of life is given to us to be distributed to them. We must break a portion of that bread to them all according as their circumstances and dispositions require.

The fourth topic, "how to interest S. S. children in missions" was introduced by Rev. A. J. Traver. He said "Christ's command Go ye into all the world and preach the gospel to every creature," is the foundation of all missionary enterprise. The missionary spirit, which prevails so extensively now, has not been in existence very long; and if we wish the good work to go on, and the next generation to be better than the present and the past, we must train up our children to take a deep interest in mission work. To awaken this interest, (1) We must teach them self-denial; we must show them that it is their duty to deny themselves, and give to the cause of Christ; we must teach them how strongly the Bible insists upon the duty of giving. (2) We must tell them about missions; make them acquainted with the place where missions are being carried on, and the work which is being performed there. We should direct their attention to some particular fields in which our Church is working. Mr. Traver also pointed out how this interest may be manifested in a practical way.

Mr. Raphael of Brockville, and Revs. Dr. Miller, Binnie, Morrison of Waddington, and Taylor also followed on the same subject.

Rev. J. McIntyre then spoke on "the preparation of lessons." The advice which he gave to teachers was as follows. (1) Understand the meaning of the words in the lesson. (2) Study the geography and history of the lesson. (3) Above all, try to comprehend the scope of the lesson, the object which the writer had in view, the mind of the Spirit. But after all this is done, it yet remains for the teacher to apply it to the hearts of his scholars the lesson thus prepared.

Mr. Raphael said that the best plan in preparing a lesson was to get hold of the central truth which the lesson contained, keep it before the mind all week, and gather up each day all the information

about it which it is possible to obtain. After remarks by several other teachers the Convention adjourned.

The evening sermon was opened with devotional exercises by the chairman.

The last subject, which had been assigned to Rev. J. Haste of Prescott, was, in his absence, introduced by Mr. Traver, who, in an earnest impromptu speech set forth "the end of S. S. teaching" and urged teachers to keep this end continually before them.

The question drawer was then opened and the questions were well answered by Revs. Messrs. Rowat and McIntyre.

Heartly votes of thanks were then tendered to the choir, and to the friends in Prescott, who had provided accommodation for the delegates. The Convention, which had been both interesting and profitable, was closed with singing and the benediction.

DOMINION EVANGELICAL ALLIANCE.

GENERAL CONFERENCE, 1874.

We gladly make room for a portion of a circular just received from the Rev. Gavin Lang, of Montreal. It furnishes much useful information to those who intend being present at the meetings of the Dominion Evangelical Alliance. No doubt many readers of the PRESBYTERIAN will make it a point to attend. Already Dr. Donald Frazer, of London, has reached Montreal. Many well-known clergymen and Christian laymen are expected, among whom we may mention Dr. Schaff, of New York, Dr. Black, of Inverness, Scotland; Rev. G. M. Grant, of Halifax, N. S.; Dr. Vincent, of New York; Rev. Thano Miller, of Cincinnati, O.; Rev. President Porter, Yale College; Hon. O. McWat, Toronto; Hon. Professor Young, L.L.D., Charlottetown, P. E. Island; Rev. F. D., McKnight, of Halifax, and many others.

The presentation of a Conference ticket, price \$1.00, will entitle the bearer to the reduced rates of travel on Railways and Steamers, as indicated below:

"For the sake of those coming from outside Montreal, special travelling arrangements, at reduced rates, have been made with the following Companies. The Grand Trunk Railway; Toronto Grey and Bruce Railway; New York and Canada Railway; South Eastern Railway; Canadian Navigation Co.; Ottawa River Navigation Company; and the Richelieu Steamship Co. have kindly consented to issue Return Tickets from all Stations or Ports on their Lines at the rate of a single fare for the double journey. The Great Western Railway; St. Lawrence & Ottawa Railway, Midland Railway, and Brockville and Ottawa Railway will issue Return Tickets at the rate of one and a third fare. The International Steamship Company will carry to and from St. John and Portland at \$5, gold—Clergymen \$1 less by calling on the Agents.

The presentation, at the Railway Station or Port of departure, of the Ticket of admission to the Conference is all that is necessary, but is necessary, to secure the above travelling privileges.

The Secretary, Rev. Gavin Lang, of Montreal, will forward tickets to all applicants who enclose a dollar; and merchant's in the country, who would like to dispose of a number in their neighbourhood, will be promptly and gladly accommodated.

As this will be the first conference of the kind ever held in Canada, we shall be glad to learn of its great success and usefulness.

Book Notices.

SCRIBNER'S MONTHLY.

Scribner's Monthly for October opens with another magnificently illustrated "Great South" paper, by Edward King, entitled "Down the Mississippi—The Labor Question—Arkansas"; it contains much picturesque description, and practical information. The important essay of this number is a very careful study of George Eliot's novels, by W. C. Wilkinson. Mr. Nadal, formerly with Mr. Motley in London, and now literary editor of the "N. Y. Evening Post," has a charming sketch of Oxford, in "Topics of the Time" Dr. Holland writes about Mr. Beecher, the present theological outlook, the "Records of Literary Labor," &c. "The old Cabinet" is devoted to good taste, and the other departments have out their usual variety. In the November Scribner a new story, by Saxe Holm will begin, to run through three or four numbers.

ST. NICHOLAS FOR OCTOBER.

Opens with a bright story by Mrs. R. II. Davis, which is followed by a splendidly illustrated article on Egypt by Mrs. Sara Keables Hunt. "Venus' Flower-Basket" is a description of the Glass Sponge, with a picture that is positively wonderful in the delicacy of its execution. There is an interesting article on "Ice in India," and Wm. R. Ridgely has one of his admirable practical articles called "Our Eight-horse and Light-ships," which is full of interesting pictures drawn by Moran, Perkins, Runge, and other noted artists. The serials, "Fast Friend" by J. T. Towbridge, and "What might have been expected" by Frank R. Stockton, are concluded. We notice that the Letter-Box, and that quaint fellow, "Jaek-in-the-Pulpit," are unusually brilliant this month.

THE MUSKOKA DISTRICT.

A correspondent of the Orillia Express has been spending his holidays in the "Lake" district of Ontario, and furnishes our contemporary with readable "jottings by the way." After describing many of the beautiful features of lakes Joseph, Rosseau, &c, and the origin of the name of an island in the former lake is given in the following extract:—

Passing landscape after landscape of quiet, varied loveliness, we see Sugar loaf Island, rising like some sentinel in the centre of the lake, as if guarding it against assault and profanation, and gradually amid visions of ever changing beauty, approach the famous Island of Yoho-cucaba, the very name of which calls up the dingy forms of the Indians, who, as monarchs of all they surveyed, once paddled their canoes through the winding bays and straits, that separate island from island. We sigh and ask, why were not these fine old Indian names invariably attached to these fantastic islets and picturesque inland lakes? Do not, O reader, rush into too hasty conclusions. Yoho-cucaba is no old and venerable Indian name, but has its origin in the following true legend:

Some years ago a few Toronto gentlemen, struck with the savage grandeur of these northern lakes, formed the habit of cruising among them for several successive summers, in costumes that harmonized with their forest life. At length they resolved to purchase two islands in Lake Joseph, and thus secure a permanent camping-place. Professor Campbell, one of the club, is passionately fond of linguistic studies, and putting together the two first letters of the surnames of the five purchasers of the Island, Young, Howland, Cumming, Campbell and Bain, he formed the euphonious, and apparently appropriate Indian name, Yo-ho-cu-en-ba.

What strange things have happened on that island with the weird-like name.—There has lived and dreamed and cogitated Professor Young, of Toronto University, the ablest philosopher of this age, since the death of Sir W. Hamilton, weaving his philosophical subtleties, and finding out fresh arguments in favour of his famous representative theory of perception, as well as puzzling his students by proving to them, that we see no external world but only its representation in the eye.

There have been evolved by Professor Campbell, of Montreal Presbyterian College, some of those historic views, which have shewn him to be possessed of a mind betokening a fresh and instinctive historic genius. There amid these rocks, he thought out those views by which he created a new seat of early civilization in Palestine, and exalted the Horites into an ancient and highly civilized race. There looking out on the placid waters of Lake Joseph and on the primeval forest, he has called from the dry and barren memorials of primeval history, truths and facts that have shed a flood of light on the early civilization of Troy and Egypt.

Henceforth Yoho-cucaba is no longer a barren rock, but an intellectual and moral power, affecting the rising minds of young Canada."

Official Announcements.

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

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

PARIS.—This Presbytery meets in Zion Church, Brantford, on Tuesday, the 29th September, at two p. m.

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

CHATHAM.—In Adelaide Street Church, Chatham, on Tuesday, 29th September, at 11 a. m. Returns to Remits of Assembly from Sessions and Congregations will be called for at this meeting.

LONDON.—At London, in 1st Presbyterian Church on last Tuesday of September, at 11 a. m.

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

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

HUNON.—At Seaford, on 2nd Tuesday of October, at 11 a. m.

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

TORONTO.—In the Knox Church Lecture Room on last Tuesday of November, at 11 o'clock a. m.

OWEN SOUND.—In the Division Street Presbyterian Church, Owen Sound, on 2nd Tuesday following next, at 10 a. m.

CONROUG.—At Milbrook, on last Tuesday of September, at 11 a. m.

BRUCE.—At Paisley, on last Tuesday of September, at 2 p. m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporaries Board and Sustentation Fund—James Croll, Montreal. Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal. French Mission—James Croll, Montreal. Juvenile Mission—Miss Miesher, Kingston Ont. Mantola Mission—George H. Wilson, Toronto. Scholarship and Bursary Fund—Prof. F. on Kingston.

MARRIED.

By Rev. J. MacNabb of Beaverton, on the 16th September, 1874, at the residence of the bride's father in the Township of Eldon, Victoria County, Mr. John Calder of Beaverton, to Miss Elizabeth Ellen Nichols, eldest daughter of John Nichols, Esq.

PRESENTOR WANTED,

FOR

KNOX CHURCH, WOODSTOCK.

Applications will be received by the undersigned. JOHN M. GRANT, Secy of B. A. P., Woodstock.

Miscellaneous.

(From "Old Country" Exchanges)

It is stated in some of the Church papers that when the rubrics come to be considered, with a view to revision, an attempt will be made to strike out the word "priest" wherever it occurs, and to substitute the word "minister."

More than sixty churches, including a few English-speaking congregations, have been organized in the Hawaiian (Sandwich) Islands; about 70,000 communicants have been gathered; all the children from five to sixteen years of age are in schools; and there are high schools, seminaries, boarding and select schools, &c., five general evangelical associations, one island association, and a Hawaiian missionary band.

We learn that Messrs Moody and Sankey have engaged to hold a series of special services in the different places of worship in Oxford in November, unless any untoward circumstance should preclude their carrying out their intention. An invitation has reached them from Chicago, soliciting their return to America, and should that be responded to their engagements in the United Kingdom will fall through.

A proposal to erect in Greenock Parish Church a tablet in memory of several physicians (two of whom were Roman Catholics) who met their death during a recent epidemic, is opposed by the Roman Catholics, who object to the tablets being placed in the Established Church. The Protestants have objected to the statue of the Virgin Mary being placed in the public cemetery.

Father Hyacintho has written a letter in which he says he gave in his resignation because he could not discuss questions with men who confounded Radicalism and Liberalism. He will remain in Geneva, continue to preach there, and await the election of a Bishop and Synod, the only authority he recognizes. He adds that he does not wish to create a new Church, but to introduce reforms in the ancient Church.

Spiritualism has received an impetus from the recent conference in London. On Sabbath last numerous meetings were held in various parts of the metropolis. The latest novelty was a sermon by a departed missionary, who said while in life, he had been employed by a missionary society to preach to the heathen. Since his demise, he had discovered that he had preached in life wrong, and so he was now engaged in travelling about the world correcting his latest error.

The announcement is made that Mr. Moody is about making a brief visit to Ireland, and that after visiting several English towns he would return with Mr. Sankey to America. We know this announcement will call forth much earnest prayer that on his return he may be accompanied with the same divine blessing that, in connection with his labors, has been poured out so wonderfully upon the cities and hamlets of Scotland during his sojourn in that country.

Great quantities of new wheat of superior quality have already been thrown upon the market, and the fall in prices has been very great, nearly eight shillings a quarter on Monday. It seems, also, that very few orders for foreign wheat have gone out, and that we may expect a lower range of prices for corn than has been known for ten years past. When may we expect the lowness of price to be felt by the consumer? With the exception of Glasgow, where the 4lb. loaf has been reduced one half penny, there has been no difference in the retail price of bread anywhere else in the country.

MR. MOODY AND THE BAPTIST WOMAN.—A matron, who apparently has formed a very light estimate of her own importance and of her fitness to hold and to give forth her opinions on theological matters, called on Mr. Moody when at Keith, and told him he preached too much of judgement and too little of the marvellous love of life Judge. "Aye, my good woman," replied Mr. Moody; "and may I ask to what Church you belong?" "I belong to the Baptist persuasion," replied critic. "Then," said Mr. Moody, "I think you had better go, you have been too deep in the water for me."

PREVENTION IS BETTER THAN CURE.—The Rev. Dr. Erskine was remarkable for his simplicity of manner and gentle temper. He returned so often from the pulpit minus his pocket handkerchief, and could tell so little how or where it was lost, that Mrs. Erskine at last began to suspect that they were stolen as he ascended the pulpit stairs by some of the old wives who lined it. So, both to balk and detect the culprit, she sewed a corner of the handkerchief to one of his coatails. Half-way up the stairs, the good doctor felt a tug, whereupon he turned around to the old woman, whose was the guilty hand, to say, with great gentleness and simplicity, "No, the day, honest woman, no the day; Mrs Erskine has sewed it in!"

UNCONSCIOUS COMPLIMENT.—In the *Church Herald*, a periodical which would be excessively amusing if one could forget the serious consequences of a body of people cultivating Romanism in the Episcopal Establishment, we find the following discriminating book notice: "Episcopacy Tested by Scripture," written by Bishop Oederdonk more than forty years ago, has been reprinted by Mr. Wilson, of Aberdeen. Its tone is very moderate and conciliatory, and as the appeal is made to Holy Scripture exclusively, it is well calculated to be useful among Presbyterians and other Secularians."

Take care that nothing comes between you and the hours devoted to God. Think of Daniel, Prime Minister of Persia, with the affairs of one hundred and twenty provinces resting on his mind, yet finding time to go "into his chamber three times a day, that he might pray and give thanks to God." Think of Alfred, with the cares of a monarchy; Luther, buffeted by the storms of Papal wrath; of Thornton, encompassed with a thousand mercantile engagements, yet never allowing the hurry of business to intrude on his regular hours of devotion.

Important Assyrian Discovery.

Mr. George Smith has just returned to London from Nineveh, and sends to the *Athenaeum* these notes regarding a part of a curious tablet containing an Assyrian copy of an early Babylonian text. "Portions of this interesting document were already in the British Museum. The genealogy and opening paragraphs of the text were, however, still wanting, and consequently there was no evidence as to the age of the inscription. I have now discovered, in the palace of Assur-bani-pai, at Kouyjik, the remaining portion of the inscription, which proves to be of great interest. The genealogy presents six names, four of which are perfect; the names are early in style, and belong to the most ancient period of Babylonian history, one curious point being that the king counts as his ancestor Sugamuna, who was afterwards worshipped by the Babylonians as a god. The date of this text is probably at least as early as B. C. 2,000, and it gives a curious view of the history and religion of Babylon at that early period. It appears that in one of the wars of that age the Babylonians had been defeated by the people of Ilani, a piece the name and existence of which had passed away in Assyrian times, and the image of Morodach and Libarbanit (the Succoth Benboth of the Bible had been carried away to the land of Ilani. The king of Babylon sent a high officer to Ilani, who brought back these sacred images, when they were rededicated with great splendor, the monarch making rich presents of gold, jewels, and clothing to the shrines."

The Tongue of Slander.

The tongue of slander is never tired. In one way or another it manages to keep itself in constant employment. Sometimes it drops honey and sometimes gall. It is bitter now, and then sweet. It insinuates, or assails directly, according to the circumstances. It will hide a curse under a smooth word, and administer poison in the phrase of love. Like death, it "loves a shining mark." And it is never so voluble or eloquent as when it can blight the hopes of the noble, soil the reputation of the pure, and break down the character of the brave and strong.

And how much of this vile work is done in one way and another in society. Perhaps men and women often slander without meaning to. Though we think this is rarely done. For it is a fact that wicked work forces itself painfully always on our consciousness, whereas the holier and diviner our work, the more it is done in peaceful unconsciousness. So it is written: "The wicked see when no man pursueth, while the righteous is bold as a lion." So this as it may, it is done to the hurt and agony of many a soul. It is done by the curl of the lip, by the wink of an eye, by an insinuation, a phrase of suspicion, by the dexterous and malicious handling of a rumor—in a thousand ways are men and women stung by the poisoned arrow shot from the devil's tongue of slander.

What pleasure man or woman can find in such work we have never been able to see. And yet there is pleasure of some sort in it to multitudes, or they would not bask themselves to it. Some passion of soul or body must be gratified by it. But no soul in high estate can take delight in it. It indicates lapse, tendency towards chaos, utter depravity. It proves that somewhere in the soul there is weakness, waste, un-nature. Education and refinement are no proof against it. It often holds most cruelly where these have attained their best results. These often only polish the slanderous tongue, increase its tact, and give it suppleness and strategy to do its death-work.—*The Churchman*.

Sir Walter Raleigh on Wine.

Take especial care that you delight not in wine, for there never was a man that came to honor or performance that loved it, for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth heart, bringeth a man's stomach to an artificial burning, deformeth the face, roteth the teeth, and to conclude, maketh a man contemptible, soon old, and despaired of all wise and worthy men; hated in thy servants, thyself and thy companions, for it is a bewitching and infectious vice; and remember my words. That it were better for a man to be subject to any vice than to it for all other vanities and sins are recovered; but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he will delight in it, and the older he groweth the more he will be subject to it, for it dultheth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that endangereth in the kernel of the nut.

Mahogany Furniture.

It was only in 1720 that mahogany was first employed in England for cabinet furniture. Its origin is thus related:—"Dr Gibbon, an eminent physician, having had some planks of this wood given to him by his brother, a West India Captain, who had brought them in his vessel as ballast, wished to use them for a house he was building; but the carpenters complained that the wood was too hard. It was therefore laid aside as useless. Soon after, Mrs Gibbon wanted a candle-box, and the doctor called in his cabinet-maker to make him one of this wood, then lying in the garden. He also declared it was too hard. The doctor said he must get stronger tools. The candle-box was completed and approved, inasmuch that the doctor insisted upon having a bureau made of the same wood, and when finished, the fine color, the polish, etc., were so striking, that he invited his friends to come and see it. Among them was the Duchess of Buckingham, who was so pleased that she had a bureau of the same wood, which speedily became fashionable among the higher classes, and has ever since remained so."

Every circumstance and situation has its peculiar temptations; therefore watch and pray.

Our Young Folks.

A Hymn of the Period.

Those who have been inclined to laugh at the accounts of the spread of Ritualism in England, scarcely realize the seriousness and baneful influence of the movement. As illustrating this, we give this precious specimen, which is actually learned and sung by the children of a day school in Yorkshire, and was recently copied into the columns of *Church Times*, the organ of the Ritualistic party in Toronto.

I am a little Catholic,
I love my church and school,
I love my dear old English Church,
I love her faith and rule.

I'm not a little Protestant,
As some would have me say;
I'm not a little Romanist;
So call me what you may.

I honor, too, God's own true priests;
They act in Jesus' stead,
When they baptize, absolve, and bless,
And consecrate the bread.

In holy water I was washed,
And cleansed from all my sin;
'Twas there the Holy Ghost came down,
My soul to dwell within.

'Twas there I got the holy sign,
The cross upon my brow;
God's mark upon my infant head,
Just as I sign it now.

How shall I get my sins forgiven?
How cleansed from every stain?
Baptismal purity brought back?
My soul restored again?

First to confession I must go,
And tell out all my shame;
My list of sins, all, one by one,
In penitence must name.

And Jesus, acting through His priest,
Absolves and makes me live,
For he has said they are forgiven
Whose sins thou dost forgive.

"Only a Minute."

We know many people who seem to have no idea of the value of time. Not only are they slow in their own movements, but they compel others to be slow by keeping them waiting, and thus they waste precious time which does not belong to them, and is of great value to those who wish to use it.

"Only a minute" may seem to indicate a small portion of time, but minutes count till they make hours. If you keep five people waiting one minute, is it not equal to a waste of five minutes for one person? We have known Sunday Schools in which some careless, inattentive scholar has failed to notice the bell when the school was called to order, and thereby has kept a large school waiting. It was "only a minute," but that minute multiplied by the number of scholars in a large school would soon become hours. If the school has three hundred scholars, all waiting for the inattentive scholar to get ready, there are three hundred minutes gone—five hours!

What right has any one to waste five hours of precious time, especially of time that belong to other people? Is there any any more right in this than there would be in taking these people's money from them? Yet there are many who would never dream of depriving other people of their money who do not hesitate to deprive other people of their time.

Many young people complain that they have no time to read, meaning by this, we suppose, that they never can get a whole day, or half a day, or an hour for this purpose. True, but save the minutes, and then see if you cannot find time. You may have five minutes on one day, ten on another, fifteen or twenty on another, and by thus using a few minutes at a time you can learn a great deal. A young man who was a bricklayer kept a small book in his pocket, and when he had to wait for the hodman to bring up mortar or brick, he read a few lines in his book. It was "only a minute," but he made it count.

Dr. Allibone, who has written a great deal, and knows the value of time, has prepared a table to show how much time may be wasted by losing only a few minutes at a once. Here it is:

VALUE OF TIME.

Q. What does it matter if we do lose a few minutes in a whole day?

A. Time-table (working days in a year, 313; working hours in a day, 8):

	Days.	H.	M.
5 minutes	3	3	5
10 minutes	6	4	10
15 minutes	13	5	15
20 minutes	18	6	20
25 minutes	25	7	25
30 minutes	33	1	0

This table is well worth studying. If we lose so much time in a year by neglect, we can gain just as much by taking care of the minutes.

The Soul's Daily Work.

Whatever be left undone, my soul, these things must be the daily employment; and unless thou art in a bad state of spiritual health they will be so:

To be much in prayer and meditation.
Never to miss reading some portion of God's pure word.

To ransack every corner of a "deceitful and desperately wicked heart."

To keep a watch over every rising thought, as well as over every word and action.

To be particularly on thy guard against any besetting evil.

To bring the "solemn, solemn" hour of depravity often before thine eyes.

In whatever business thy hands are engaged this should be thy daily work, and that of every one who would be found watching, and who has taken Christ as his Prophet, Priest, and King—*Sir Richard Hill*.

Dr. Moffat, the veteran African missionary and kinsman of the late Dr. Livingstone, has accepted an invitation to visit Oxford to preach and lecture in the October term.

Mr. Moody in the North of Scotland.

Through the solicitation of Hugh Matheson, Esq., of Elsie, and the Rev. Mr. McCallister, Dingwall, Mr. Moody was induced to pay a visit to Dingwall. He preached there on Tuesday evening to a crowded audience (amongst whom were several of the Established and Free Church ministers of the district) in the parish church. The Rev. Mr. McCallister gave out the 100th Psalm, and prayed, after which the hymn "I am so glad that Jesus loves me" was sung. Mr. Moody, after reading the Parable of the Talents, and giving out the 5th paraphrase, delivered a powerful address from the text, "To every man according to his several ability, and to every man his work." He directed his remarks chiefly to parents and Sabbath-school teachers. He reminded parents of the many temptations that now assail young people on leaving home, and urged the parents of Dingwall to endeavour to instil God's truth into the minds of their families.—He also preached in the same place on Wednesday evening. Mr. Moody also preached twice at Dornoch on Sunday last—once in the open air, and in the evening in the cathedral or parish church. It is reported that the Free Church was shut against him on account of the hymns. The Duke and Duchess of Sutherland and party were among the hearers of the evening service. Amongst the crowd were a number from Tain, who, undeterred by the discomforts of a ferry and some miles walking, or the annoyances attending a row across the Firth, bravely dared all in order to hear him once more. A petition, numerously signed, praying Mr. Moody to visit Tain, was presented to him, but he declined. Mr. Moody conducted a number of meetings at Inverness on Thursday, the 27th ult. They were, we understand, the last services that Mr. Moody would conduct in Scotland.

What Bishop Cummins Says.

Bishop Cummins of the Reformed Episcopal Church was recently interviewed, and spoke very frankly of the plans and prospects of the new church. It will be noticed that it is the intention to have a Canadian Bishop appointed soon. He said:—

"We are looking forward to the General Convention of the Protestant Episcopal Church with a good deal of interest. While we do not expect they will discuss our action, there is reason to believe that the liberal low-church element will assert itself, and seek to obtain some correction of the objectionable portions of the Prayer-book. I do not think they will accomplish anything, but they may do something towards hastening the conflict which we believe to be inevitable." The Bishop said he should not remain idle a day after his health was sufficiently restored to enable him to resume his official labors. He had no doubt of the ultimate success of the movement. "We expect to consecrate several more bishops soon, one for Canada, where there is great interest in the movement. Then we hope to assume more active operations, and respond to the calls from every side to organize churches. We have numerous applications from clergy-men of the Protestant Episcopal and other denominations, who desire to join the Reformed Church; but as yet we have not fields for them. In time I believe liberal churchmen, like the younger Tyng, and those of his class, will see that there is no hope of purifying the old Church of Ritualism and Romanism, and will come with us. Of course great efforts will be made to retain them, by amendments and modifying canons; but the trouble is too radical to be thus settled."

A Very Sad Case.

The *St. Thomas Home Journal* gives currency to the following:—

A sad case came under our notice the other day. An old man whose years are not less than four score entered the office of a leading medical practitioner and sought to dispose of his body for dissecting purposes, to be delivered after his death. His story was a brief and pitiable one. He came to this country from England many years ago, and was the possessor of considerable wealth. He was a frugal liver, industrious and sober. Some poor relations managed by plausible means to get into his good graces, and to them he gave all his property, money and lands, on the understanding that he would be well cared for in his old age. But instead of showing a grateful spirit, those relatives honed upon him every sort of contumely; and though for very shame's sake making a pretence of keeping their promise, their conduct has almost broken the old man's heart. "I stay a few months with one, and a few months with another, but each of them is afraid that I may die on his hands and that he will be put to the expense of providing for my funeral. A coffin will cost something, you know. I wish, Doctor, that you would agree to take me when I am dead. It would be a great relief to me if I thought you would; for then I would not be a burden to my friends. I have been trying Dr. — and Dr. —; but they only spoke of the meanness of my relations and refused to promise anything." We read of Cardinal Wolsey how that after his fall—a poor old man broken with the storms of state—he came to lay his weary bones with the monks of Leicester abbey, and to beg a little earth for charity. But in this case it is the charity of the scalped that is asked for, and even that is refused. We dare not here repeat our own words as the bent and meanly clad form of the disappointed old man tottered away. It is as true as ever that the rude winter wind is not so unkind as man's ingratitude. The scalpel of the dissecting room, we are constrained to fear, has more mercy in it than some men's relations."

A curious religious frenzy has broken out among the Christian Laplanders. When the communion service begins, women spring up in different parts of the church, and jump, shout and clap their hands, most of the congregation eventually being drawn into the excitement.

Waiting.

In the lone watches of the lonely night,
Eyes well with tears,
I wait with thee to quiet all my fears,
By night the first faint gleam of morning light,
Changes the shadows from each mountain height,
I wait for thee when sunbeams gladd the day,
And far and near
The hum of labor falls upon my ear,
And like a drowsy river on its way,
In crowds will pass the sorrowful and gay.
The night is dark, but far above I see
Heaven's lamps burn out,
As if to soothe away the inward doubt
That will not leave my heart, but cling to me,
Take my own shadow, where soe'er I be,
I wait to hear thy voice, so soft and sweet,
To see thy smile
Comfort and soothe my doubting heart the while,
I grieve my way through alley, lane and street,
Alone; no friend in all I pass or meet.
I wait for thee. Oh I wait! thou very near,
Grief thou too a joy.
And doubts and fears will then no more annoy
My soul. Arise! the still, small voice I hear;
Like music sweet it falls upon my ear.
—*Christian Treasury*.

The Carlist War.

Under this heading a correspondent of the *Edinburgh Review*, writes, as follows:—

That trite saying, "History repeats itself," is illustrated in the civil war raging in Spain. As John the Baptist was called Elijah because he came in the spirit and power of the older prophet, accomplishing a like work, may not Don Carlos be said to be Prince Charlie? Change Marshal Cuenca into Colonel Gardiner, put Moriones for Cope, read Dorregaray for Lochiel; and, as to places, instead of Estelita, let there be Prestonpans, and let Cuenca have Falkirk; substitute Dons for Mags; and seeing that the principles involved in the two centuries are essentially the same, we certainly have not much of a novelty under the sun, so far as this civil war is concerned. The march of Carlos on Madrid in 1874 is as impracticable as that of Charles on London in 1745; while the Bourbons are as unsuited to the genius of the nineteenth century as the Stuarts were to the eighteenth. Then the conflict was between Highland barbarism, directed by French politicians under the influence of Romish priests, against Lowland civilisation inspired by Reformation principles. In the Peninsula the tug of war lies between extreme Ultramontans and liberal Catholics. As if to make the parallel more striking, it was Highland v. Lowlander; now the inhabitants of the Biscayan mountains against the dwellers in the fertile plains of Spain. Not to pursue this analogy, as other resemblances will suggest themselves to the thoughtful, let us consider with brevity the philosophy of this apparent waste of life. The struggles of 1716 and 1745 took from our land a multitude of fiery spirits, to whom law was an unwelcome yoke, often broken at the expense of neighbours, and in defiance of royal rights. Not only so, but there must have been a large proportion slain who preferred the policy of France and Vatican influence to that of England under the guidance of the principles of 1688. Had those men lived it is hardly likely that this empire would ever since have been free from civil war and commotions among the clans, failing which the progress of the last century must have fallen far short of the lofty attitude it attained. But Britannia has led the van of civilisation to untold millions in many lands. Therefore, it was good, though bitter, that Culloden should be fought, and the clan system be of the historic past, it being an arrangement about the same to modern refinement that Judaism was to Christianity. Now Spain is an age behind Scotland; and as candidates for manhood have to endure the nuisances of infantile disease, so nations must needs suffer in their struggle towards national independence and high political status. In the Iberian land is gathered the disbanded remnants of the late Papal army in combination with zealous sons of St. Sebastian collected from all nations. By this protracted war multitudes of these zealots perish. It seems as though Spain, which formerly nourished fanatics more than any nation, is destined to make her bosom their cemetery. France, Ireland, and Italy are largely represented amongst the Carlist forces. Will not Spain prove a safe valve whereby the Governments of those lands will be eased of many who are ill to manage? Russian snow, in 1812, is credited with having saved Europe from evils that would have resulted from large bodies of virtual atheists, injured to war and flushed with victory, being scattered through her kingdoms. May not a like saving process be going on in the Peninsula? Moreover, by this war, the priesthood taking one side and the masses of the Spaniards an opposite, when the crisis is past Spain will be better prepared to enter upon an anti-priestly, and therefore progressive course of action, which may ultimate its attaining a position little inferior to that of Scotland. Most of the European wars since 1848 have had a religious side to them, and have resulted in the weakening of the priestly party, as this is indubitably bound to do. The Carlist in Spain is fated to be as harmless as the Jacobite in Scotland, to sink from a sword to a song. Who shall deny that, in the interests of humanity, this is a consummation devoutly to be wished?

False Prayer.

There is a good deal of this praying which is not praying at all. Men piously ask the Lord to undertake works by the score which they are too lazy or too penurious to do for themselves. Prayer becomes a cloak for laziness, and piety a mask for avarice. In this point of view, missionary meetings are often the saddest places a thoughtful man can sit in, for an hour's meditation. He finds himself often wondering in them, not that the heathen are not converted, but that there are any Christians left. Men meet, and pray, and exhort, and turn the whole business over into the Lord's hands with an air of pious resignation, contributing a dollar or two as they leave it as their share toward the enterprise.—*Church Journal*.

Scientific and Useful.

The whites of eggs have been very efficacious the present summer in curing cholera-infantum, cholera-morbus and dysentery or diarrhoea.

SWEET PICKLES.

For each nine pounds of fruit, peaches, tomatoes, apples, etc., take three pounds of sugar, one pint of vinegar and one half-ounce of cloves.

EFFECT OF COLD WATER UPON THE EYES.

The American Journal of Health says: "Many persons are daily ruining their eyes by opening them in cold water of mornings."

PRESSING FLOWERS, FERNS AND GRASSES.

At this season of the year, we frequently desire to preserve the beautiful flowers which bloom everywhere about us, in field or garden.

COFFEE AS A DISINFECTANT.

Roasted coffee, says the Homopathic World, is one of the most powerful means, not only of rendering animal and vegetable effluvia innocuous, but of actually destroying them.

DAD WELLS.

Repulsive as are rotten cellars and damp walls, impure water is one of the worst, as it is one of the most irremediable sources of disease in rural districts.

HYGIENIC TREATMENT OF THE AGED.

Mr. Habershon, in a clinical lecture at Guy's Hospital, London, referring to the case of an old man, remarked: "The man died simply from the shock produced by coming out into the cold and fog, which, though only an inconvenience to us, was sufficient to lead to a fatal result on one whose circulation had become enfeebled, and whose vital force had so nearly lost its power."

New Advertisements.

HOME MISSION COMMITTEE CANADA PRESBYTERIAN CHURCH.

The half yearly meeting of the Home Mission Committee will be held in Knox College.

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

At this meeting the revised list of all supplemental congregations and Mission Stations (as if supporting of themselves) will be considered, also the names of those to be considered for the coming year.

WM COCHRANE, Convener H M C.

LAWLOR S

SEWING MACHINES

ESTABLISHED IN CANADA 1861.



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77 KING STREET WEST, E. C. EVANS, Manager.

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Thorough Satisfaction Guaranteed in all Cases.

FRESH TEAS

IN Canisters of 5 or 10 lb.

Our Teas give Entire Satisfaction, MILLS BROS., Cor. of King St., and East Market Square.

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Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.

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W. WHARIN MATCHES advertisement with logo and text: 'W. WHARIN MATCHES THE COMPLETE GUARANTEE WITH EACH WATCH'.

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JOHN WANLESS, 172 Yonge St TORONTO.

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All kinds of Coal and Wood on hand and for sale at lowest rates. Narrow-gauge Wood by the car-load. Orders promptly delivered.

PRECEPTOR WANTED FOR COOKE & CHURCH, TORONTO.

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JAMES SHIELDS & CO.,

IMPORTERS OF

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BISCUITS AND CONFECTIONERY.

Corner of Yonge and Temperance Sts.,

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For Churches and

THE ONLY American Musical Instrument of such or extraordinary and recognized excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the MEDAL AT THE PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by eminent Musicians, as possessing excellent tones not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Circular.

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from needless instruments or payments of high prices.

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PIANOS.

THE MATHUSHEK

Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FISHER,

Is thoroughly made, and a most delightful Parlour Instrument.

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Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs, at \$327. Endorsed by Jules Benedict, Pianist to the Queen, Thalberg, &c., and awarded gold medal at the Bielefeld Institute.

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The best in the market. All Instruments WHOLESALE AND RETAIL, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest, wholesale prices.

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A MAN OF A THOUSAND!

A CONSUMPTIVE CURED. When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery, whereby Dr. H. James cured his only child with a preparation of Canada India. He now gives this receipt free on receipt of two stamps to pay expenses.

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NOTED FOR CHEAP HATS,

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RODGERS' Ivory handled Table and Dessert Knives

RODGERS' Saws, Carvers, and Steels

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Table, Dessert, and Tea Spoons.

Table Mats, Tea Bells, &c., &c., &c.

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HAMLIN ORGANS.

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EXCLUSIVELY employing several important improvements, and embracing every real improvement.

THE MOST EXTENSIVE and complete factories in the world, producing bottles at less cost than otherwise possible.

PRICES low, as consistent with scrupulous employment of only best material and workmanship. Ministers and Churches liberally dealt with.

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Over twenty others of the best makers.

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In power, grandeur, and sweetness of tone, it surpasses all other portable organs. It really possesses what is often claimed but never found in the Reed Organ, viz., AN ACTUAL CAPACITY FOR VARIETY IN MUSICAL EFFECTS. By the aid of pipes it is stripped of the thin, reedy tone, and made to approach the rich, smooth, flute-like quality of tone of the large Pipe Organ. In elegance of style and finish they are MODELS OF BEAUTY, and are equally well adapted to home use as well as to Churches, Schools, Halls, and Lodge Rooms.

A long felt want of churches and schools is here met in our larger styles, which give the power and variety of the large Pipe Organ, that cost three times as much. We warrant the perfection of the organs, and guarantee they will keep in tune, and are not affected by changes in climate or atmosphere. Send for illustrated catalogue of new styles and reduced prices.

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USE IT ONCE!

Dr. Charada's great Mexican remedy for Diarrhoea, Dysentery, Summer Complaint, Cholera, &c. This remedy has been long and successfully employed in Mexico and South America for the cure of the above complaints, whether accompanied by vomiting or not. Made from the original receipt of the celebrated Dr. Charada, of Mesquital, Mexico, by J. W. ELLIOT, Toronto.

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Children often look pale and sick from no other cause than having worms in the stomach. BROWN'S VERMIFUGE COMBATS will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring of other injurious ingredients usually used in worm preparations. CURTIS & BROWN, Proprietors, No. 45, Front Street, New York. Sold by all Druggists and Chemists, and dealers in Medicines at TWENTY-FIVE CENTS A BOX.

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FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternate with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon his fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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Statement for the year ending Dec. 31, 1873.

RECEIPTS. Premiums.....\$1,670,285 13 Interest..... 601,791 51

Total Receipts.....\$2,272,076 64

DISBURSEMENTS. Death Losses.....\$416,800 00

Paid for Surrendered Policies..... 189,368 94

Paid Return Premiums..... 345,401 17

Paid Matured Endowments..... 7,800 00

Total amount returned Policy-holders..... \$953,469 41

Assets, \$8,000,000; Surplus at 41 per Cent., \$1,353,371.

This Company unites absolute safety to low cash rates; it is economically managed, and returns yearly all surplus revenue to its Policy-holders. Its liberal features are equalled by few Companies, and excelled by none.

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