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Contributors and Correspondents.

PROTESTANTISM IN FRANCE.

Editor British American Presbyterian.

DEAR SIR, -- In a letter lately addressed to a friend, A'o cander Dumas states it as his opinion, that the Ultramontanism and Marielatry at present rampant in France, will, by and bye, alarm and disgust intelligent men; and that pure Christianity will yot 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 Franco 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 collaborateurs, in the Encyclopædia 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 Huguenols had been driven out or massacred, and only a small, persecuted remnant remained, among the wilds of the Cevennes, or concoaled 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 ery, " Ecrasses l'infame," was re-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 Presensec, 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 Charch government, and in its effects upon civil liberty, and the social condition of the community. Anl 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 Christiamty. France buried Atheism, and found 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 Pais but one denomination alone, L'Eglise libre had nine churches and ten ministers, and some of them men of great intellectual power. M. De Presensco 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 vigourously worked. The three churches of Taitbout, Du Centre and Du Luxo bourg are supplied in rotation by Messrs. De Pressensee, Lichtenberger, Pisch, and Hollard, the other six have their own special pastors.

I happened to be present in Lachapelle du Nord—that of M. Theodore Monod—on a Communion Sabbath, and as it may interest your readers to see the slight diversity amidst substantial sumeness, with ourselves which prevails in the French Protestant Church, I shall give you an account of the corvice. It began with a very short prayer, or invocation. The pastor then gave that a lymn. After that followed the reading of he Scripture. Prayer was then read from liturgy. Another hymn was sung Au rtempore prayer was then offered up, after which followed the sermon. Another hymn has given out, and whilst it was being sung, he collection was taken up. The concluding prayer was then offered, and the Aposolic benediction pronounced. It may be olic benediction pronounced. It may be another evidence, perhaps the There is another evidence,

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

After the benediction, a large portion of the congretation 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 Ppiscopal-ians and Dissenters. The minister offered up a short prayer, and then took the plate, and gave a piece of bread with his own hard 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 they were sing 12, he went up and spoke to a gentleman, and wher the singing was done, this gentleman prayed. At the end of his prayer, the Apostelic blessing was pronounced, and they dispursed. I felt this communion service very hare. To say nothing of the war of communion addresses, for which we have a warrant in John xiv, 14, the want of the solemn breaking of head appeared to may great defect and bread appeared to me a great defect, the standing, while partaking of the ele-ments, inconsistent with Scripture prece-dent. 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 condered them unsaie depositories of the precious truths of the Gospel. In connection with the subject, it may be mentioned that the Lord's Supper is brated at least once a mouth 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 week-day evening, generally commencing about eight o'clock. From this it will be seen that the pasters of Paris are hard-working men, and they have Paris are hard-working men, and they have a practice which might be adopted with advantage by our city monsters. 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 exnuu on the has page we have an account of the times when the ministers receive ct-quirers. Here are some specimens: "M. Fisch, 83 Rue Rivoli." He receives every day, from one to two clock, and will be absent from 20th July till 23rd August, "Eglise de Luxembourg. M. Holland, 36. 110 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 emment for their Christian devotedness. I have often thought that the prayers of the Huguenot martyrs it, in every respect, worse than Popery still, and this time, it is to be hoped, that a more and this time, it is to be hoped, that a more punished for her cruelty and ideatry, the Sun of Righteousness will yet shine brightly upon it. It has made trust both of Popery and Atnessm, and they have involved it in ruin; and it will afford a noble exemplification of the power of genuine Christianity it, under its benign influence, France should become no less distruguished for the purity of its morals, and the elevation of its Christian feeling, than it is for the talent an! intellectual culture of its sons. I mentioned thus thought to a distinguished minister in Paris, and he said that sometimes, when they were led to fear that France's day of grace was past, this very thoug it occurred to them, and prevented them to m suking

into despondency.
But there is another agency at work in france, and exercising an immense influence in behalf of Pretestantism. I meathle process. I had no enception of the vast number of Protestant books circulating throughout France, till some catalogues were put into my hand by a bookselier 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 Barnes's Notes, Hodge on the Romans, Livingstone's Travels, Charlotte Etzabeth's Works, Rab and his Friends, Dr. Reith on Propiccy, Works by Audrew and Horaco Bouai, McChevne, and a host of others. I have 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 e 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.

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 sharges and stations throughout the country, and the strengthening of old. No one can read this Report without feeling that the Presbyterian numsters of France, amidst many difficulties and discourage ments, 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 forma-tion of a new congregation, at the little village of Notre Dame do 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 evenually to wait seven years before a Protestant minister regular of a protestant minister and the product of the p At last, as the result of a petition signed by the mayor of the Commune, by nine municipal councillors ut 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, slandors, quarrols, all were em ployed to shake the faith of the new con verts. 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 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 exhibit 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 o Notre Dame de la Commiens been formed in the vicinity, bu. 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 neigh bourhood 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 Leipsic owes the proud position it now holds as the first University in Europe. Notwithstanding his strict adherance 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 Leipsic to the ioremost rank. He succeeded in obtaining for it grant after grant from the Saxon parliament. Several valuable customs dues sere 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 commodicus ones were erected. A Chemical Laboratory, 2 Patho logical 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 a culogy upon their Summus Rector" to their usual prolections; and if all that was said was true, he must have been a royal "Creighton" Skilled not only in literature, and a trans lator of Dante, he has enriched the Royal Galleries of Paintings and Sculpture at Dresden beyond any of his predecessors. He was no tyre in Theological questions, and a distinguished advocate in Leips c 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 Lie Uni versity was shown not merely by his liberal gifts, but, what touched the hearts of his people still more, y 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 Gormany as professors, reserved for another eccasion.

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 familian through Cia L's Foreign Theological Li brary. I mizseli, whose commentaries on ad Testament are in almost every ministers library. Sixhendorf-now, alas laid aside for ever, -Struck down in the prime of life, and in the zen.th of his fame, by paralysis of the brain. Baur, Schmidt Brockhaus, Schurer, 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 Im portant 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, 55 of these being ordinary professors, and an attandance of 2940 students in all the faculties. Great Britain sent 15 and America 45 of these, while even Brazil, Venezula, and Japan are represented, and the continent of Africa has four of her sons completing their education at Leinsic. 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 "Vaderland," the attendant cooly took the pen from my hand and wrote America after it-cousequently 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-Piclow, 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 excite

Laipsic University is one of the aldest 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 Giasgow 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 uto see a comrade's face peering out between t'ie bars of a grated window, as was no uncommon sight in the "quad" 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 seperate 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 le cannot obtain the "Buorgerrecht" or enjoy any of the bursanes &c., without this. By marriage a student, ipso facto, loses his s atus. 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 mearceration, with confiscation of weapons. Still duel's were of almost daily occurence, and scores of students might be seen ,"ith scarred faces; feeling as proud of these hideous gashes as any voteran. It is long, since any fatal termination to a duel occured. But I am wandering into another subject. Student life in the class-room, and out of it must be A Layman and Mr. Anderson.

Editor British American Presbyterian.

Drag Sir,—Will you give me the privilege of a smark or two on Mr. Andorson'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 2ndverses of the 4th chapter, to which he specially 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. via. 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 t becomes plain. "Put to death in the it becomes plain. "Put to death in the 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 date sin once; but in that he liveth, he liveth with God" and which he follows with the same exhortation, verse ii.

"Likewise recken ye also yourselves to be
dead indeed with sin, but alive with God
through Jesus Christ our Lord."

Mr. Welsh 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 PRESETTERIAN.

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 wow 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 Presby-

This field is known as Mulmur and Melanchton, 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 Jet 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 Presbytorian families and 55 communicants on the roll.

On the 18th inst., the Sacrament of the Supper was dispensed in this Church by the Rev. Alex. Carrick, 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 Hall, not being able as yet, to build a courch of their own. But on Wednesday the 23rd inst., the foundation stone of a now church is to be I id and the dedication services are expected to be performed early next summer. In connection with the congression there are 17 Presbyterian families and 36 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 fammes adhering compare favourably with either of the congregations.

Shelbourne, though not a regularly organized congregation has been receiving fortughtly preaching during the summer, and judging from the rapidly increasing population of the village, the large attendnce 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 couse crated young man who is not afraid of work, and who would like to see the immediate fruits of his labours this is a most invating 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.

The Lusta: and Leople.

Conscience.

There's an old little voice over speaking within. That prompts us to duty and warns us from sin, And what is most strange, it will make itself heard. Though it gives not a sound and says not or a word

It is sore to upbraid if we tell but a ite Mor will let the loast ovil pass silently by; Nor is it less slow to commend than reprove, But praises seach action of goodness and love.

Tis the voice of the Lord that is whispering thus 'Tis our l'ather is speaking in mercy to us, Who, knowing our prononess to wander astray, Socks thus to incline as His laws to obey.

Oh, then, let me listen with rev'rence and awa To this Voice of my God, as my guide and my law Oboy the stern watchman that's guarding within, To warn us of danger, temptation and sin.

May conscience and I live together in peace, My awo of my honest companions increass; That may refuse not its bidding to do, Whate'r it denounces or bids me pursue.

Rhymes Worth Remembering.

Devout Young Ministers.

We extract the following from a very admirable address lately delivered to the the students of the Theological Seminary at St. John's Wood, London, by the Rev. Samuel Martin, of Westminister:

"It is written in the Acts of the Apostles

that on the day of Pentecost there were dwelling at Jerusalem, Jews—devout men. Also that devout men carried Stephen to his burial. It is written of Corneilus that he was a devout man. One of his attendants is called a devout soldier. We read of devout women and devout Greeks, and devout women and devout Greeks, and devout women and devout Greeks. vout persons at Athens. Annias is called by Paul a devout man according to the law. May I commend this devoutness to your serious and carnest attention! May I talk a little of devout speech and devout behaviour! From cant, and sanctimoniousness, and morosoness, and mock seriousness, may the good Lord deliver you! And may He also preserve you from flippaney, and lightness, and frivolity, and unchastened hilarity! You are devotees to Jesus. to God for a special service. Then there should be reverential and ceaseless attention to worship and religious meditation, absorption by religious pursuits, self-sacrifice in doing good, seriousness everywhere, and seriousness about every thing. Seriousness ! There is enough in urselves to make us serious if we only know ourselves. There is more than enough in the world, if we are observant and thoughtful. And how much is there in Christian truth which begets the same chastened state of mind? The seriousness of which we speak is quite consistent with buoyancy of spirit and thorough cheerfulness. No old heads on young shoulders. On young shoulders, young heads. I entrent you, be devout. I do not say put on devoutness as a garment but let devoutness come forth from that which is within you, as a wholesome and unspotted skin from pure blood, and as the unspotted skin from pure order, and as the colour of two-foliage from the vegetable sep. There is that in your creed which should make you devout. There is depth and there is breadth, and there is height in your religious beliefs, which ought to subdue all irreverence, and secure the utmost devoutness of spirit and behaviour. Your creed is not held by your fingers grasping a book. not held by your largers grasping a book. Your creed is not in your mouth as it recites a form of doctrine. Your creed is in your heart, engrained therein by the living God with His own haud. And what a creed is yours! It is full of gospel. It embraces the reign of law. It is full of facts. It includes many doctrines—some grand and lefty like the gerelasting mountains, others. lofty like the everlasting mountains, others sweet and tender as a fertile valley; some shining as the sun, others glistening as a glow-worm; some speaking with the voice f ocean, others with the voice of singing birds; some doctrines like milk for babes, others like meat for men; some like blocks of marble, others like precious stones. What a glorious creed is the faith of a Christian! Hold it fast, my young brothers. and that I had it tast, my young stothes, and hold it ever. Then in all times of your tribulation and in all times of your wealth, in the hour of death and in the day of judgment, it will hold you, and will be as a tried and trusty anchor to your soul.

"Be devout. This is the true and proper outcome of your spiritual life. The principles of that life, as I need scarcely remind you, are faith, hope and love. Each of them exceedingly pleasant, but all of them grave. These graces can all laugh and sing, but there is a seriousness in their very singing and laughter. It is not a light thing to lieve in God. and in His Son Jesus Christ our Lord, and in the Holy Ghost the Comforter. It is not a light thing to fix our hope in the redeeming God. It is not a light thing to love God and our Saviour, and to love all mankind as brothers. The man who has these principles fairly at work within him will be a devout man-devout in work and in worship, and in intercourse with others. Repress not these principles. Give them free action, and they will secure in the behaviour all that can be desired.

"Bedevout. Devoutness may be expected from your calling. I say caung, for the work to which you are consecrated is a vocation. It is not a profession which you have chosen, but a work and service for which you are elect of God. There is a sense in which you are aposties, God's sent ones, unless you be deceived, and others deceived in you. Are you all called of God? No man can prosper in the ministry who enters upon it as a matter of taste, or as a means of livelihood, or in response to the wishes of kindred and friends. has, we trust, planted the thought of the ministry in your hearts. God has awakened the desire in your hearts. God has led you stop by step to your present position. U. what a frontlet to wear! United by God to be a proucher and a pastor. What a phylactery to put upon your raiment—
Ministers, by the will of God.' What a calling! Called to be shepherds of men under the Chief Shepherd, Christ Jesus. Called to be teachers of men, leaders of men, guides of men preachers to men spir itual overseer, and, in matters of religion and benevolence, servants to all men. There

is a pressure and weight in such work which ought to make a man devout. Is there any calling like unto it-to be compared with it? A folgned and sham ministry is a contemptible thing. It is wicked, and, as a consequence, wretched. A real ministry from God to man is one of the highest missions God to man is one of the highest missions with which a creature can be entrusted. A man may look at this sacred burden and not be devout, but no man can lift it and carry it—really lift it and carry it, without being serious—of all serious men, most serious—withal prayerful and reverential. Devoutness is your proper raiment—the garment which you ought to wear. Considering your religious profession and call ing, it becomes you. Considering your present pursuits and prospects, it becomes you. Nor need you supplement the spiritual you. Nor need you supplement the spiritual raiment by monkish attire, or ascetic habits. The Son of Man came cating and drinking We students and ministers may live as other men. so far as other men live innocently and harmlessly. But spiritually, we cannot and harmlessly. Butspirituany, we cannot follow the ungodly; we must come out from the ungodly, and not touch the unclean thing. The robe of our behaviour is not made of the same material, or fashioned after the same shape, as the robe of the un believer. Devoutness is reasonably expected from you. There are unreasonable expectations from which we would shield you and against which we protest. But frequent private worship, the reading of the Scrip-tures for personal profit, converse with fellow-believers, assembling with other Christians he worship, communion with all be-lievers with whom communion is possible ministering to the spiritual necessities of others, are to be looked for as fruit from a tree, and as a stream from a fountain. And the light created by all this is not to be put under a bushel, it must be allowed to shine forth.

" Re depout. Devoutness will commend you to others, to the confidence and respect of unbelievers, to the sympathy and love of Christ's disciples. But what is of far greater moment, it will keep you in a position to receive continuous spiritual blessings from the redeeming God. With a devout spirit you will see God walking with you and working with you, will hear God speaking to you, and you will be conscious of God's hand upon you. Undevotedness is blindness, deafness, paralysis. The undevout man is 'like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness a salt land and not inhabited.' Undevoutness breaks down carved works with axes and hammers. The mere breath of undevoutness makes the fine gold become dim. On the other hand, the devout man shines with divine lustre. His precious things are enshrined in a secure sanctuary, and he is like a tree planted in rivers of water, which bringeth forth his fruit in his season, whose leaf doth not wither. In the directions given by Paul to Timothy, we find this advice:— Rebuke not an elder, but entreat him as a father, and the younger men as brethren. It is in the spirit of these words that I have ventured to give you counsel, and to say to you, 'Be devout men, devout students, devout companions, devout pupils, devout ministers, devout preachers: in the class-room devout, and in the students room; in the house, temporary or permanent, devout, and in the houses of friends and acquaintance; in the pew devout, and in the pulpit; devout alvays, and devout everywhere.

Threescore and Ten.

That age, when it's reached with a comfortable exemption from earth's trials, is about as happy as any other. When the old frame is literally free from infirmities, and the mind is clear, and faith strong, and temporal wants supplied, and tamily ties pleasant, and the retrospect of life peaceful, and no hopeless grief for the dead or the living of kindred is upon the soul, and there be peace with God and man, there is a condition of things that leaves no room to envy the youth or the middle-aged, or the mort prospered of earth, in mid-career of success and honor. It is a period full of ripe experiences, usually also of calm passions, of enlarged charity, or deep humility, and of growing heavenly-mindedness, the reflex of a nearer approach to the better land. And then death generally comes easier to the aged than to others, as ripe fruit is readily plucked, as the worn out labourer soon falls asleep when the day's toil is over. Our Lord says, the old cloth must be put with the old garment, as matching best therewith, and so the old age of the Christians joins in happily with the olden eternity. God Himself gives the promise, "With long life will I satisfy him and show him my salvation, as a reward and favor, and so it is. Happy are they who have reached a serene, peaceful, religious threescore and ten. Let them render thanks to the God of all grace, who has brought them through the wilderness to the Nebo on its border; let them stand there, and look awhile on the goodly land beyond, and then yield up the soul into Lewis D. D., in the Churchman.

Perhaps the largest thank-offering ever made by any individual to the cause of Foreign Missions was the gift of £20,700, or more than \$100,000, some by Mr. Walter C. Jones, of Manchester, to the Church Missionary Society.

There has been revival meetings of a very hopeful character at Calcutta. The principal gatherings took place in the Government building, St Andrew's Kirk, and re alled the days when the fervor of Dr Meiklejohn, the appeals of Dr. Duff, and, more recently, the eloquence of Norman MacLood filled its spacious gulleries and

A Home-rule meeting was hold in Giasgow recently. About two thousand people took part in it. The orators on the occasion were Ms. Ferguson, publisher, the Roy. Isaac Nelson, of Belfast, and Ms. Biggar, M. F. Resolutions protesting recent the continued programme of the against the continued incarceration of the Fentan prisoners were carried. A display of a like nature took place simultaneously at Contbridge.

Holding up the Pastor's Hands-

It is both the privilege and duty of church members to hold up the hands of their minister. The strife with sin and Satan has long been waged, and his hands are growing weary. The tide of battle seems sometimes to turn against him, and his heart is growing sad. These hands must be held up, and that fainting heart observed. cheered.

Writing thus the Canadian Baptist

goes on to suggest how it may be done: Hold up his hands by carnest prayer. The responsibility of his work is over-wholming, and sometimes from the very depth of his soul, he addresses his brethren and sisters in the language of the apostle, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." If he attends meeting after meeting in which no prayer is offered for him, he will rightly conclude that there is but little sympathy with him in his work, and little interest in the success of his la-bours. But if, on the other hand, he enters a prayer-meeting where one after another sends up to God earnest petitions on his be-half, he is cheered with the thought that God will answer these prayers, and bless his labours to the prosperity of the church and the conversion of sinners. He prays for his people: let them send back benefits the prayers of th dictions on him. In the meeting for prayer at their family altars, and in their closets, let them pray that his own soul may be refreshed with the gospel which he preaches that he may reap some precious fruit, when, with weeping, he sows the precious seed and that he may be encouraged by the warm devotion, the quickened love, and the generous zeal of his people. Christians cannot pray too fervently for their minis-

Hold up his hands by a generous sup-port. If the paster ministers to his people in things spiritual, is it too much to ask of them that they minister to him in things temporat? Nover should it be forgotten that "the Lord hath ordained that they that preach the gospel should live of the gospel." If debts are accumulating they will soon wear out the patience of his heart, and overtask a spirit that is probably already taxed to the uttermost. It may be that owing to the increased cost of all the necessaries of life, the pittance that was paid him a few years ago is quite insuffi-cient for his support now. But whether his salary be large or small, let it be freely and promptly paid, not as a charity, but as a rightful remuneration for earnest work. Both God and men love a cheerful giver, and that minister will be encouraged to yet more earnest and self-denying labours for a people, among whom he lives with-out any fear or anxiety about his daily

Hold up his hands by hearty co-operamost certain to make enemies, when he boldly denounces the iniquity that prevails in the world around. If the opposes of the gospel murmur and malign, surely its friends should rally around Gods servant, and applaud him for his honest speaking. They are the servants of Christ as well as he, and equally with him must bear the responsibilities of their position. Sometimes a complaint is made that the paster is lukewarm; may it not be that the arder of his zeal has been cooled by the indifference of his people? Sometimes the plea is urged that he is not the man for the place; are the members meeting all the duties that belong to their position? When they invited him to become their pastor, he assumed the position with the promise and hope of their generous and continuous cooperation. Perhaps he is giveving at the thought that little fruit attends his labours, if so, he will still trust in God for the spiri tual harvest, if he sees his members in the possession of a devout and active spirit One loving word of encouragement, one warm grasp of friendship, one earnest prayer for prosperity will strongthen his faith and re-enforce his zeal.

Then let the Aarons and Hurs of the churches fill their places! When Moses was faint through long holding up of the hands, the battle still prospered, if only his two chief men came to his assistance. Brethren, hold up the hands of your minister, and both you and he will be blessed?

Church Union.

The promoters of the movement which has resulted in the negotiations now pending between the various Presbytetian bodies appear to be on the point of directing the scheme to a successful issue. The parties interested are the Scotch Church and the Canada Presbyterian, in the provinces of Ontario and Quebec, the Presbyterian Church of the Lower Provinces of B.N.A., and the Church of Scotiand in Nova Scotia New Brunswick and adjoining Provinces. The movement commenced in 1870, and since that time Committees on Union have the hands of a most merciful God and | been annually appointed by each of the Saviour, and the body to His keeping for | Churches for the investigation of the matters the Resurrection of the Just .- Rev. W. H., of variance to be expected as likely to arise at first on the proposal of so important a change. Very full has been the discussion of the whole matter, at the various Assemblies and Synods, and through the medium of the denominational pre-s, and the results of it all appears to have been, so far, that minor differences have been sunk, a sainfactory basis obtained, and by far the majority of the Presby terians of the Dominion are now strongly in farour of Union. As far as we can ascertain, the feeling amongst the Presbytemans in Liudsay is very near on a par with those of their brethren east and west. After the satisfactory solution of these little difficulties which cannot but be expected to arise in the sudden suppression of a rivairy which has existed for many years, our people will be ready to join hands over the purely imaginary guilt between them which has hitherto hindered their efforts and weakened their cause.—Victoria Warder.

> Mr. Spurgeon has had a windfall for the Orphanage and Students College. A gen-tleman who had only attended the Surrey Tabernools for a few months has died, and lefts legacy of £10,000 to be divided equally between these Institutions.

" Bonds and Mortgages."

To ministers who question whether "bonds and mortgages" should be "dedicated to the Lord," we commend the thought of stern old President Finney. Before offering the prayer of dedication in the new "Council Hall," built for the use of Oberlin College, he alluded to the fact that the building was not paid for, and re-marked that he had sometimes thought he would never assist in such a dedication. But it occurred to him that he dedicated himself to the Lord, and yet he was not finished and it would seem that the best that we can do is to consecrate all we have now; and in like manner to consecrate all improvements as they may hereafter be

When we come to reflect upon it, does it not appear that an unwillingness to conse-crate the little we possess is at the bottom crate the little we possess is at the bottom of a good many of the failures that shadow the heart of Christianity? It is not always possible to build the house of worsnip that we need and be free from debt. Must we therefore not build at all, but suffer the harvest to rest on the ground, or must we build so small and poorly that only a part of the sowing can be reaped; or may we build largely, according to the necessity. build largely, according to the necessity, placing ourselves under bonds to make all good out of the increase that the Lord will give? Why, indeed, may we not be as temptations, but we must endure it and prudent in the Lord's cause as we are in the strive to overcome them, for I think we may interest of our material comfort?

But when the temple to be dedicated is that not made with hands,—one's own soul, -how much the more foolish it is to defer the consecrating act because of bonds? This man would free himself from the love of money, before he offers his life to the God that gave it; that man would escape the entanglements of vice before he invites the indwelling of the holy spirit; and that would throw off the chains of worldly ambition before he avows himself a servant of the Most High.

Whence springs this feeling of reluctance? t is a mistaken feeling certainly, as the mere formulating of it in words makes evident. And yet the sentiment, that only a pure offering is fit to be placed on God's altars, is one that does honor to the human last. In these parts as granulars. Is there not an error somewhere? heart. Let us reason together.

When we dedicate a churh building to the service of God, do we indeed dedicate also the bonds and mortgage that rest upon it? Is that a fair way to state the fact? Certainly not. We consecrate to the Lord all the toil and sacrifices that have been put into the walls and pillars and we pladge our selves to the furt. or toils and sacrifices which are represented in the church debt. For the Master we have done this accomplished work and for Him we are ready to take up this fresh burden. Is there anything imperfect in our gift?

So, likewise, when we consecrate oursolves to the Divine service, what is it that we do? We devote to God all that there is in us of the strength of righteousness, and we pledge ourselves to strive to overcome the burden of our sins. We offer nothing impure; our noblest hopes, our loftiest aspirations, our holiest might—these make np the sacrifice of the contrite heart—and these are pure and acceptable in the sight of God. This fixed resolve for wealth— what do we do with it? We put the power of resolution on the Lord's side, and pray that the unworthy object be replaced by a better one. And we beg that the lusts of the flesh be burned out of us, and the spiritual longings set free in our souls; that our hearts be turned from the things that perish and set upon the eternal realities of the Kingdom of Heaven.

Did Jesus call the righteous or sinners to repentance? Did he go as a physician to them that were whole, or to them that were sick? And what said he, even when upbraiding the cities which received not the Word and lamenting the subborn blindness of this poor humanity? Did he de-nounce mankind? did he cast them off as unworthy? did he command that they rid themselves of all weight of sin, all stain of unrighteousness, before daring to approach Jehovah's throne? No pitying, sad, be-seeching, he said, "Come unto me, all ye that labor and are heavy laden and will give you rest."—Christian Leader.

Scotch Preaching.

A London correspondent of the Daily Review thus writes:—"Presbyteman min-isters who come to London have to adjust themselves somewhat to the lights and modes of thought of the people among whom they are. A Presbyterian service in England, even with a Scotch minister, is sometimes very different from what that minister was accustomed to in Scotland. I expected to find in the heart of the Gram pians, therefore, a different style from what one finds in Regent Square. The Church, one finds in Regent Square. The Church, however, was new as well as the surround-ings. All was neat and tasteful, and the choir sang and led the people just as if we were in a metropolis. But I felt vexed at the monner in which the service was conducted. I learned that the regular minister was absent, and that he who officiated was a brother from a distance, but in any case he was a minister of the Free Church, and his people, wherever they are, get the same style of ministration regularly which we got temperarily. He was a man of ability, for his sermon showed some reading and some thought. He was also, so far as one co. I judge, a plous man, for he preached the Gospol, and seemed to feel anxious for the good of the people. But he had, in a very exaggerated form, the fault which many Scotch ministers have. He had never been taught to pray, he had only been taught to preach, and so he preached long wearsome sermons addressed to the Almighty, and gave Him much information and much advice, and many long quota-tions from His own Word, and the minister totally forgot that he was the mouthplace of a company of poor sinful creatures seeking from the falmess which is in God what he delights that they should aske for His Son's sake."

An mexpensive way of making indelible ink is to put iron filings or old valls in strong vinegar and at them stand for about ten days. Before using filter the liquid. Anndom Bending.

Death to a good man is but passing through a dark entry, out of one little dusky room of his Father's house into another that is fair and large, lightsome and glorious, and divinely entertaining.

What an incentive to holiness, to purity of life and conduct, lies in the fact that the body of a saint is the temple of God! A truer, nobler temple than that which Solomon dedicated by his prayers, Jesus conse. crated by His presence!

The coin which we east into the Lord's treasury is weighed in scales not adjusted to our standard. In the balances of the sanctuary spirit has weight, and a grain of grace is heavier than pounds of gold. C6

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I see the necessity of cultivating with assiduous care the first dawnings of religious feelings, and of insisting on practical obedience to God, ever remembering that this is the love of God, that we keep his commandments,—Dr Wayland.

We hold to earth and earthly things by so many more links of thought, if not affection, that it is far harder to keep our view to heaven clear and strong; when this life is so busy, and, therefore, so full of reality to us, another life seems by comparison unreal. This is our condition and its peculiar not try to flee from it .- Dr Arnold.

Sometimes God calls us to put on the armour and go out into battle, or calls us to His vineyards, full of heavy clusters, or his fields white unto the harvest. Then, again, He bids us stand all the day still by the wayside; when the others come back flushed with victory and crowned with the fullness of the harvest, we think there can be nothing for us, but the twilight is radient with the wings of His angels, bearing to us blessings. Ho forgets not His fauthful ones.—Duff Porter.

The river that runs slow, and creeps by the banks, and begs leave of every turf of grass to let it pass, isdrawn into little hol-lows, and spreads itself in smaller portions and dies with diversion; but when it rans with vigorousness, and a full stream, and breaks down overy obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and creep into holes but runs into the sea through full and useful channels. So is a man's prayer; if he moves on the feet of an abated appetite, it it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes through all the inter-mediate regions of clouds, and stays not until it dwells at the foot of the throne, where marcy sits, and thence sends hely showers of refreshment.—Bishop Taylor.

A Christian can say what no other man can say. He can see consumption wasting his flesh; he can see the hectic flush upon his check by the mirror; he can see his own hollow eye; he can feel the pains of death thrusting through his system; he can stand on the last avenue of life; he can stand on the verge of death; he can look down into the vista of the grave; he can defy death, the scalpel, the execuction, all forms of hu-man suffering; he can go down the gettle slove to the grave; he can plunge into Jordan, and as his voice is suffected by the waves you hear the shout coming from his lips, "Nevertheless I live." Presently on the other side he emerges from the lettern wave, he puts his feet upon the celestial shores, and stands up, saying:—"I live forever at God's right hand. Glory be to God"—Bishop Dogget.

The air is full of talk against catechisms, and creeds, and the theology of the past One might be led to suppose that the loss theological talkers of the world were doing all the good, upholding all the benificent institutions, and that the men who believe in the gospel out-and-out, in-and-in, were fossils on the shelf. Take out of the past John Calvin, and John Wesley, and Martin Luther, and John Howe, and Richard Ce-cil, and Jonathan Edwards, and the Scotch Covenanters, and how much of the best part of the world's history would be destroyed! They all bolieve in creed, whether written or unwritten; adopted the whole Bible; knew there was a heaven and a hell, and that the only way of escaping the and getting to the other was the Lord Jesus Christ, the Almighty and Eternal Son of God. All that the skeptics and loose religious thinkers have done for the Church and the world you can put in a quart jug, and have room left for a fall quart jug, and have room left for a fall quart besides. While these men pass their time tinkering Christianity, hoping to repair it until it shall be fit for the acceptance of this enlightened age, the plain gospel goes on making its grandest triumphs, building larger Churches and more magnificant universities. If there were not calamity mingled with the farce, we should laugh day and night to see these mighty laugh day and night to see these mighty hunters shooting the Rock of Ages.—Christion at Work.

Doings of Frogs.

Naturalist have not left us without anec-Naturalist have not left us without anecdotes of froggy. Dr Roots has had a frog which demosticated itself in the kitchen-Every evening, when the servants went to supper, he peoped out of his hole, as if to reconnoitre, jumped out if all seemed right basked on the warm bright hearth, and and there romained till the family went to bed. A friendship sprang up between bed. A friendship sprang up between froggy and an old cat, who shared the fireside with him, and was solicitous not to be disturbed or incommode his strange com panion. A writer in the Zvologist states that on one occasion he saw several frogs gather round a window, crawl up the sun-blind, at d peep into the room, each in his turn. At the time he did not understand what it meant, but on the following morn-ing he found a frog which had accidently been imprisoned between the window and the hind. The culcular become clear the bind. The opisude became clear enough, the frogs had anxiously elambered up to see a comrade who was in trouble, and were no doubt sorry at boing unable to ex-tricate him.—All the Yeer Round.

Foolish Virgins.

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

aNo, because I know that by the oil is meant a moral quality which cannot be shared wath others.

"Ohl you are always looking for the hidden meaning in those old Bible stories. I contess they are too far off for me. I like something about life now in the ninoteerth

cometining about the now in the hindeerth contury, something practical."
"The beauty of the Bible stories is that they are practical. They suit the nine-teenth century as well as they did the

Nonsense, we don't carry lamps and go

out to meet the bridegroom.
"Yes, in our way we do. We are waiting for the Bridegroom. He may come in the form of sickness, or sorrow, or death. He must find us ready. The oil in our tamps, to my mind, is the state of being

"That is a very sober view of the subject for a girl of fifteen. You talk like a woman of seventy at least."

"Do I? "Yes; old Mr. Walker, the superintendent; could not be more solemn. But, after all, what has the parable of the ten virgins to do with us at present, two school girls with piles of lessons to learn, and no time to imagine ourselves in the distant, lazy

"I like to apply the parables to my life now, school girl as I am. I think of the story very often when I am preparing a difficult lesson. I say to myself I must be ready to recite. I must fill my vessel with the oil of knowledge. I must be ready. 'I leave my lesson to chance. I can

get an idea of the work by hearing the "But if you should be called upon first."

"Of course, I fail, but that seldom hap-

"I should feel very unhappy, if I were unprepared to recite. The idea of being called and being obliged to say 'I don't know' would worry me all the time. Then there are other ways in which the parable seems to help me. I have been learning seems to help me. I have been learning something alout dress-making. I thought as the dress-maker was in the house I ought to improve the opportunity. The knowledge may be useful at some time."

"I nover trouble myself about such far-

off subjects. I have enough to do to wear my clothes. I only wish I could have handsomer ones. Let the dress-making strend to the cutting and fitting."

"Of course, only life is full of changes will it in the beyond to do restal

and it is well to be ready to do useful things. However, we shall take the story of the ten virgins in the higher sense. We should furnish ourselves with the oil of faith and obedience now, while we have time and opportunity. We should be ime and opportunity. We should be ready to meet the Bridegroom at any moment if He shall call for us. We should ave our hearts to God, before the cares of his life overwhelm us, and we have no ame to seek oil and fill our vessels.

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"Oh! dear don't frighten me. I am too young to be pious and all that. I really don't care to attend prayer meetings, cut

ont work for the poor, and put on a long face. I do like a good time."

"I hardly think a long face shows a heart at peace with God. A Christian above all thould be bright and cheerful. Do you suppose the wise virgius felt the oil in their ressels a burden? I don't believe they did, and somehow or other I think the happiest people are those who try to do their duty towards their Maker."

Julia Archer continued to fill and refill her vessels with oil while Emily Danby as carefully kept her vessels empty. Julia allowed the words of life to shine into her heart and make it bear fruit in her every day life. While Emily chatted and idled her time away, Julia was carnestly adding

to her store of knowledge. A time came when Julia's oil proved usefal and Emily's empty vessel caused her much unhappiness. The friends were no onger school girls, poring over grammers and algebras, but wives and mothers.

"How healthy your baby is, " Emily exclaimed one day to her friend. "Mins is lways sick He frets at night and keeps me awake, and he's cross all day."
"Are you careful about his food, and do

you send him out in the air? Fresh air is good for babies." "Nou know well enough, I don't know mything about food, and I don't see how

going out could do him any good. I suppose its his nature to be cross.' "No babies are not cross without cause. If you do not understand the little fellow,

"Why, we have the doctor every few days. Its nething but doctoring. And I'm the I buy enough of soothing syrup."
"Oh Emily, surely you do not give your baby soothing surun."

"On Emily, surely you do not give your baby soothing syrup."
"Why, or course I do. I thought every body did. What's the objection."
"The paregorie in the compound soothes by causing stuper. The effect of all cach redicine is very injurious. Do throw the die stuff away and have proper advice for your baby. Wholesome food, warm loose clothing, and fresh air will help the dear your baby. Wholesome food, warm loose clothing, and fresh air will help the dear

little fellow to get strong."
"You seem to know all about children How did you learn."

"I have read and thought, but I think my own mother taught me more by example. Sae never used quack medicines of any kind."

"Well, I never could bear to read dry, tiresome books on health and how to take the of children. I should think the nurse might attend to that."

"We can't expect our gorvants to know more than ourselves, and we cannot throw our responsibilities off on others. As mothers we must understand the care and training of children or suffer the terture of seeing them suffer."

The foolish mother had some offection or her children though she would not fill er vessel with the oil of knowledge and fit the foolish virgins in the parable were The foolish sations to meet the bridegroom and go into the marriage, but they had not com-

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

The unwise mother wept over the remains of her baby, soothed to death by on over-The merciful f-ther removed the c. 1

from her unwise guard' nship.
Still she did not fill her vessel with knowledge, and again and again the wept over the victims of close rooms, light olothing, unwholsome fool and soothing syrup.

By and by the foolish woman who considered the teaching of our Lord as too far off to that her, fell rote the habit of taking stimulants to keep up her spints. Her husband found home a dreary place, in-deed. His chosen companion for hie had no oil of prudence or self-control left in her v seels. In time it became necessary to put her under constraint, and the silly school girl, the foolish, ignorant mather the caroless wife, the indifferent Christian, will probably end her life in the private insane asylum. How very many attach no practical value to the teaching of the Bible! How many neglect to fill their vessels with oil.—N.Y. Observer.

A Profitable Pastime.

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

Errors of speech may be pointed out among intimate friends in a kind manner, and often with mutual profit. Well-edu-cated people may be astonished to see how many simple words they have been mis-pronouncing all their lives, if their thoughts are specially directed to them. In a social party, an amusement both instructive and interesting may be obtained by reading in turns under some forfeit for each mistake. Take for example the following words: Take for example the following words:
"Acclimated," "amenable," "opponent,"
"altercation," "adult," "illustrated," "harrassed," "turenlent," "inquiries," "notable," "matin," "mediocre," "extant,"
"decade," "conversant," "deficit," "defal
cating," "isolate," "contunely," "extirpate" "obligatory," "leisure," "sonorous,"
"clandestine," survilely," "subtle," now in a
mixed company say of seven persons, how
many of them will agree upon the proper
pronounciation of the words?

The Humming-Bird's Umbrolla.

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, as we could look right into the nest from the window. One day there was a very heavy shower coming up, and we thought we should see if she covered her young during the storm; but when the first drops fell she came and took in her bill one of two or three large leaves growing close to the nest, and laid the leaf over so it completely covered the nest; then she flow away. On looking at the leaf we found a hole in it, and in the side of the nest war a small stick that the leaf was fastened to or hooked on. After the storm was over the old bird came back and unbooked the leaf, and the nest was perfectly dry .- American Sportsman.

About a ton of ice is used every night to cool the air that is pumped into the Br-tish 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. Two of his former subject kings refuse him their allegiance, and threaten to attack him if they are interfered with. The Ashantee power 18, in fact, completely broken.

The Dean of Canterbury appears to allow the Reman Catholics to make what use they like of the Cathedral. "Pilgrins" visit the shrine of Thomas A Bekett, and go through strange performances without let or hindrance. This is not all, for if we are or hindrance. This is not all, for if we are still further to believe a Remish newspaper. the Romish Catholic Bishop of Canton has secured a piece of the Cathodral pavement as a "relic" for his own church.

The Jews are strangely crowded in Rome Thay have five Synagogues in that lity, all in one building, with reparate entrances from deferent streets. This is owing to the tact that the Inquisition would allow only one Synagoguge, and when, by much expenditure of labor and money, permission was obtained for the others, it was granted only on condition that all should be under one roof. The Talmud was, on the Index Expurgatorius, and so not a single copy of it was allowed to be in the possession of the Jows.

Bunyan's "Hory at," which, according to the Spectator, ich ilmost dead when it was published, and is kept alive now chiefly by the fact that it was written by the author of "Pilgran's Progress," has made, through a translation, a deep impresmade, through a translation, a deep impression upon the Christian natives of Bengal, who buy it in thousands. Writing of Buryans description of the paralyzed giants, Popa and Pagan, that journal says: "Buryan misunderstood the latent strength of both, for Pope is ruling half mankind, and Pagan has stolen Evolution for motto, a Veiked Face for crest, and Material Truth for armor, and is treading down enimies for armor, and is treading down enimies like corn.

The Rov. Dr. Cuylor writes -- "Say what we may of the rapid growth of our Ameriwe may of the rapid growth of our can towns, the monster strides of the can towns, the monster strides of the British metropolis always overwhelm me. London uow contains 8,600,000 people! It London uow contains Paris, New York ank Brookalmost equals Paris, New York ank Brookalmost equals people into one. You can drive almost equals Paris, New York ank Brooklyn, combined into one. You can drive fifteen inles on one of its diameters. When, in my college-boy days. I once went out to pay my respects to Joanna Baille, the eminent authoress, who hved near Hampstead Hill. I walked clear out of town and over open fields. I am now staying at the hospitable house of our friend, the Rev. the hospitable house of our friend, the Rev. no marriago, but they had not com Newman Hall, who resides on the same consense enough to prepare themselves Hampstead Hill, in the midst of compactly lipperly. built streets."

MISSIONARY NOTES.

Porhaps the largest thankoffering ever made by any individual to the cause of foreign inissions 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 Basic Missionary Soutty, celebrated his 25th anniversary of his superintendency. During this time he has educated 642 of 955 pupils of the Basle Mission College, During this period also 18 mission stations were founded, the number of European missionaries has risen from 63 to 109, the number of native helpers from 79 to 287, and the number of converts from 1.100 to more than 8,000, in India, Airica, and China.

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 Caristaanity in Southern India. During the last 15 years the whole population has steadily advanced. The Mohammedans have increased 33 per cent., the Hindus 87 per cent., and the Christians 57 per cent. And this is the lowest possible estimate of the increase of Christians, because it does not include adherents not yet baptized. The increase of Protestants is more rapid than that of Romanists. No temples are now being built equal in magnificence to those of former days and the habit of pilgrimage is now dying out.

Mr. Crane, of the A. B. C F. M., report 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 Greeks, hitherto unreached, seem greatly attracted to the Gospel-more than the Bulgarians and Armemans Many of them are reading the Scriptines, for which, in the Greek version, the bookseller reports a considerable demand, an are attending the chapel services. Much anxiety is expressed for schools, especially girls' schools. Jesuits banished from ally girls' schools. Jesuits banished from Piussia, have settled in Adrianople, and have opened schools for boys and girls, the only ones in the place; but having not yet yet won confidence of the communty, their progress is slow, while the people look to the Protostants for the means of instruction, which as yet they hestate to accept from the Romanists.

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 oppor-tunities to carry the Gospel into Afghanistan, which British policy so rigidly closes against such efforts that two missionaries who had crossed the borders have been brought back to Peshawar by force. Urlike the government, the Church Mission rejoices in the progress of Russia, in Central Asia, seeing therein the weakening of Mohammedan prejudice and brightening opportunities for the evangelization of Turkistan an Bokhara. The mission at Peshawar, which is among the Mah unmerans, has 2 missionaries, 1 native paster, 2 helpers, 25 teachers, over 100 notive Christians, of whom 31 are communicants, and 504 children in the schools.

The "Morning Star's" mails from Micronesla give the lights and shadows of that interesting work. On Apaiang (Gilbert Islands) the shadows decidedly prodominate. Intersperance rages fearfully. Without a dramshot on the Island, drunkenness is everywhere—each family making its own liquor. Murders are frequent and brawls incessort. Some of the churchmembers have been drawn into the vortex -among them the mother of the king. formerly a firm Christian. Thus the Gospel work is terribly hindered. On the Marshall Islands there has been good progress, upon the whole. On the Isle Ebon the little printing press is busy and has is sued 55,000 pages it he Kusaian dialect. On the Caroline Islands the light predominates, especially on the chief or them, Pon-ape. Here the Gospel is creating civli institutions, outside of as well as within the Christam community, and breaking down the socialism in wives, children, houses, etc., which has hitherto prevailed. Three native couples from Ponape have carried the Gospel to the Mortlock Islands, further west; while on several of the eastern isles—as Mokil and Pinelap—the influence from this Christian centre has wrought wonderful change.

While the work of Protestant missions is flourishing to so gratifying a degree in Mexico, there being now 98 Protestant churchos in that Country, where five years ago there were no haif-a-dozon, it is specially desirable that certain mistakes be guarded again. One of these is the spirit of contention between different denominations. There are almost too many of them at work in Mexico, and latterly, we learn from correspondence in the Boston Liening Francerpt, there have been some jarrings, which will not help the Processant cause over against Roman Catholic unity. And another mistake is the disparagement of the country in which the missionary is laboring. Poor Mexico hes open to much adverse criticism. A county in which Protes tan's missionary can be cut into pieces as Mr Stophens was, where unfortunate per sons can be burnt to death under the charge of witchcraft, where brigandage is still tol erably common, and where religion is so cularized to such an extent that even the daily lotteries are put ander its patronage is certainly far from what it ought to be. Nevertheless it will be found more profit sharply on the subject, and, having de nounced some statement of missionaries to regard to Mexico as caluminous, retaliates by alluding to some of the plague-spots in our own society, which the newspapers on cover. Such controversy is injurious to the missionary cause, which is set to proclaim notine morits of this or that nationality, but of the Christianity needed alike by every nation.—N. X. Independent.

The Allegemeine 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 unflue co of this mission. The centre of the work is the Island of Ancity. um, with 1,500 inhabitants, 600 of whom are communicants and the rest attendants upon worship. Here the New Testament has been published, also parts of the Old, a biblical history, a bymn-book, catechism and school-books. Among these Islands Eromanga has the most sacred associations. Here the apostone missionary John Williams was murdered, and in 1801 the missionary Gordon and his wife fell victuns to the herconess of the natives. Now the brother of the murdered Gordon labors here, having a congregation of 70 hearers, and 13 communicants. The perils of the missionaries are not yet over, nor are likely to be white the kilnapping of natives still continues. Last year Mr. Goodwoll the missionary on E piritu Santo mercowly escaped being murdered. The Reformed Presbytemans have in this field 12 ordained mussionaries, 93 native teachers, 43 stations, ond 8,000 attendants on public worship, 726 communicants, 2,000 pupils in 70 schools, and upwar I of 80 scholars in the two training justite tions.

The prospects of the A. B. C. F. M. Mission in Japan are bright. Two churches have been arganized—one at Knobs and one at Osaka. Additions were expected which would swell the former to 26 ccmmunicants and the latter commences with 10. Among these are a band of intelligent young men eager to preach. The success of the medical department thus far is remarkable. The Japanese have been induced to open 8 charity hospitals, providing the buildings, medicines; instruments, and native physicians themselves. The one at Himeji, which is beyond treaty limits, was opened in the presence of 100 physicians, in a dissused Buddist temple. After simple ceremonies, the work at once commenced with the seeing of about 800 patients. At With the seeing of about 300 patients. At Kakagawa the resolution of the mission-aries to make Bible reading part of the hospital work cost them half the patrons of the institution; but the remaining friends pledged themselves to keep up both hospitals and Bible readings. The third hospital is at Akashi, also occupying a Buddist temple. During the missionaries trip to the opening of those three hospitals nearly 600 patients in all were treated, and the Bible readings elicited much interest, especially in the two latter places.

The Cathol.c Review, taking up the statement of a correspondent of The N. Y. Christian Intelligencer, to the effect that the Prostestants 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, which are sail to have some 15,000 converts and which claim some 60,000 more "descendents of the martyrs" in the as yet unreached interior of the islands. If in fifty years Protestantism shall have producedlas little effect upon Japan as Catholicism has done in its two centuries of extetone there, a comparison between the resalts of the two systems will have an ele-ment of fairness in it, which it does not now possess. The Catholic Review speaks of the constancy of Japanese Catohlics un-der persecution, forgetful that Malagasy Protestants, on Madigascar, have shown some degree of heroism also. In declaring that Protestant efforts are evanescent, it conveniently ignores the fact that this very thire has been true of Catholic labors, to a degree u requalled in the annals of Protestant missiohs. How grand it would be if the organs of the "infallible" Church could come to deal fairly and in truthfully in regard to the ork of their Protestant antagonists.

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 rums of Iona.

To cleanse blankets put two large teaspoonfuls of borax and a part bowl of soft soap into a tub of cold water; when these are dissolved put in the blankets and let them remain over night. Next day rub out and ruse them thoroughly in two waters and hang them to dry. Do not wring them.

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 psalin 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.

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. Then, if she finds what she needs in man embodied, she will know how to love, and be worthy of being loved. - Margaret Fuller.

The Luncet has a startling paragraph in which it complacently assumes the speedy adoption of Sir Henr, Thomson's famous proposal for burning and bodies instead of burying thom, and details with great gusto the arrangements which have been made by the German Cromation Society in New York—an association comprising some 500 members -for carrying out the scheme of which they are enamored.

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 Cutholic Church, while a still larger section of the members of the establishment are protesting against the absurdity involved in this declaration. The latter have the best of the argument. Their chief spokesmen is S.r. W. V. Harcourt, who, in a series of long letters to the *Times*, have been do monstrating that the Anglican Church had its first birth in the time of Henry VIII., and that ever since its prevailing characteristic has been an earnest protest-against the faith of the Church of Rome. Ingratitude is always a kind of weakness. I have never seen that clover men have been ungrateful.-Goethe.

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

The new Act to yest in the congregations of the Church of Scotland the appointment of musters will come into force on the 1st of January next, under regulations to be formed by the thenoral Assembly. It is assorted 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 adification of their people. The Lendon Weekly Review says that

the American Presbyterian Mission work is accomplishing great things in Danascus. 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 wake in Dublin illustrates the danger attending these festivities which are still popular in Irol id. The floor of a room fell, fir which nearly thirty persons were assembled around the body of a child only two months old, and ten perthat 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 perforn as by sprinkling or pouring, and administered to infants as well as adults. Soveral baptistries have been found, but they are all too small to admit of immerities.

Students entering the theological seminaries of the Church of Scotland not only have to be previously exarated, but the new system has 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 tory which is too good to be lost:—"One, goes the story, Rev. Mr. Talmago entered on Episcopal church in Philadelphia during the communion and was proceeding by the middle aisie, when the sexton stopped him, saying, 'Sir, the communion service is being observed.'
'I see that it,' replied Mr. Talmage, starting on. 'But, sir,' said the sexton, stepping in front of him, none but communicants are allowed in this aisle, 'Very well,' said the clergyman, again starting ip the aisle. 'Sir,' said the sexton, soizing 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 Universitp of Leipzig, happened the other day to be at the stanen at Dresden, and while waiting for the true, entered the refresh-ment 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 Higness was hustled about and beaten with canes and um-brellar, and at last turned out of the room. The police shortly after intervened, and rescued the young ran from the indignant public, who knew nothing of his rank, but saw that he had acted with great rudeness.

A South German newspaper relates_th

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 lately against this Old Catholics, and related such hornble things about them that his pious Learers were literally hornor-stricken at Old Catholic impieties. At last the preacher cired out, "The Old Catholics are so vile that they will all be east into the pit, and if what I tell you is not true, may the devil take me now on the spot!" His exchement w.s terrible; and he so struck the cushion that the book fell from t. Not far from the pulpit there sat an American who had a negrosorvant with him, to whom who had a negrosorvant with him, to whom he beckened 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 obturning round saw a black object solemly, steadily, and surely approach-ing him. Ho dat him with ter, r, and believing that he would be the next instant collared by his Satanic Majesty, he cried out, with trombling voice, "It is after all, possible that there may be good people among the Old Catholics!" Turnpeople among the Old Cathones Turn-ing then round to see if the object had dis-appeared, he saw it still steadily approach-ing. The perspirating burst out on his brow, and full of despair he called out; "There are even many good people among the Old Catholies!" Thanking that this would suffice he turned round, but what was his horrer. find that the object was close at head. Imagining himself in the grasp of B-elzebue, turning partly to the many and partly to the congregation, he 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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FRIDAY, SEPT. 25, 1874.

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. The replies called forth show a difference of opinion. There is not a doubt as to the majority being able to evercome and vote down all opposition, and as the Assembly is supreme, allowing of no appeal, the decision will become a precedent, even if the minority should act under protest.

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. This, we think, can be done.

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 xesolved 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. No objection has ever been taken to this course, and thus by precedent it was clearly competent for the Assembly of June last at Ottawa to adjourn, to meet in November, and 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 betsiness, and it was unanimously decided "that no new business could orderly be taken up at this meeting." New rusiness was defined, in the question submitted, to be "other than that left over and specially designated at the ordinary meeting at Quebee."

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. The consideration of these returns should be the business of the next Assembly. As Sir H. Monc.oiff says: "We shall not ask what should have been, done, but merely suggest what may now be done to meet the case:

- 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 it they are found favourable, precised to seek legislation, but not formally consider the Basis, or pass it as an act of Assembly.
- 3. Refer to next Assembly the final de cision 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. The procedure suggested will, we think, secure that without conserving the action of the Ascembly in June, or forwing those who differ from the majority into opposition on a mere matter of orderly procedure.

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 sendulum, rising high at one period on thus aide of thought and passing at another period to a corresponding height on the opposite side of thought. Not very long ago the Idealists of Germany had 4: and men were asked to believe that there was no matter. Now the Materialists of England are "ppermost, and ask us to believe that there is no Spirit.

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 be turned on Muxley. "When Huxley said there was no soul, there was no soul in what Huxley said." But the business is really becoming serious when we find men with the fame of Professor Tyndal, and occupying his position, saying there is no God. The speculation is no longer a curious, question to amuse the spare hours of people who, like the Athenians of old, spend their time in nothing else, but either to tell or to heat some new thing: it is a speculation that attacks the foundation of religious society, carrying with it as Atheism always has done, the destruction of both; for if the universe is only a combination of atoms, and the soul a combination of sensations, then right is only might, and morality, only a calculation of enjoyments.

When we say that Prof. Tyndall has landed in blank and dreary Atheism we are not giving our definition of his po sition but only accepting his own definition of it. Historically he defines his position as beside the old Atheists, Democritus, Epicurus, Lucritius, and beside the modern Atheists, Bruno and Gassendi, whose posttion towards Theism was thus enunciated by one of themselves. "Not he is Godless who rejects the Gods of the crowd, but he who accepts them. Philosophically he defines his position as further back than that of Darwin, who admits one "primordial form" and therefore is by that admission one step short of saying there is no Creator. That one step back Professor Tyndall now takes in these words :-

"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 multi-"tude. Two courses, and two only, are possible. Either let us open our doors freely to the conception of creative acts; or, abandoning them, let us radically "change our notions of matter." "I pro-"long the vision backward," he says. across the boundary of experimental evidence, and discern on that master, which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

It is true, that with strange in consistency, he defines his position theologically, as still retaining God for our emotions and sentiments, instead of the God he has dethroned from the universe and degraded from our intellects and consciences. The God of the Christian infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth, he dismisses with a great shout of triumph in the presence of the crowd by his front door. but afraid to return to a house, or afraid people would not return with him, without even the mblance of a Deity, he takes in quietly, and in this he seems , bit or a coward, by his back door a miserable god a sorry caricature of Deity, that Sidonian Baal or Olympian Jupiter, would scorn to acknowledge as an equal. "His philosphy," as an able critic in the Edinburgh Courant remark, "demes a God to the grey, lampless universe, but with hisstrange perverse " fancy he bows down in reverence before the atoms and molecules of matter, en-" dows them with a soul, elevates them as " his deity which has guided the universe " through its eventful history, and which will guide it through unending time by "virtue of their indestructibility; and these atoms and molecules he calls on us to " worship!"

Here then at last, is truly a giant, a veritable Goliath from Gath of the Ph.'istines, come to defy the living God and to insult His army. But a few smooth stones from the brook is all any stripling, who re tains his senses his faith and his common sense, need take in his bag to go forth to meet in the fight.

Our first answer to Professor Tyndal 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 philosop rs have agreed with him. It is a notorious fact that philosophers quarrel as extensively and as intensively and doctors of medicine. Darwin, the founder of this modern school, refuses to go the length and breadth of Tyndall, and Agassiz differed from both. Lyall has issued ten editions of his goology and has given a new theory in each.

Our next answer is that his theory is contrary to the fundamental boliefs of the human heart, which are above logic, and higher in their authority than any reasoning, however soute and close. Men have before this argued against the existence of matter, and how were they answered By appealing to the common sense and common belief of all men everywhere. We appeal therefore to the dicta of common sense against Tyndall asserting there is no God. as our forefathers appealed to the same against Hume asserting there is no matter. Our common sonse, our doopest intuitions, tell us there is design in the universe and a designer, and that set les the matter against a hundred philosophers.

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 a science of matter and the laws of the physical universe. Men working in that department of thought are entitled to respect and some consideration. When a survoyor, running a line to meet another surveyor finds the two lines have missed meeting in a point, he surely would be an ungracious fellow who, screaming at the top of his voice, would insist that he was right and the other surveyor wrong. Professor Tyndall has a little business therefore to settle with the metaphysician before he is done, and he will find that out.

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. But history tells us that Jesus Christ lived, died, and rose again. That single fact, attested by the strongest evidence, demolishes, Tydall's beautiful theory, and melts it into thin air like the baseless fabric of a vision.

ORDINATION OF REV. J. B. FRAZER.

The services for the ordination of Dr. Frazer, as medical missionary to Formosa, were held, according to previous au nouncement, in Gould Street Church of this city, on the evening of Tuesday the 15th inst. A large and deeply interested congregation was present. The ministers present were Drs. Topp and Jennings, Principal Caven, Professors Gregg and McLaren, Revs. J. Pringle, W. Reid, J. Dick, J. Alex ander, R. Monteith, J. M. King, J. G. Robb J. Eadie, J. M. Cameron, R. Pettegrew and D. McIntosh, all connected with Toronto Presbytery, and Rev. Messrs Wm. Frazer, R. D. Frazer, Goldsmith, Lowry, Douglass and McDonald, of other Presbyteries. After the usual preliminary exercises. Rev. J. G. Robb gave out for his text James 5, 16, last clause, "the effectual, fervent prayer of a righteous man availeth much," and from these words preached a very able and eloquent discourse, exhibiting the power of prayer and the prayer of power, both of which heads he handled with vigorous logic, and repeatedly with glowing oratory. After stating the steps for the ordination previously taken, he put to Dr. Frazer the usual questions, and received from him satisfactory answers. Thereafter, according to appointment, the father of the missionary, Rev. Wm Frazer of Bond Head led in prayer, and by the imposition of handswherein all the ministers took part, set him apart to the holy ministry and supplicated for him the aid and countenance of the God of all grace. After receiving the right hand of fellowship, he was briefly, but also feelingly and ably, addressed by Professor McLates, who rema ked that hethe Rev. Dr Fraser was about to enter a field of labor different from that which they find at home, and he felt a little diffident in giving him advice or counsel with regard to the work on which he was about to outer. He work on which he was about to enter. He wasgoing there not only as a missionary but as a medical Lissionary. There were cortain points in connection with his mission to which he would call his attention. There a recognition on the part of the church of the importance of sending out medical of the importance or senuing our modicar missionaries, and it was the duty of the Christian Church to lay hold of subordinate points, it might be by the aid of the print-ing press, education, or medicine, in order to spread the truths of the Gospel through-out the world. Experiences has shown that the medical missionary has great op-portunities of winning his way to the hearts and consciences of the people in China, and the present appointment was one from which they had every reason to anticipate a very rich blessing will result. The field of labor he was going to was one ovidently white unto the harvest, and their is every encouragement there for the missionary's labors. There are difficulties and temptalabors. There are difficulties and tempta-tions which will surround him in the field in which he was about to onter, but if he kept stea ily in view the great end for which he was going there, he will overcome all difficulties. The great work which he all difficulties. The great work which he was being sent out for was to win souls to Christ. He would subordinate his medical skill to this end. In connection with the difficulties of the work he would find what others who labor in the service of Christ have done, that the great source of weakness and difficulty lies within. Let him look well to his own heart. If his heart is kept true to God's laws, all difficulties will be overcome. He must not forget the important truths he had listened to this evening, namely, the importance of

felt the power of prayor, 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 intinately acquainted with it. Ho will have constant need to be dealing with God's truths. Although he was about to separate from them no trusted they would not be separated in heart and thought, but that he would pray for these at home and they would pray for him here that he might be sustained in the mission work on which he was about to to enter. On behalf of the Foreign Mission Committee he was desized to place in his hands, as a partiag gift, a copy of God's Word. It was their desire that he might drink decedy in of the Spirit, that he would feed on it day ay day, and that the knowledge it contained would connort him, and that he would be cheered by prayer and that the hope of the blessed reward which is for all those who serve their Master faithfully, will constantly animate his heart, Professor McLaren then referred to Rev. Dr. Fraser being accompanied in his mission by his wife, alluding to t'int lady abandoning the onjoyments of home and kindred in order that she night go forth and work with him in the cause of Christ among the heathen. The Foreign Mission Committee also asked her acceptance of another copy of the same precious book. He spoke of the Christian work which Mrs. Judson, Mrs. Wilson, Mrs Grant end other ladies had done in seeking to win souls to Christ. The prayers for both is that God willbe with both Dr. Fraser and his wife, and that he will abundantly bless their labors among the heathen, and give them both a bright crown of glory on the great day.

Principal Cayen then addressed the con-

rown of glory on the great day.

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. It is but just to add that the services throughout were judicious, fine-toned, and very impressive. And we hope that the young missionary and his wife will reach safely their intended destination, be helped in their various labours there, and be honored greatly in doing good. R. Monietta, Pees. Clerk.

Ministers and Churches.

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

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

The Rev. Robort 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 Aucaster 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 Kov. J. F. Dickie has returned to Berlin, Ont., after a lengthened absence in Scotland. We are glad to know that he has greatly benefitted by his holidays. He preached in St. Andrew's Church last Sabbath.

Among the worshippers in the Presbyterian Church last Sunday, was the Rev. G. Smillie, of Fergus, who has been paying his first visit to 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 congregation now advertise for an organist.

The Prescott Telegraph, Sept., 9, says.

"Messrs. Geo. Buks and J. W. Anderson watted up n the Rov. J. Hastic 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. Miss Annie Agur read a suitable address thanking Mr. Grant for his services as 'beir teacher, and Master David Douglas made the presentation. Mr. Grant replied in feeling terms.

was being sont out for was to will solue to Christ. He would subordinate his medical skill to this end. In connection with the difficulties of the work he would find what others who labor in the service of Christ have done, that the great source of weakness and difficulty lies within. Let him look well to his own heart. If his heart is kept true to God's laws, all difficulties will be overcome. He must not forget the important traths he had listened to this evening, namely, the importance of fervent prayer. He trusted that he had

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. He will have constant need to be dealing with God's truths. Although he was about to separated in heart and thought, but that he would pray for these at home and they would pray for him here that he might be sustained in the mission work on which he was about to enter. On behalf of the Foreign Mission Committee he was desixed or the mission, and resolved or or the mission convenient.

The two Presbyterian Sabbath Schools of Brampton, held their annual pic-nic on Wednesday, the 9th inst., in the grove, adincent to the Eldorado Mills, about four miles from the town. The day though warm, was fine, and the party enjoyed themselves thoroughly. It was a pleasant sight to see the young people nearly 200 in number, as they left John St. Church, fall of mirth, in anticipation of the afernoon's enjoyment. An hour's drive brought us to the grounds, and certainly a more suitable place for such a purpose, it would be diffcult to find. As we approached, we found that it was shaded on every side with trees, and a park sufficiently level for the playing of those games, in which young people delight to engage. Swinging, eroquet, and baseball kept them busy until about four o'clock. Then after singing, and a blessing being asked by the Rev. Mr. Pringle, they seated thomselves to a sumptuous repast, provided by the ladies, accompanied with lemonade, and other temperance drinks. In every way it was a complete success.-

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 Ampainarinana, from which 14 confessors were thrown, while 4 were being burnt to death elsewhere, on that very day 25 years before. About 2,000 persons, among them some who had suffered in the persecution, united in this dedication.

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, sanctury hangings, altar cloths, cassocks and surplices, candlesticks and vases. Here is a chance of charity for our Ritualistic friends.

The Missionary Herald reports the recipt of a catalogue of the Scriptures and other bocks 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, Hebrow, Hebrow and Hebrow-Spanish, Arabic, Persian, Albanian, Scrvian, Russian, Wallachian, Italian, German, French, Swedish English, Syriac, and for the blind in Turkish.

The Clork 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 canadate—(No 814) Mr. W. J. "Alexander of Hamilton—examined at Toe "ronto 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. But from thence it fell with the same regularity, so that in the winter of 1878.74 it still amounted to enly 667 or not many more than in 1851. The total number who had studied in the German universities out of its eight Old

Preshyter, of .oronto.

At a meeting of this Presbytery held on the 15th and 16th cucrent, 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 1eported 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 35 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 zere of ground. The call was sustained, and ordered to be transmitted to Mr. Gilray. Prof. Gregg reported that he had mederated in a call from Bay street congregation, Toronto, which was given by a majority in favor of Rev. Mr. Cochrane, M. A., Brantford, with a promise of \$1,600 a year. The call was signed by 150 membors and 62 adherents. Messrs. Alexandor, 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 Presbytevy 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 prosecute the call. Rov. R. Peticgrew 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 \$800 per annum, and a manse. In support of the call, Messrs. Arber, Me-Kinnon,, Goodfellow and Dalgell, certified commissoners, 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. Pettegrew 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 with Charles street congre gation in regard to the matters now referred to. Rev. J. Brechenridge submittod the case of Mr. Malcolm McGregor, 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 agreeaby 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 strdents, 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, 18 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 to be pre sent when the remit in question was considered, craved and obtained leave to enter his dissent therefrom, and on such

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Church to meet next summer, was also considered, and unanimously approved of. Rev. J. McKenzie, as convener of the H. 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 Rov. J. Pringle and Rov. A. Mclaul 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 oppointed 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 Presbytory met in Division Street Church, Owen Sound, on Tuesday the 15th inst., the Moderator, Mr. McDiarmid 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. umes Cameron, Convener, R. Dawar and A. McLennan, was appointed to prepare a minute expressive of the Presbytory's senso 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 ex-amination was sustained and the Clerk instructed to certify him to the Board of Examiners of Knox College. A polition 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 peti-

tion from Grieisville 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 Guersville people to keep well together and take what supply the Prebytery can give them." Mr. D. B. Whimster presented a petition from the Meatord congregation, praying for liberty to dispose of their present Church and manse property, in order to their purchas-ing 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 authorised 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 intimating their to the General Assembly for leave to receive as a minister of the Church, Mr. R. J. 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. Molanis, Pres. Clerk.

At last, and after much unseemly delay and controversy, a satisfie site has been obtained in Beliast or a statue to the late Dr. Henry Cocke. As a work of art it will be an ornament to the town, and it will perpetuate the name and fame of one who perpetuate the name and tame of one who was an ornament not only to the church at whose attacts as manistered, 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 some rich and respectable homanists. The project was attempted to be defeated by a coalition, which soldom succeeds. The Northern Whig, a liberal paper, whose propietor is a Unitorian, 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 arrested by the state. and on inquiring who it represents will learn that the Protestants of Ulster are not ungrateful for conspicious service 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 PRESENTERIAN last week, when the resolu-tions of Cooke's Church congregation were reported. The Assembly's romit on the reported. The Assembly's remit on the have produced work of enduring worth and constitution of the supreme court of the 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 no-cordance with the notice given by the committee, delegates from surrous schools within the bounds of the Presbytery assom bled in the C. P. Church at Prescott on the 16th inst.

Rev. J. Douglas, of Kemptville, 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 be 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 regist," 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 Raikes that the young require even more care and attention than the oid. 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 ex-pected 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 emmently

Rev. Mr. Binn.e, of Cornwall, and Rev. Mr. McIntyre, of Osnabruck, continued the

The second topic, "S. S. teachers, their qualifications and duties," was introduced by Rev. E. D. McIaren 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 per-formance of this work were then dwelt upon at some length: a true, Christian spirit; the faculty of imparting information, carnestness, patience, perseverance and prayer. Mr. McLaren then speke of three duties as dovolving upon all teachers.

(1) They should make every possible pre-paration for the performance of 'leir work. (2) They should be careful to set their scholars a good example, (8.) Both by precept and by example, they should keep Christ continually before the minds of the 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 room Convention adjourned at noon.

In the aftornoon, after devotional exercises, Rev. Dr. Miller, of Ogdensburg, was called upon to introduce the third topic, 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 hearing in mind the injunction of the Saviour "Feed my lambs." (1.) We must remember that they are lambs; we must treat their schildish faults. (2.) We must remember that they are Christ's lambs. member 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 pieva is 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 inter-est in mission work. To awaken this in-terest, (1.) We must teach them self-denial; we must show them that it is their duty to deny themseives, 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 Rovds. Dr. Miller, Binnie, Morrison of Waddington, and Taylor also followed on the same

Rev. J. McIntyre then spoke on "the Rev. J. McIntyre then spoke on "the proparation of lessons." The advice which he gave to teachers was 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 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,

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

The evening acdorunt was spened with devotional exercises by the chairman.

The last subject, which had been as agned to Rev. J. Hastie 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 tenchers to keep this end continually before

The question drawer was then opened and the questions were well answered by Revd. Messis. Rownt and McIntyre.

Hearty 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 benedic-

DOMINION EVANGELICAL ALLI-ANCE.

GENERAL CONFERENCE, 1871.

We gladly make room for a portion of a circular just received from the Rev. Gavin Lang. of Montreal. It furnishes much use ful information to those who intend being present at the meetings of the Dominson 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; Mr. Thane Miller, of Cincinnati, O., Rev. President Porter, Yale College; Hon. O. Mewat, Toronto; Hon. Professor Young, L.L.D., Charlottetown, P. E. Island; Rev. Prof., 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 Giey and Bruco 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 55 gold. Chargyman 31 leas by willing any \$5, gold—Clergymon \$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 over held in Canada, we shall be glad to learn of its great success and usefulness.

Book Yotices.

SCRIBNER'S MONTHLY.

Scribner's Monthly for October opens with another munificently illustrated "Great South" paper, by Edward King, ontitled "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 'Rewards 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 EOR OCTOBER. Opens with a bright story by Mrs. R. H.

Davis, which is followed by a splendidly illustrated article on Egypt by Mrs. Sara Keables Hunt. "Vonus' 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. Rideing has one of his admirable practical articles called "Our Light-house, and Light-ships," which is full of interesting pictures drawn by Moran, Porkins, 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 keep it before the mind all week, and gather up each day all the information brilliant this month.

THE MUSKOKA DISTRICT

A correspondent of the Orillia Expositor has been spending his nolday a in the "Lake" district of Ontario, and furnishes our contemporary with readable "jottings by the way " After describing many of the beautiful feutures of lakes Joseph, Rosseau, &e , the origin of the name of an island in the former lake is given in the following

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 areigneed a gradual section. visions of ever changing beauty, approach the famous Island of Yoho cucabs, the very name of which calls up the dingy forms of the Indians, who, as monarchs of all they surveyed, once paddled their cances through the winding bays and straits, that separate island from island. We sigh and ask, why were not these fine old Indian names invarably attached to these fantastic islets and picturesque inland lakes? Do not, O reader, rush into too hasty conclusions. Yoho-cucaba is no old and tenerable Indian name, but has its origin in the following true legend:

Some years alo 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 primanent camping-place. Professor Campbell, one of the club, is passionately fend 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 cuphonious, and apparently appropriate Indian name, Yo-ho-cu-ca-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 instructive historic genius. There amid these rocks be 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, or the 2nd Tuesday of next October, at 11 a.m.

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

Paris.—This Fresbytery moets in Zion Church, Brantford, on Tuesday, the 29th September, at two

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

CHATHAM -In Adolaide Streat Church, Chathars, 11 Tuesday, 20th Soptember, at 11 u.m. Returns to 1 Remits of Assombly from Sessions and Congrega...2ns will be called for at this meeting.

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

BRUNKULE.—At Prescott, on 3rd Tuesday of September, at 230 p.m. Congregations and sessions to report on Romit on Union. OTT wa—At Ottawa, in Bank St Church, fon Srd Tuesday of Nov. An adjourned meeting will be held at Metculfe, on 20th September at 6 p. m.

Hunon.—At Seaforth, on 2nd Tuesday of October, at 11 a. m.

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

Toronto —In the Knox Church Lecture Room on 1st Tuesday of November, at 11 o'cock a.m.

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

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

Bruck.-At Paisley, on last Tuesday of September, at 2 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustantation Fund-James Croil, Montreal. Ministors', Widows' and Orphans' [Fund-Archi-bald Forguson, Montreal

French Mission-James Croil, Montreal Juvenile Mission-Miss Machar, Kingston Ont. . Manitoha Mission-George H. Wilson, Toronts Scholarship and Bursary Fund-Prof. F on

MARRIED.

By Ror. J MacNabb, of Beaverton, on the 16th September, 1874, at the residence of the bride's father in the Tawaship of Eldon, Victoria County, Mr. John Calter of Beaverton, to Miss Elizabeta Ellon Nichols, cluest daughter of John Nichols, Esq.

PRESENTOR WANTED,

KNOX CHURCH, WOODSTOCK, Applications will be received by the under-JOHN M. GRANT, Beet of B. of T. Workstock.

Waiting.

In the lone watches of the lonely night, liyes we with tous. I nait with thee to quiet all my fours. By nos the first faint glosse of morning light. Chares the shurlows from each mountain height.

t waitfor thee when sunshine glade the day, And fac and near The hurs of labor falls upon my ear, And like a dowing ther on its way. In crowde will pass the serrowful and gay.

Tae night it dark, but for above I see Henren's lamps han; out, A. If to sudio away the inward-doubt
That will not leave my heart, but clings to me

Ideo my own shadow, wheresoe'er I be. I wait to hear Thy voice, so soft and sweet,

To see Tay smils Comfort and souther my doubting heart the while I grope my way through alloy, lane and street. Alone; no friend in all I pass or meet. I wait for Thee. Oh! wer't thou very near,

I wait for Thee, Out who olov.

And doubts and fears would then no more annoy My soul. Arisel 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 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 and power of the older prophet, accomplishing like work met not Dan Carles. and power of the older prophet, accom-plishing a like work, may not Don Carlos be said to be Prince Charlie? Change Marshal Coucha into Colonel Gardiner, put Moriones for Cope, read Dorregarry for Lochiel; and, as to places, instead of Estelia, let there be Prestonpans, and let Cuenca have Falkirk; substitute Dons for Mose, and seeing that the principles in-Macs; and seeing that the principles involved in the two centuries are essentially the same, we certainly have not much of a novelity 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 missistents are the Charles and the charles are the Charles and the charles are the Charles a 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 Ultramontones and liberal Catholics. As if to make the parallel more striking, it was Highlander v, Lowlander; now the inhabitants of the Risayan mount. French politicians under the influence of 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 themselve to the thoughtful, let us consider with brevity the philosophy of this apparent waste of life. The struggles of 1715 and ent waste of life. The struggles of 1715 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. neighbours, and in denduce of royal figures. 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 be the principle have been free from civil war ever since have been free from civil war and commotions among the clans, failing which the progress of the last century must 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 ought, and the alon system has of the historic pact. 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 nave 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. Scheeten. biration with zealous sons of St. Sebastian collected from all nations. By this pro-tracted 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 nation, is destined to make her bosom their cemetery. France, Ireland, and Italy are largely represented amongst the Caalist forces. Will not Spain prove a safety valve whereby the Governments of those lands will be eased of many manage? Russian snow, in 1812, is credited with having saved Europe from evils that would have resulted from large bodies of virtual atheis.s, inured 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 over, 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 antipriestly, and therefore progressive course of action, which may ultimate its attaining a action, which may ultimate its attaining a position little inferior to that of Scotland. Itself of 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 Carli- in Spain is fated to be as harm less 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 devotely 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 avarico. In this point of view, missionary meetings are often the saddest places a thoughtful man can sit in, for an hour's mediation. 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 ex tians left. Men meet, and pray, and exhort, and turn the whole susiness over into the Lord s hands with an air of pious resignation, concributing a dollar or two as they leave it as their share toward the enterprise. - Church Journal.

Mr. Bloody in the North of Scotland.

Through the solicitation of Hugh Mathe-Through the salectation of High Flatte-ion, E-q., of Elsick, and the Rev. Mr. M'Calister, D'ugwall, Mr. Moody was in-duced 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 several of the Established and Free Church ministers of the district) in the parish church. The Rev. Mr. M'Callister gave out the 100th Psalm, and prayed, after which the hymn "I am so gled that Jesus loves me" was sung. Mr. Moody, after reading the Parable of the Talents, and giving out the 5th paraphysis, delivered giving out the 54th 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 reevery 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 facility. 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 chat against him on account of the hymns. The Duke and Duchess of Sutherland and party were among the hearers of the evening serwere among the hearers of the evening service. Amongst the crowd were a number from Tain, who, undeterred by the discom-forts 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 Thusday, the 27th ult. They were, an understand the last sources that Mr. we understand, the last services that Mr. Moody would conduct in Scotland.

What Bishon Cummins Says.

Bishop Cummins of the Reformed Epis copal 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

"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 book. I do not think they will accomplish anything, but they may do something toward 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 saveral more bishops soon, one for Canada, 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 Ritual-ism 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 pur-poses, to be delivered after his death. His story was a brief and pitiable one. He came to thus 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 plausable 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 celatives beaped upon him every sort of contumely; and though for very shame's sake making a protence of keeping their promise, their conduct has almost broken the old man's heart. " I stay most 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 have a great relief to mai it thought you 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 Leicestor abbey, and to beg a httle 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 tottored 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 foar, has more mercy in it than some men's re lations.

A carious 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.

Our Foung Kolks.

A Hymn of the Period.

Those who have been inclined to laugh at Those who have been inclined to laugh at the accounts of the spread of Ritualism in England, scarcely realize the scriousness 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 schoollin Yorkshire, and was recently copied into the columns of Church Chimes, the organ of the Ritualistic party in Toronto. tic 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 e little Protestant, As some would have me say; I'm not a little Romanist; So cell me what you may.

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

In holy water I was washed, And cleansed from all my sin;
'Twas there the Holy Ghost came down, My soul to dwell within. 13

'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 broughtback? My soul restored again? First to confession I must go,

And tell out all my shame; In remitence 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.

"On ly 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 make the

"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!

Numered 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 poople of their money who do not hesitate to deprive other people of their time.

Many young 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.

They have the manuse and them True, but save the minute, 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 using a low 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 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. Lost in cach day 3 \$ \$ 6 6 4 10 13 g 20 19 4 30 39 1 0 5 minutes 40 minutes 20 minutes 30 minutes 60 minutes

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 mediation. 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

To be particularly on thy guard against any besetting evil.

To bring the "solemn, selemn" hour of departure often before thin opyes. In whatever business thy hands are en

gaged 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

Dr. Mossat, the veteran African mission ary and kinsman of the late Dr. Living-stone, has accepted an invitation to visit Oxford to preach and lecture in the October

Important Assyrian Discovery.

Mr. George Smith hast just returned to London from Nineveh, and sends to the Athenaum these notes regarding a part of Athenaum these notes regarding a part of a curious tablet containing an Assyran copy of an early Babylonian text. "Fortions 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 Keynnick, the remaining portion of the incovered, in the palace of Assur-bani-pai, at Koyunjd, 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 carrious point being that the king counts of 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 few and the state of the bistory and trigition of 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 Hani, a piace the name and exisonce of which had passed away in Assyrian times, and the mages o. Morodach and Lirathauit (the Succoth Bencoth of the Bible had been carried away to the land of Hani. The king of Babylon sent a high officer to Hani, who brought back these sacred images, when they were rededicated with great splender, the monarch making rich presents of gold, jewels, and clothing to the shrines."

The Tongue of Slander.

The tongue of slauder is never tired. In one way or another it manages to beep itself in constant employment. Sometimes self 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 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. Per-haps men and women often slander without meaning to. Though we think this is rarely done. For it is a fact that wicked work done. For it is a fact that where 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 flee when no man pursueth, while where the righteous is bold as a hon." Be 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 mar or woman can find in such work we have never been able to see. And yet there is pleasure of some sort n it to multitudes, or they would not be-take 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, tondency towards chaos, utter depravity. It proves that somewhere in the soul there is weakness, waste, unnature. 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 deathwork.—The Churchman.

Sir Walter Raleigh on Wine.

Take especial care that you delight not Take especial care that you defight not in wine, for there never was a man that came to honor or perferment that loved i, 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 rotteth the teeth, and to conclude, maketh a room sequentially seen all, and desnized. man contemptible, soon old, and despised of all wise and worthy men; hated in thy sorrants, thyselt 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 recoved; but a drunkard will never snake of the delight of beastliness; for the longer 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 dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the __rm that en-dangereth in the kernel of the nut.

Mahogany Furniture.

It was only in 1720 that mahogany was first omployed 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, Mis Gibbon wanted 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, incomuch 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

Miscellaneous.

(From "Old Country" Exchanges)

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

More than sixty churches, including a few English-spacking congregations, have been organized in the Hawaiian(Sandwich) been organized in the Landau and Sadawenj 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 island orangelical associations, one general association, and a Hawaiian missionary bard.

We learn that Messra 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 bo 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 phy-sicians (two of whom were Roman Cathosicians (two of whom were Roman Catho-lies) who met their death during a recent epidemic, is opposed by the Roman Catho-lies, who object to the tablets being placed in the Established Church. The Protes-tants have objected to the statue of the Virgin Mary being placed in the public cemetery.

Father Hyacinthe 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 inforeduce reforms in the ancient Church.

Spiritualism has received an impe-us from the recent conference tus from the recent conference in Lordon. On Sabbath last numerous meeting 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 were wrong, and so he was now engaged in travelling about the world correcting his lastest 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. Itseems, also, that very few orders for foreign wheat have gone out, and orders for foleign 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 where the country. 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 her opinions on theological matters, caused on Mr Moody when at Keith, and told him he preached too much of judgement and too little of the marvellous love of the Judge. "Aye, my good women," 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." go, you have been the water for me."

PREVENTION IS BETTER THAN CURF .- The Rev. Dr. Eiskine 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 baulk and detect the culprit, she sewed a corner of the handker-chief to one of his contails. Half-way up the stairs, the good doctor felt a tug, whereupon he turned around to the old whereupon he turned around woman, whose was the guilty hand, to say, woman, whose was the guilty hand, to say, whereupon he turned around the woman, whose was the guilty hand, to say, whereupon he turned around the woman, whose was the guilty hand, to say, where we have the guilty hand, to say, which was the guilty hand, to say, which we have the guilty hand, to say, which was the guilty hand, the guilty hand with great gentleness and simplicity, the day, honest woman, no the day; Mrs Erskine has sewed it in !"

Unconcious 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 Eniscopal Escuttrating Romanism in the Ediscopal Establishment, we find the following discriminating book notice: "Episcopacy Tested by Scripture, written by Bishop Oderdonk more than forty years ago, has been reprinted by Mr Wilson, of Aberdeen. Its tone is very moderate and conditatory. Its tone is very moderate and conciliatory, and as the appeal is made to Holy Scrip-ture exclusively, it is well calculated to be useful among Prescyterians and other Sectarians."

Take car 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 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.

Scientific and Alseful.

The whites of eggs have been very effica-cious the present summer in curing cholerainfantum, cholera-morbus and dysentery or diarrhea. For adults take the whites of two eggs at intervals of from one to two hours till cured. For infants the white of one egg is sufficient. The albumen and lirac effect the cure.—N. Y. Weekly.

SWEET PICKLES,

For each nine pounds of fruit, peaches, For each nine pounds of fruit, peaches, tomatoes, apples, etc., take three pounds of sugar, one pint of vineger and one half-ounc of cloves. Put the sugar and vinegar togother in a preserving kettle; let them come to a boil; then put in the cloves—ground if for apples; if for peaches or tomatoes, put in two whole cloves for each, or more if you like. Put your fuit into the symp and let it boil until it cracks open, then lif' it out carefully, boil down the injecthen list it out carefully, boil down the juice and pour it over them. As the juice gets thinner by standing, drain it off and boil it down as much as you conveniently can, pouring it over the fruit again.

EFFECT OF COLD WATER UPON THE AYES. The American Journal of Health says : The American Journal of Health says:
"Many persons are daily ruining their eyes by opening them in cold water of mornings. Cold water will harden and roughen the hands, and much more will it do to the manifold more delicate covering of the eye; or the eye will, in self-defence, become scaly in the manner of a fish; that is, the coats of the eye will thicken, constituting a species of catagoric which must impair the sight cies of cataract which must impair the sight. That water, cold and harsh es it is, should be applied to the eye for curative purposes, in place of that soft, warm, lubricating fluid which nature manufactures just for such purposes, indicates great thoughtlessness, or great mental obliquity. Nothing stronger than lakewarm water should ever be applied

to the eye, except by special medical advice and under special medical supervision." PRESSING FLOWERS, FERNS AND GRASSES.

At this season of the year, we frequently desire to preserve the beautiful flowers which desire to preserve the beautiful flowers which bloom everywhere about us, in field or garden. The process is an exceedingly simple one, and does not require a hand-pross wherewith to accomplish the desired end; but a pair of flat irons, a large chair, or even the leg of a couch can be made to do duty for it. A number of sheets of buff manilla, or common brown paper, are, how-over, essential. Take care to gather the specimens on a fine day, and either just be-fore the dew has died away, or just before it falls. If gathered at nooning, the flow-ers will not keep their colours as well; and if plucked in field or meadow, it is well to place them in a tin box to preserve their freshness.

COFFEE AS A DISINFECTANT.

Roasted coffee, says the *Homæpathic World*, is one of the most powerful means, not only of rendering animal and vegetable effluvia innecuous, but of actually destroying them. In proof of this, the statement is made that a room, in which meat in an advanced degree of decreasing the latter than a statement in an advanced degree of decreasing the statement in an advanced degree of decreasing the statement. advanced degree of decomposition had been kept for some time, was instantly deprived of all smell on an open coffee reaster being carried through it, containing one pound of newly-reasted coffee; and in another room, the effluvium occasioned by the cleaning out of a resspeed, so that sulphurated hydrogen and ammonia could be clearly detected, gon and ammonia could be clearly detected, was entirely removed, on the employment of three onness of freshly burnt coffee. Refrigerators sometimes get musty from flesh, fowl, or fish, kept too long in them. No remedy for purifying such receptacles, so simple as burnt coffee, can be employed.

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. Too often "the old oaken bucket" overflows with poisonous germs. We do not exaggerate when we say that not one country well in five hundred is located at a sufficient distance numered is located at a suincient distance from filthy surroundings. They derive their supply of water from a variable distance, depending upon the character of the soil, but never should they be less than fifty feet from any source f impurity. Generally, however, they are placed, for convenience sake, beside the kitchen doe. And hard by the "beln" or thriftless matron after by the "help," or thriftless matron, after she has dutifully washed the dirt from the clothing of the family, weekly empties the feaming suds. Here are thrown slops from the kitchen, if nothing worse. Too near are the barnyard, and other sources of pol-lution which need not be named, and through all these are leached the contents of the "old oaken bucket that hangs in the well." Careful filtration through charcoal will remove some of these impurities, and with greater care regarding the refuse do as much as can be done from the kitchen to remedy the possible and probable evils from this

HYGICNIC TREATMENT OF THE AGED.

Mr. Habershon, in a clinical lecture at air. Habersnon, in a chinical lecture as 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 fatel result on one sufficient to lend to a fatal result on one whose circulation had become enfeobled, and whose vital force had so nearly lost its power. I am reminded, by this ease, of an instance of longerty communicated to me by a gentleman the other day. His mother, who had died at the age of one bundred and two, during the winter months 'had refused to get up, saying that she was only warm in bed.' I have no doubt that it was owing it this uniform, warm temperature that she lived so long; and I mention the instance as a recommendation for you, whon you have to prescribe for old people, to advise the they be kept warm. You should also look carefully after their nourishment. Old people cannot, cat have made it therefore. people cannot cat large meals; therefore they must take them more frequently. Many old people will wake up about three or four o'clock in the morning. It is a good plan that they should have some nourshment that ment then; otherwise the interval between the night and morning meals is too long for their decliping strength. It is by care in their minution that we may prolong the life of the aged." New Advertisements.

TOME MISSION COMMITTEE CANADA PRESBYTERIAU 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 supplement al congregations and Mission Stations is its supporting or otherwise, will be considered, also the gaants asked for by Fragisterie; for the year because fetcher list and the state glains for the party is no this. These should be in the hands of the Conveyor a week prior to the meeting.

WM COCHRANE, Convener H M C.

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Soven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved logs, at \$32 Endorsed by Jules Bonodict, Pinnist to the Queen, Thalberg, &c., and awarded gold medal at the Ronsolar Institute

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Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

DAIN 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 alternative 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 an 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 spring are low; and tion of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon ... 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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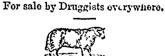
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Persons calling for any of the letters in the list I clow will pierse nek for Advertised Letters, and fro the date of the list.

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A Allin Mary Allon Sarah Ann Annistrong Mrs or Miss P Bourne Miss M F Burgers Mrs F Burns Mrs Burnsido Mrs J Burton Misz E Bain Miss Annie M Baldwin Miss I. Baldwing Mrs Bannosbottom Miss S Bauney M s Barrat Mrs A Bath Mrs W Bay hiss Mrs Beanard Mrs M Beanard Mrs M Becat th Mrs Binyon Mrs Boole Miss Lucie S Boulton Miss Louisa Button Mrs Butter Mrs Kate H Butter Miss B L Brosk Miss Mary Brown Mrs Brown Mrs Brown Mrs Bruner Mess Mary

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Cockburn Mrs J
Code Mrs R
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Cardinal Miss M
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Dinnpay Mrs Annio E
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Fryer Mrs James

Homing Missor Mr

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Hills Mrs R
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Hord An
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Young Mrs W Liszio ---

Annio ---G**ener**lymen's list.

Clindinning A W Clinton Mungo Clouston R Collman E R Collman David Collins S C Conner T M Gairne Jas
Galder Alex
Calder Jas
Cameron & Co C
Cameron Joseph
CameronAlex
Empheli J D

Campbell Jas Cample Wm Carril Tho

Chambers deo
Chailea Ho
Chatheld B
Chatter Thos
Chambers Geo
Cho leton O
E
Challon W
Chaure Plir
Chaold W
Chouser {trait
Chidas B
Chits trait
Chidas C
Childs A
Chits L
Childs A
Chits L
Childs A
Childs A

DaleJ (LE
Dalton Ed
Darn Heury
Darby Geo
Darpayel R
Dale G
Davis Mrs
Davis John
Dayidson Thes
Davison
Deans Alex
Delaney Jas
DeCaurdy W 3
DeVereH C
De_an Maurice
Dovas & Co W T
Dickson F R
Dellon Wm
Dinnick C
Dennis J W
Dison Alexander Dixon Alexander Dodge W E

Dollery Jno
Dollon Mr
Dolton Mr
Dolton Mr
Donohoe & Co J
Dona d-on T W
Dorrinique Z
Donohoe P
Donovan E J
Douglas Robt
Douglas W B
Dourfell Geo
Doylo M J
Driscoll James
Duthle Wm
During W A
Duko Robt
Dulmago R
Duthie Wm
Duthog W
Duthie Wm
Duthog W
Dulmago R
Duthie Mm
Dundago R
Duthie Mm

Duan Jno Dunn Edwd Dunnap J A Dun R C

Dyer Clement

Enuing J J Enutor J Ensor Jas Essiue Mr Evans Rev Geo Evans T Evans Richd

Fitzsimmons David
Flanning F O
Flinton Thos
Fleming A
Fleury J
Fletcher J
Fox C J
Fox C J
Francis Chrs
Francis Chrs
Francis Chrs
Francis H
Frisch Hy
Frisch Hy
Frisch E W
2

Godkin B
Gotts Marshall 2
Graham George 2
Graham W C
Graham S
Graham W H
Graham E G
Grant Jno
Grav W

Grant Jno
Gray W
Green Jno
Green Jno
Green Jno
Green Joseph
Gro ne T J C
Groon D II
Green Jas
Green Jas
Green Green Jas
Green Green Jas
Green Green Jas
Green Green Green Green Green Green Green Green
Grmihor F A
Grove Ge
Grover G
Guerin Clement
Gurning Edward

Horbertson M
Horlet Win
Horlet Win
Hetinorlo thas
Hoons Didw
Hill Sannol
Hirle Jan
Hobbel Lowis
Hook Joh
Hodghins John
Hodghins John
F. rsman & Co
Hookway T
Hoock Fred
Hossack Jas
Hossack Jas

Hossack Jas
Hossack Jao
Hossack Jao
Hossack Jao
Hossack Jao
Hubtor A
Huntor Adam
Hunter James
Hunter John
Hunt Revered John
Hurd Joe

Hurd Juo
Huel Wm
Hulleah Bevd H
Huthison W
Hutcheson W H
Hudelstone Juo
Hall H
Hunb H
Hyland J

Irwin J N Irving Dr

Johnson Win Jones David Judson John Jones Hu S P Jones L L Judah Adolph

Knight Geo Kuehl C H O Kitts W J

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Montgomery Robt Moleon W M Monteith Jr o Moore C B 2

Moore CB 2
Aboute 1, J
Moore Herbert
Mongan Ira
Morris W O
Mott W J M
Morgan Bros
Morrison D
Morton J A;
Morrison T
Morrison W
Moore Ed
Morloy J S
Musgrove II
Moulton Albert
Moont A R
Melkleburgh J II
Munro W P
Mulligan Jcan h

Kimber Geo Kirkpatrick & Cooksom Kirkland Alex Knight Geo Kuchi C H O

Lediard Jas
Lepper & Germin Captain
Lowis J
Lockhart A
Longworth Wm
Lotter Albert
Lowrlo And'w
Lunnley D H
Lynch Donnis
Lynch Martis
Leatherdale Wm
Leak James

Early P
Edwards Geergs 3
Elliott Anthony
Ellis Face
Ellis F F
Ellis Fhos
Ellord W

Doerner A Dolan Michael

Fairbairn Richd
Fawcott W H
Fawsott Mr
Fedder & Bus
Fennon Jno
Ferguson Malcolm
Ferguson Dr 2
Ferris A
Fow Win
Findlay fos
Fisher W B
Finginger Mr
Fitzgeraid R C
Fitzpatrick D

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Matikla
Gordon Mrs Lowis
Grace Julia
Graham Minnio F B
Gravos Margarot
Guiry Margarot Gair Mr
Gallagher Rev M
Gallagher W
Gallery Michael
Galone S P
Gallert Michael
Galone S P
Gallert Anthony
Garner E W
Garnet Jonny
Gaskell Jas
Gasten Thos
Gibson Frank
Gibson Frank
Gibson Frank
Gilles Thos
Gilles Thos
Gilles Thos
Goller Mr
Gilling Wn
Galding Wn
Galding Wn
Galding T L
Goodall Jas
Goode C 3
Goldming Mr
Goldming Mr Hoaly Mrs J G Ham-tead Miss L Heming Missor Mrs Annio Gordon F A Gordon Jessio

Hall Giles
Hall N H
Hall Joseph
Hailstalk J
Hall Joseph
Hailstalk J
Hannorsloy Chas
Hamblon Hugh
Hamblon W F
Hamilton W F
Hamilton W F
Hampshiro Jno
Halley High
Hanley John
Harloy Algh
Harloy Charles W R
Harls W H
Harls W A
Harls W A
Harls W A
Harls C Cleary
Hastings Thos
Hastings Henry
Haton K
Hawaon Robt
Haklings Henry
Hatton K
Hawkins W 8
Haynes G H 2
Hatton D T B
Harlowood Mr
Hand Jose
Hallowood Mr
Hand Julia
Holforman P
Hompslaw Wm
Henderson J 2
Henderson & Blake

Ingham R Irwin J

Jackson Edwerd
Jackson M
Jackson John
Jacobs P
Jarvis W
Johnston J
Jolley E

Kain T H Karl Tom
Asufman Chas
elly Mastin
Helly T C 2
Kennedy Wm
Ken H R Kingsborough J C

Laidlaw J
Laing Jas G
Laind Thos
Laind M M D
Lainay N B
Lainey N B
Lainey J James
Laine Jas
Laine Jas
Laine J J
Laine M J
Laine M J
Laine M J
Laine M J
Lawirr Rev F B
Lee M J

Mackenzie Jas Mann Ca. 'n R Mareorix Louis Masoh Guna & Co Threlkelk Mary
Lippit Mrs Lucinda
Thompson Miss Mary Ann
Thompson Ellen
Thomas Mrs David
Travors Miss Abbic C
Trip Miss T
Tuor Miss V Mareorix Louis
Masoh Guna & Co
hannet Jus
Marshalt M C
harshalt M C
harbon H M
hasheson H
hason W D
hathows W C
hargeo H J
halander Jos N
hatels G H
halander Jos N
hatels G N

McArthur H F
McAuliffo Dasjel
McBeth Wnn
McCabo Patrick
McCabaland G
McClay David
McClukey John

Comigale Richd Coal's P
Colay E
Cockourd D B
Colhin's C W
Cooper Edwd
Cooper Edwd
Cooper Jhas
Cooper Jhas
Cooper Jhas
Cook Baiph
Copeland J A
Cook Baiph
Copeland Wm
Cook John Copeland Wm
Cock John
Cock John
Couglin R
Corrison W. N
Corbott W&S
Coulter Jn
Cornell C
Crannford Jna
Cross MD Thomas
Crossle W F
Cramer Robt
Croucher Ed E
Crowe Wm
Curry Willie
Culley H J

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Pain Albert
Pamenter Chas
Parson A E
Parcodine Wm
Parmer J W
Patterson G
Patterson Wm E
Paul N M
Paul J W
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Pintridge Joseph
Pipping Bros

Racine J W
Ramsay J
Ray John
Reado Wm
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Recy I Thomas 2
Regs n A M
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Rice Wm 3
Rice George
Rice J C
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Scarlett J D
Schricher W F
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Scott Duglas
Scott J G
Seager Arthur
Scoloy Edward
Sowell S
Seymour C A
Shaw James
Sharp David
Shaw D F
Shilson Jno
Showan Francis
Simmond J W
Simpson Wm 2
Sinclair Cilbert
Simmis W W
Shelly Thomas
Sloan Wm
Smith D
Smith D
Smith D
Smith B
Smith B
Smith G
Smith & Bro F
Smith II
Smith J G W
Smith Allan C
Smith & Grainyer
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Taggart C T Taylor W
Taylor H
Taylor Jas
Taylor S
Taylor S
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The mas E W The mas E F
Thompson F
Thompson J
Thompson J
Thompson L
Thompson John
Thorp W
Thorp W

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Vannerman J Vaughan Mr 2 Vaivid J Yidal Raymond B

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Wade Frank
Wade Frank
Wadeill Jno
Wake B
Walei Jas
Wallace Jno
Walkace S
Walker Geo
Walker Abir
Walker Robt
Walker Joseph
Ward James
Ward Jomes
Ward Jomes
Ward Jomes
Ward Jomes
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Wat reon E A
Watkins James
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Notan John
Norman G D
Norton Thomas
N wrse J W
Nunn J P
Nutman John

0 Oakeshott W O'Conacr Jas G'Dea Wm Odgon Al witt Olivor J H O'Mera & Co Omplumer Olivoor Phil

Powers Thos
Poliard Benjamin
Porbill Walter
Power Chas
Fratt Onyzine
Prior Charles
Prior Charles
Price Joseph
Putor F
Perry H H
Perry H Edward
Pickum J W
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Peccek J
Peck R H

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Robinson J G
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Rogorson J
Rogerson J M
Regerson J
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Rossor H G
Rucker L P
Russell G H

> St Ormand H L Stanbury Hy Stayman Jno Slowart J E Stowart J E
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> Stowa Swift John 2 Synu James Sparks Arthur Spitzer Rudolph Spier J A Spier J A Smith J C Smith Nell Smith Fran is Smith Paerick & Chas Sodman A

Tisdail W B
Tobert J F
Tobin A J
2
Tobin A J
2
Tolton A
Tonninson A M
Tonnext W
Tones M A
Tranin lisch
Tremain Rich
Tremain Rich
Tremain Rich
Tremain M McLaren
Tress R
Tripp J D
Trotter R 2
Turnbull J r Alex
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