Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.						L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.						
Coloured Couvertu	covers/ re de couleur							ed pages/ de couleur				
Covers de Couvertu	smaged/ re endommagée					[}	/I ~	damaged/ endommagé	es			
1 1	stored and/or la re restaurée et/o							estored and estaurées e				
1 1	le missing/ le couverture m	anque				Y		discoloured, décolorées,			5	
Coloured Cartes gé	maps/ ographiques en	couleur					-	detached/ détachées				
		than blue or bla tre que bleue ou				Y	/ I	hrough/ earence				
	l plates and/or i et/ou illustratio					V	/ I	y of print v é inégale de		ion		
1 / 1	rith other mater c d'autres docu						1	uous pagini tion contin				
Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont						Includes index(es)/ Comprend un (des) index						
						Title on header taken from:/ Le titre de l'en-tête provient:						
						Title page of issue/ Page de titre de la livraison						
						Caption of issue/ Titre de départ de la livraison						
pas été f	ilmées,					Masthead/ Générique (périodiques) de la livraison						
1 1	nal comments:/ ntaires suppléme	:ntaires:										
		ction ratio chec de réduction in										
10X	14X		18X	,	2.	2×		26×	,	30	×	
12	XX	16 X		20 X			24X		283	X	32	X

British sovieran merican

[Whole No. 192

high-class instruction in theological studies, thereby securing a body of learned ministers for the Church. The United Church is now pledged to its support, and under the fostering care of the General Assembly the institution cannot fail to perform more effective work in a transfeld. If though dependent more fail to perform more effective work in a wider field. Although dependent upon voluntary contributions for the means to erect the new building as well as to provide the annual income, the College authorities have succeeded in carrying their design to completion with marked success. Towards the estimated cost of the califice as completed, \$144,000, no less than \$116,000 has been promised, and upward of \$52 000 paid. The orand upward of \$52 000 paid. The ordinary expenditure for the year is placed at \$11,000, and this will no doubt be met by the liberality of friends of the cause. The session was opened on Friday last with a complete staff of able and energetic professors, comprising Rev. W. Caven, D.D., Principal, and Professor of Exegetical Theology; Rev. W. Gregg, M.A., Professor of Apologet ics and Church History; Rev. W. McLeren, Professor of Systematic Theology; Rev. Dr. Proudfoot, L. cturer on Homiletics and Pastoral Theology; A. M. Hamilton, M.A., and W. A. Wilson, B.A., Classical Teachers; Professor Taverner, Teacher of Elocution. day last with a complete staff of able Taverner, Teacher of Elecution.

Two years ago the College Board, with the consent of the Assembly, male an appeal to the friends of Prosbyter. ianism for aid in the erection of a new home for the College, which appeal was shortly responded to, and the work soon afterwards entered upon. The result of the energy of the College Board and professors, and of the liberality of friends of the cause, is seen in the handsome diffice just opened, and of which we give an illustration this week.

THE COLLEGE BUILDING

occupies a splendid site on the Orescent, which occupies the centro of Spadina avenue, just north of Collego r reet. The design is Gothic. The block is planned in the form of the letter E, and is built of white brick, with stone trimmings. An exceedingly effective and artistic appearance has been obtained by relieving the ance has been obtained by relieving the outline of the building with a handsome tower, 180 feet high, flanked on each side with stone pillars, carved stone capitals, tracery heads, and surmounted with moulded pediments and carved stone finials. The facade fronting the avenue has a length of 280 feet, and there are wings running north, each 150 feet long. The main entrance lobby, under the tower, is Lo feet wide, the floor covered with encaustic tiles, the roof being groined with oak moulded ribs resting on carved stone corbols. To the right and loit of the main entrance are corridors ten feet wide, with arches at intervals, leading to the various class rooms, Professors' rooms, Iccture room, and dining hall. Of the class rooms was constructed to accommodate eighty 15 feet wide, the floor covered with encaustwo are constructed to accommodate eighty students each, and two for fifty each. On the ground floor are also the Secretary's room, four rooms for Professors, Senate room, Visitors' room, kitchen, laundry, and other domestic offices, over which are servants' rooms. With a view to safety, the boiler room is placed outside the central portion of the main building, and is in connection with the cellars. Passing up a heavy oak staircase the first floor is reach-In a central position is the Library. 50 feet long by 80 feet wide, with reading rooms opening into it. Over the Library is the Museum, with handsome timbered The Lecture Hall is a handsome spartment, high and well rentilated. Opposite the platform at the east end is a gallery approached by a stair running up in a tower over the cast entrance, and also from the first floor. The hall has a rich open timbered roof, and the windows are decorated with tinted glass. The building contains thirty-six rooms for students, each room averaging fourteen feet by twenty feet, thus affording accommodation for about eighty resident pupils. The bathrooms, etc., are very complete. The heating will be done by steam, and the different apartments will be ventilated by a system of flues connected with the boilers. The roof is covered with slates laid on felt. The work has been carried to a successful completion under the direction of a com mittee connected with the college. The architects were Messrs. Smith & Gommell; the contractors, T. Hughes, brickwork; John Esson, stonework; J. Pleuderleith, carpenter; J. Farrell, plasterer; J. McCausland, painter; --- Rennis, slater.

THE OPENING CEREMONY.

The attendance of the friends of the in-The attendance of the friends of the institution at the opening ceremony was exseedingly large, the floor and gallery of
the room being crewded with an andience
somprising many ladies. The proceedings
were characterized by much carnectness
for the future welfare of the College, and
the addresses of the representatives of the
the representatives of the connected Millerent educational institutions connected with the Prochyterian Church were listened to with much attention and frequently ap-

Sim Bev. Di. Cook, Moderator of the

College, Quebce, presided. Among those Church and the conversion of the world, in discharging the official duty, which be endowed as

College, Quobec, presided. Among thece on, and in the immediate ventily of, the new home for Kurx College, the foundation stone of which was back with befuting homours accretise, months ago, case formats y pened on Wednesday, of the hatter of the presence of a large and distinguished to the presence of a large and distinguished from the presence of a large and distinguished from the presence of the Dominson. The event further additional proof of the determina them of the United Church, in providing cluration in the often Country, in providing clurational bundless in struction in the legislate for the Church. The United Church is the of the United Church. The United Church is now piedged to the ministry and the ministry and the presence of the Dominson. The event further additional proof of the determination of the United Church is the Westerland Church in the course adopted by the brethren in the Micher Country, in providing clurational bundless instruction in the logical stinding where stilled is a students way obtain high-class instruction in the logical attraction of the Country, in providing clurational bundless for the Clurch. The United Church is now piedged to the continuous where students way obtain high-class instruction in the logical attraction of the Clurch. The United Church is now piedged to the country in providing clurational bundless of the Church where the present of the President of the Church is now college building and that only a portion of one of the bodies of the minestry, and of creations where students way obtain high-class instruction in the logical stinding the control of the Church is now college building and the control of the Church is now college building the present of the Church is now college building the control of the Church that the sound was a control of the church that the present of a large and the control of the Church that the present of the Church that the present of the Church is now college building the present of the Church is now college building the present of th KNOX COLLEGE,

> After devotional exercises, conducted by the Moderator.

Rev. Principal Cavon read letters of apo logy for non-attendance from Rev. D Hodge, of Queenston; Rev. Dr. John Hall, of New York; and Principal Dawson, of McGill College, Montreal. The last named gentleman promised to be present on Fri day and lecture in the College.

Rev. Dr. Proudfoot, Charman of the Board of Management of Knox College, ad-dressed the meeting. As Chairman of the Board, he said, it became his duty to hand over the new building to the Chairman as Moderator of the General Assembly, but in doing so he desired to offer a few remarks in reference to the erection of the College. It was well known that for a long time the It was well known that for a leng time the accommodation at the old college was felt to be totally inadequate. It was felt that it did not properly represent the resources of the Church or the interest which it uncertiful. questionably felt in ministerial education. The Board, therefore, determined in October, 1872, to take steps to procure a more suitable building for the college, and subscriptions were solicited with that object. Those efforts fortunately proved so successn Juna ful that, when the Assembly 1878, the Board were able to report that the subscription list had reached \$40,000. He was gratified to be in a position to state that for this fact they were mainly in-debted to the professors of Knox College, whose labours had been supplemented by those of Rev. Mr. Warden, who in November last was appointed can assing agent. The probable cost of the building when finished would reach \$140 000, of which \$116,000 had been already ubscribed, and \$52,639 actually paid (Applause.) It was, therefore, confidently anucipated that when the canvass was completed, the collego would be tree from debt. The Board, moreover, still held the old college building and site, which could not be disposed of at the present time to advantage, and the proceeds from which, when sold, would be applied with any surplus subscriptions, to carrying out the recommendation of the last Assembly, to have, if possible, houses erected for the professors. (Applause.) He was free-to confess that it was not at first intended to erect an edifice so costly as that just completed, but as the subscriptions of the subscriptions o tions flowed in the ideas of the Bourd ex panded, (laughter,) and they felt that if the congregations yet unvisited were to subscribe according to their means the requis ito amount would ensity be raised. Without appearing to be invidious, be thought that great praise was due to the Chairman of the Building Committee, Hon. Mr. Mc-Murrich, for his judefatini le labours. The canvass for subscriptions had been conducted chiefly by the professors, who endeavoured to set before the Church the claims of the College; so that the money that had been given had been subscribed discriminatingly, the persons knowing full well the object contemplated. He, therethere, viewed the new building, not morely as a place which would scoommodate properly the students, but as an expression of the members of the Presbyterian Church on some important points. It indicated the confidence which the Charch has in the Christian ministry as the histogram appointed by God for the edification of the

ciety. Men who could in addition to their own language speak and write Hebrew and Greek, the two learned languages, could not be called unlearned. Not only so, but in the early ages of Christianity the great and distinguished men were always men of culture whose writings were monuments of their learning. The great reformation of the sixteenth century, to which we were so much indebted, was brought about mainly by the instrumentality of thoroughly educated men. The truth was that uneducated men, as preachers at least, had done very little permanent good to the Church of Christ. They had ften done good work as pioneers in new countries and in hea-then lands, but their labours were almost inevitably succeeded either by a reign of sceptionsm and irreligion, or by educated men as preachers. An educated ministry was urgently needed at the present day. The ministry had to contend with the press, with popular lecturers, and with cheap publications. If a minister was not educated he must be placed at a very great disadvantage, and through his incompetency to present effectively the truth he did an injury to the cause of Christ. He did not contend that the minister ough ways to be the best educated man in his congregation, but he ought to be the best educated man in his own special depart ment—theology. (Applause.) If he was not so educated he could not long maintain his position. Any college which boro the name of Knox could not be intended to afford any education but that of Presbyterianism. He thought that Presbyterian ism was rising in this age to a higher position than it had ever occupied in the past. An evidence of this was found in the fact that a great many other Churches were introducing Prestyterian element into their system: Synods, a large lay representation in Church Courts, and in creased power to these Courts. The recent meeting at London, England, where an attempt was made to unite in one body the whole Presbyterian family, was another evidence of the power of Presbyterianism Under such circumstances they would be anworthy of their position as supporters of the principles of the church if they were shamed to defend and advecate them a the present day; they would be unworthy of the grand history of the Church if they would not put forth adequate efforts at this most interesting juncture of their history. great work was assigned for the Presby ter an Church to perf rm in this Dominion on forming and consolidating the religious character of the peuple. The Church was beginning to restige this fact, and was putting forth an energy which at one-time was hardly dreamed of. He trusted that would prove but a beginning of great and would prove but a beginning of great and good things. With those bright prospects and ardent hopes before them, he had great piessure in harding over that noble edifice to the Moderator of the General Assembly. as the representative of the Church, at the same time expressing his most ardent desine and fergent prayers to God that no-thing incompatible with sound Presbyter

appear to advantage in any ordinary so. And it must be equally a source of satisfaction to every member of the Presbytorian Church in Canada that there is such a body as that before me in whose hands to place the trust now given, and to the mem-bers of which the Church can look with confidence for the able and faithful discharge of the various duties which devolve on them. It is, I am sure, the universal wish and prayer throughout the Church that this building may over remain consecrated to the sacred purpose for which it has been erected, and that from year to year, and throughout successive genera-tions, there may go forth from its walls men prepared to enter with knowledge and zeal, with fidelity and acceptance, on the work of the Christian ministry. To you, gentlemen, in the name of the Church for whose benefit and extension in this land it has been ercoted, I again formally commit it, trusting and praying that you may long be spared to give to the youth that assemble in it the benefit of your learned and prous lab urs, and to enjoy the satisfaction of witnessing the fruit of these labours in the enlightened character and Christian exertions of those whom you send forth mto the vineyard of the Lord. (Applause) Having discharged this official duty, allow me to say that while I cannot help feeling it in some degree incongruous that I should be found taking a leading part in this day's solemusty, being comparatively a stranger, and having had no share whatever in the constituting of Knox College or in the ercotion of the noble building in which it is now to be located. Yet my appearance here to day is not altogether unsuitable. For it is the plain, manifest, and unmis-takable sign and symbol of that union which has recently been so happily and heartly consummated. (Cheers.) It gives too, opportunity to express on the part of those who like myself preside over and take part in the work of the other theological seminaries of the Church, that as there should not be, so neither shall there be, any jealousy of one another's prosperitynor any rivalry among us, except what is fair and honourable, ac. for the Church's good, to raise the character and extend the attainments of our students. And further, my appearance here to-day, having come all the way from the arcient capital of Canada, may be taken as a token that though the different portions of the church be removed at large distances from one another there runs a common and kindly teeling through the whole, and already there is felt what will daily increase—the sympathy which is suitable in a body all he members of which are bound to care for one another, and of which one mamber suffer all the members suffer with it, or one member be honoured, all the members rejoice with it." honor done this day to the Principal and Professors of Kubz College, and the Church rejoices in it—recognizing the value of the work they have done and the work they are continuing to do. And there is honor due to the Christian people whose enterprise and liberality have conferred so valuable a gift upon the church, and the church gladly and gratefully renders that honor: (Applanae.) But I should fall in my duty if I did not take the innian, and strong, vigorous, lift-giving and the church gladly and gratefully doctrine would eyes be heard middle its should fall in my duty if I did not take the opportunity of saying that know yet media to be done. Know Gollege needs to

well as placed in this bandsome building. It must be resound from seeking an almost elements, nary support in annual collections nary support in annual collections among the congregations of the church No academical institution, no Theological Seminary of any high character, exactend long or stand respectably wi hout endowment either from public or private courses. The claims of such bodies, because not of a nature to be fully understood by the general public, do not meet with general symmetry. pathy. They must be met either by the State or by wealthy members of the church. The plan of taking up annual collections in the different congregations of the church may do for a time—must do, indeed, till

endowments come unsought or till circum-stances become favorable for seeking them. Both will in progress of time come about. This building is itself a partial endowment, and it will certainly lead to others. Already there is assur-ance of one large bequest, and more will follow. The very sight of this building, from time to time, will suggest the en-dowment of chairs, and the instituting of scholarships. And to wealthy members of the church who may have few claims on them, a will occur to think in the final disposal of their property, that a portion of it cannot be better bestowed than in meeting and supplying the wants of an institution whose object is to supply the church with thoroughly trained ministers of the Gospel. But the guts of the living are more to be valued than the bequests of the dead for they are indications of that selfdenial and self-sacrifice which our great Head himself exemplified, and which, in their measure, he expects from his collowers. And for such gifts I think we may also confidently look. The Canadian Clurch must not, according to the ability given to it, according to its means, fall behind the Churches in sectional or in the States. In this cotiand or in the States. In this period of general depression it might be unwise to originate any effort for en-cowment, but that depression is not always to continue, and with returning prosperity, I do confidently trust and appet that little difficulty will be ound n giving Knox College the permanent tall performance of its sacred work. (Applause). v. Principal Caven said they all

felt that the event of to day was one of much interest in their history as a theological college and in the history of theological education in the Presbyterian Church in Canada. He briefly recapitulated the history of Knox College. Time would not permit him to recount the names of of the services rendered to this theological institution by the eminent men who had taught tution by the eminent men who had taught in it in time past, but he might state that during the existence of the college about 400 names had been enrolled in it. Besides those who had finished their course on earth and those who were still labouring in other lands and other churches, there remained in the Ministry of the Presbyterian Church in Canada about 180 who had received their complete theological training in Knox Collego. He counted in this num-ber those who were trained in the United por those who were trained in the United Probyterian Church provious to the Union of 1861, because after that union that institution became the one the logical, institution of the Church, and remained so until 1867, when their vigorous younger sister in Montreal commenced her labours with so much success. As one who had borne some humble part in the canvass to which allusion had been made, he might be allowed to say that nothing could be heartier than the response of the Church when his appeal was made to it. There were individuals who did not see the necessity of going to any great expense in a theological institution, but far more than nine-tenths of the peolecules on the meter intelligently and ple took up the matter intelligently and heartily, and with so much zeal that a work which would have been quite laborious, which was in fact laborious, was nevertheless carried through with a great deal of sympathy and encouragement, and so far that before it became necessary for the professors to give it up its success was ontirely assured. He should like to endorse what Dr. Proudfoot had said as to the opportunities which they had of speaking to their people upon the whole question of educating the ministry. Their statements on this subject were made in almost 150 cougregations of the Church. They represented the great importance of the Church bestowing the very best education—literary and theological—which it possibly could upon its ministers; but what was nearer to their hearts than this was the duty resting upon Christian ministers and Christian parents of looking out and encouraging and stimulating young men whose characters and qualifications seemed to point them out as proper persons to study for the hely ministry, because their conviction was that there were young men in all their congregations, sometimes of fine attainments, but of creat modesty, whom the minister and plous parents, by speaking at the proper time, might well encourage, and this without invading a province too sacred for them to enter, or assuming to do what it was the exclusive prerogative of the Divine Spirit to do; for, though they believed in an educated ministry, they at the same time believed that none except these called by God and by His grace, those to whom he gave the intellectual and spiritual gifts which were necessary, could be expected to pros-per in the work. The erection of this build-ing and the increased magnitude thereby ing and the increased magnitude increase given to the work of theological education necessarily committed them to a larger annual expenditure. He had no doubt this would be met by the incelligence of the Christian people and by the real of the Christians on Afth page.

Anstor and Leaple.

Roy. Dr. Waters on Faith.

The following is a runmary of a sermon

The following is a summary of a sermon preached research by Rev. Dr. Waters of St. John, N.B.
The Rev. Dr. took his text from Acts 26th, 18th verse. "By faith that is in me." He said there is nothing more estenishing to any thoughtful observer of the Christian world than the comparative indifference with which so many listen to indifference with which so many listen to indifference with which so many listen to the Gespel. We see people going on from year to year holding a nominal connection with the Church of God, yet who cannot make any application of these words to themselves, or say with the Apostle, "I know in whom I have believed." We do snow in whom I have believed." We do not say that such people are without hope of Christ. It is quite possible that a man may be relying on Christ for his salvation who has but indistinct views of the attri-butes of Christ and of the Kingdom of Heaven. Now these are martees that should be well known and clearly defined should be well known and clearly domest both to those in this kingdom and those outside of it. It would be a great and un-speakable calamity for a man who has been living all along under the idea that he is all right to discover in the end that all through his life he has been all wrong, and that he has been existing in a delusion and a lie. It is strange indeed, that men should live carelessly in regard to this the most important of all things. People do not so act in regard to the practical matters of every day life. If they are prudent business men, they at certain stated periods, thoroughly examine the condition of their worldly affairs, and look into the state of their accounts, so that they may know exactly how they stand with the world.

Men in business who did less than this would be rightly considered to be acting most unwisely. Take another example. We all know that life is unspeakably we all know that he is unspeakably precious to most, if not to all men; we cannot value it too highly, for it is the great gift of God, without which all other earthly gifts are of no value. A man who becomes alarmed as to the state of his health, and health and he goes his does he delay and hesitate as he sees his malady grow worse? No, if he is a wise man he appeals at once to a skiful physician and lays his case before him. These are but illustrations of how men act with regard to wordly matters, and which is the more important to man, his which is the more important to man, he spiritual health, the wolfare of his soul, or his bodily woll-being? We all know, from daily illustrations, that we are but pilorims and strangers here. We must pilgrims and strangers here. eventually leave our friends and all that is dear to us in this world behind; we can take nothing with us. Whether our time is to be long or short, sooner or later we must go, but where? Into the darkness or must go, but where? Into the darkness or into the light? Into the sunshine of God's presence or into the eternal night of his displeasure, where there will be wailing and gnashing of teeth? We should be able to give an intelligent answer to the question as to where we are going. If into the darkness it is better, ten thousand times better, that we should know it, than that we should deceive ourselves unto the end. Last Sunday evening we glanced briefly at what we are required to do to grass the blessings of God's kingdom. We will this evening consider the question of faith, so that we may beable to look into our own hearts, and see whether we are

living with God or not. And first let us ask what is this faith? I do not know any beter definition of this word than the old one, taught to us all at our mother's knee, that faith is a saving grace. If this is so, every one who believes in the Lord Jesus Christ, old or young, is saved. Observe, this is not a future salvation, not something to come but something now. The Gospel proc sims that it is a present possession, not one of the future, but of to-day. So that, if you believe, you are this day and this hour a saved man, what a consolation that is, and that is the reason the Apostles could say, "I know in whom I have believed." Another question which comes up in this connection is that without faith it is impossible God's word that we should be saved. makes this abundantly clear, for without this we should be saved. God's word this we should be saved. makes this abundantly clear, for without this we cannot please God. Thus the way of salvation is plain. There are, I know, difficulties in God's Word, things that we sannot, perhaps, now comprehend, but the way of Salvation is made plain, so that the way or sarvation is made plain, so that the wayfaring man, even if he be a fool, cannot err therein. And this rule applies in overy way and always. We cannot comprehend all the mysteries of God; we may see difficulties in our path; we may be perplexed by such questions as "how will God dispose of the heathen who have never heard his salvation preached?" We do not at-tempt to draw the veil which conceals His mysteries, but the God of the world will, we know, do righteously, and wo feel that we can leave them safely in the hands of the just and holy God. But, "what," some mother will ask, "of the little chil-We can leave them, too, in His h twory confidence. The Good dren? care with every confidence. The Good Shepherd who said, "Suffer little children to come unto me and forbid them not, for of such is the Kinglom of Heaven," take take care of them. The Divine Revelation may not be put in so many words, but, depend upon it, the lambs are all safe in the arms of Jesus. Oh letus praise Him that we have hope regarding them, not because they are without sin, but because Christ died.

This brings me to my next point. We do not make light of creeds and systems of theology; we respect both, but in whom do we trust or rather in what do we trust?
What foundation are we building upon for What foundation are we building upon for Eternity? J. sus Chilst? So the sum and substance of the Grapal plan comes to this, that it is in Christ we trust. Some perhaps says, do you not trust in the Bible? Certainly we do, for it is the revolation of God's words and of His will. But what is the central figure in it? The man Jeans Christ, and unless we have learned to see Christ in the Bibls, we have, not learned the great lesson it is fitted to to searned the great lesson is in intent to teach us, which is to trust and in him alone. When we come to the Bible we only find one grand personage, and we hear with confidence on the person and heart of the

Lord Jeeus Christ. It is of theutmost importance that we should be entirely clear about this matter, for it is not systems of theology, however well hull up, in which we trust, but Christ himself. Is it not a work in the worship of God, and yet rests in thorough instruction in Christian morals.—Baptist Union. fact that our business relations in life are built upon confidence in our fellow men. We necessarily have to trust in the mer with whom we are coming in contact in daily life, and even in many we have never seen, or our business could not go on. The transaction of our business requires us to do so. We read the biographies of great men, and derive lessons from their perusal; men, and derive lessons from their perusal; we may have never seen them, but still we believe in their worth. But here in the Bible is a nobles work and more thrilling biography than any that the history of man can show. It is the divine testimony, and filled with the utterances of the Divine panel. We climate to Leave we given her mind. We cling to Jesus, we clasp his mind. We cling to Jesus, we class his hand, we accept him, we believe in him that we may be saved. Ah friends, it is faith in Jesus Christ, it is trusting in Jesus, living in Jesus, and following the footsteps of Jesus that alone can win us

And you must remember that it is faith in Jesus alone that is required of us. If you saw a young man deeply concerned you saw a young man deeply construct about the state of his soul, what would you tell him to go to his minuster, to pray in his closet, to read his Bible? All those thin a would be well; but if you were a faithful and judicious man you would do more. You would say to him, "believe in the Lord Jesus Christ and thou shalt be saved," as Christ and thou shalt be saved," as Paul told that man of blood, the Roman soldier. And then would follow the telling of who Christ was, and what He had done to save lost and perishing sinners. Oh, that is the secret of peace and pardon. and pardon.

have been seeking for peace in another way—trying to be good, that is the phrase. It is a noble effort to do even that, but is it wise? The sick man is trying to make himself a little better, so that he may be better for the physician. Is that the way you would do? No, you would call on him in your extremit,; even the look of his face and the sound of his voice would give you some strength and confeat do that; I have grievously sinned, and am not worthy to approach Christ?" It was for sinners that Christ died. This is God's one simple plan of redemption. There is no other way than this believing n Jesus.

We have seen what faith is; now let us see what its results are. A man who be-lieves in Jesus is, in the first place, put in right relations with God's laws. There is no condemnation to them that are in Christ Jesus. The man who believes is not only pardoned but justified, and stands in the presence of God a just man. Holiness of heart and life are also secured for the man who believes; his heart is purified. It is impossible that it should be otherwise. The Love of the Lord Jesus transforms the man day by day, so that by gazing cons-stantly on Christ he grows to be like him. And is it not worth something to be like Christ? Is there any of the great men whose lives have been written who is worthy to be compared to Christ? who is worthy to be compared to Christ except in so far as they have imitated

Lastly, the man who accepts Christ as his Saviour receives all the blessings his spirit and nature demand. We need no guardian angel, no patron saint to pray for us. Our great and glorious intercessor, Jesus Christ, the righteous, brought reconciliation for us by his blood. He brought us nearer to God. Is it not much to be brought near to God, to the beloved face of Jesus, to be able to say "my God, my Saviour."

He is the true friend who never forsakes. There are some here who know experi-mentally what it is to be borne by Christ through the waters of affliction. In your day of trouble he was with you as your friend, brother, Saviour, master and God. But the time is coming, how soon we know not, when we will again feel the need of that Divine Father; when the stream of his runs low we can turn in faith to our Lord and Master and lean on that Almighty arm. The great and good Shepherd will carry us home in safety. Dear friends, I beseech you settle this question. Examine your own souls. Are you exercising that faith which is the only way of salvation. May a God of infinite mercy bring you to himself so that in the end you may be able to say, "I know in whom I have bebelieved.

Morality in Schools.

Law, order, civilization, commercial intogrity, family and State, depend upon morality. This has its root in, and grows out of Christianity. Heathen and infidel morality never could produce, and hence can never be a basis of such a civilization, or such a State as ours. In educating citizens, is it wise and safe to ignore this foundation of character? Those who plead for purely secular schools, call for a onesided, defective, and dangerous culture. They do well to reject dostrinal Christianity from the schools, but make a and mistake by also e cluding othical Christianity. The church and family should teach both, the State teach the latter. It is not more difficult to divide between the two, than to sopa ate between the family, the adividual, or church, and the State. They necessaror church, and the State. They necessarily interlace, overlap, and renetral each other, and are mutually dependent and They are distinct and separate in themselves, and yet no sharp lines of division can be drawn between them Christian ethics is the common law of all of them, and should be taught by each. Cristian doctrine should be left with the individual, the fan ly, and the church, because that involves faith and worship, because that involves faith and worship, and conserns our relations to God more than to man and society. Absolute separation of othies from faith is impossible, yet a line of proximate division is possible. Schools must teach Christian morals, or they cannot make good citizens; and if they fail to do that, the public cannot be justly taxed for their suppost. The separ

The Tont-Maker.

The Aposile Paul, doubtless, had many The Aposile Paul, doubtless, had many special qualifications for the ministry. He was chosen of God, converted amid miraculous manifestations, endowed with great learning, and fired with a zeal that made his whole life a scene of active labor in propagating the Gospel he Joved. But he evidently thought a great deal of his skill as a decity inought a great deal of his skill as a tent-maker; or, in other words, of his abil-ity to provide for his wints with his own hands, whenever the good of the church demanded that he should not be supported by it. He plainly believed it to be the duty and privilege of the church to be liberal in the support of the Gospel. Such a liberality he enjoins. But his own selfsupport, under certain circumstances, he evidently considers worthy of frequent mention.

Now there are churches in our time without pastors, places where the Gospol cannot be wholly supported by the prople, if it must be preached by men wholly given to this work. In many such places there are men engaged in business of some sort, who might give themselves to the ministry. who might give themselves to the ministry in such a way as to do immense good, and yet they be able to say with the Apostle, "These hands have ministered to my necessities, and to them that were with me." And if some, who are preparing for the ministry that they may labor for the un-building of weak and waste places, would, with a knowledge of the Bible and love of souls, carry to such places a knowledge of some business which would aid in their I dare not say that some here to-night support, they would have Paul, the successful minister, laborious missionary, and inspired apostle, to plead as an example. Pres. P. A. Chadbourne.

Systematic Giving.

The Rev. H. C. Haydn, of the First Church, Cleveland, Ohio, is an earnest advocate of weekly giving to the cause of Christ. In the following "suggestions" he has packed a volume of practical thought to be worked out by sessions and churches desiring to test the principle. They are for study, not for "light reading.

The best plan will not run itself.
Ministers and people must see that the plan chosen is worked efficiently. No plan will make up for lack of conso-

cration, faith, and prayer.

Try Sabbath offerings in the House of God as an aut of worship.

It reaches everybody. It comes as you can pay; often. It mingles giving with your prayers.

Make your offerings as into the treasury
of the Lord. One fund from which to draw r all the Boards.

Set apart, say ten per cent. for the Sunday school and other causes not covered by the Boards; a larger per cent., if needby the Boards; a larger per cent., if needed; then divide the rest among the Boards, pro rata.

Let each member of the congregation. fix, to himself, a certain sum, as large as may be, to be given each Sabbath, and solemnly agree to increase it if possible.

If absent on the Sabbath, make the

amount good the very first Sabbath you

Let the pastor set apart n few moments of the morning service for this specific act. Make it worshipful. Offer a consecrating prayer of two or three minutes—it wonderfully sweetens and stimulates this act of worship and service; indeed, seems quite indispensable-then pass the plates.

Don't be squeumish about this. Snch, substantially, is the plan adopted by the First Presbyterian Church of Cleveland, and several others in the vicinity. The Second Church take pledges at the beginning of the year, place boxes in the pews to receive offerings in numbered en-

velopes, and keep account with subscri-bers. With them the plan works well. Some put boxes in the slips, take no pledges, offer no special prayer, but leave the boxes to appeal and collect. They at-way, fail. They have no soul. The wor-ship is all left out.

Adopt the plan that best fits you, only let t be weekly, and with prayer, that aims and prayers may come up together before God.

Having done this, let nobody come into the parish to collect for this and that cause except in behalf of Colleges and Seminaries, and extraordinary measures not to be foreseen.

Be sure and get information before the people. Hear missionaries and secretaries if you

Study up the work of the church, and make it glow before your people.

May God baptize the churches with the

spirit of missions.—Presbyterian at Work. Lord Moncrieff on John Knox.

In moving a vote of thanks to the Rev. M . Graham of Trinity, for delivering a lectu son the life of the great Scottish reformer. recently at North Berwick, Lord Moneriess said:—He did not know that Kuox stood in need of any memorial or monument whatever. Mr. Graham pointed to the Presbyterian Churches and schools in Scotland as his monument. These were a great monument no doubt, but he (Lord Moncrieff) found Knox's monument in Scotland itself—in the history of Scotland and in all that had been done by and for Scotland since the time that John Knox lived. Knox might be said to have created the nation. There never was a nation which owed so much to one single man as Scotland owed to Knox. He found a na-tion full of vigorous energy, war-like, aithful, and full of fidelity to their standards, but, after all, still a nation of barbarians. Knox made it a nation of thoughtful, independent, manly men. Up to that time Scotland had never been heard of except as the country of a brave and indomitable, and inspiration—constituting are race of fighing mest but from Knox's days forward, under the unspices and influence of these principles which he summented and enforces, Santiand has raised her shall walcome us to renewed fellowship, head high among the influence, and, if go be we are "baptized for the dead,"

although limited in population and & sources, had made for itself a name of which gootsmen had no need to be aslamad. Knox was not a mere ecclesiastic, nor

was his main work the establishment of a reformed Church. His main work was that of a statesman, for he lived in a time when ecclesiastical questions were so bound up with the political questions of the day, that only a man who was able to deal with the one could competently deal with the other. In his (Lord Monerioff's) opinion, Kuox was one of the greatest statesmen this country ever produced. Now that we had gained the benefits and reaped the fruits of their labors, it was rather the fachion to decry the men who had sown the seeds and laid the foundations of our prosperity. He did not think Knox had ever got the credit that was his due either from Scotland or England; but he was vertain that no man could peruse the history of Knox and his times carefully without perceiving that had Knox failed in the pulpit part he undertook, the liberties of Scotland and England would not have been as they now were. Referring to Knox's estimate of the character of Queen Mary, Lord Monerich' showed that, considering the surroundings, the influence of the Queen's position, power, learning, and graces of per on and mind, that estimate demonstrated as once the strongth of character and the power of judgment that lay in the man. As to Knov's liberality of spirit referred to by Mr. Graham, it was no wonder, with his varied in intaexperience as Popish priest, Anglican preacher, and Presbytoran divine, that Knox's views should all be conceived in a liberal spirit, or that he was not the man to stand very stifly upon canons. He became perfectly satisfied that there was more Scriptural authority for the Presbymore Scriptural authority for the Freshy-terian form of Church government than for any other, and that there was loss au-thority for the Episcopalian. But what of that? The cause of reform was prosecuted by both Churches; and John Knox was the lest many more points of mines. the last man, upon more points of minor difference, important as these points might be, to do what was injurious in the way of fettering men in that line of thought or action. A lesson from Knox might be taken by many in the present day. Knox would have smiled at what men in the present day held up their hands in wonder and disapproval-such as Presbyterians preaching in Episcopal pulpits, and Episcopalians officiating in Prosbyterian churches. Those of Knox's followers who reprobated and disapproved of such displays should go back to John Knox and try to gather something of the spirit of the man. As to one phase of personal character alluded to by Mr. Graham, Lord Moncrieff said he did not admit that John Kuox was in any degree a harsh or un-feeling man. He had strong power of language, and was very indifferent as to the strength of the words he used provided they expressed the meaning he intended to convey. But strength of language and harshness of spirit were too different things. The honesty of the man compelled him to speak plainly when he felt strongly; but he had as tender feelings as men who used smoother words; and he (Lord Monorieff, defied any man to read Knox's letters without acknowledging what a warm and loving heart beat in the breast of the great Reformer.

Unity.

'The Epistle to the Ephesians is almost a plea for unity. In the 4th chap. first six verses, the Apostle seems to exhaust the account of redemption to furnish reasons for unity .- "There is one body." It is St. Paul's own answer to the question he had addressed to the Corinthians-" Is Christ divided?" Its significance goes deeper than more outward unity; but, for that very reason, demands that what is one within should also be one without, One soul should not have many bodies. "There is one body." "And one spirit." There are not many divine Guardiaus, but only One, who inhabits the church, oversees each individual, directs providences externally, and experiences internally, counsels, remonstrates, grieves, constrains, moulds, inspires, makes alive, lects the schoolroom, will presently find himself in the midst of a company of young defends from evil spirits, summons good people who are strangers to him. O augels to minister to our needs, soothes us asleep in death, and awaits the last trump to raise us all from the grave. And yet how "different bodies"—what an anti-scriptural term !-act as if each was inspired by a different Holy Ghost! But the Apostle affirms, "There is one Spirit." "Called in our hope of our calling." How many different heavens are there? There be "many mansious," but they are all in our Father's single house. The many mansions are for the accommodation of the many children, for they are "a multitude which no man can number:" not for the separation of the different sects, although that would require many, so many are they. "One hope," even one heavon. The one Spirit must lead one body into the one hope.
—"One Lord." "There be lords many" among the heathen. Is it not heathenish in us to divide out either in denominations, or parties, or personal and family contentions? One Lord died to marshal us together in the closest and most intimate fellowship.—"One Faith." As there is but one Lord, and the facts of our belief come out of His one history, and all who accept that history in its entirety and without mutilation, can unite in uttoring from lips, mind, and heart the one Creed, which enumerates that one set of facts and principles, what an argument again for unity!—
"One baptism." A double act—of water and inspiration — constituting the

Light to 1 in

in order that they may not miss us at the grand reunion. Yes, in one Lord's redougtive history we all laws one faith. and visibly profess that one faith in the one Lord by one baptism. The one Lord's body must be one both visibly and spiritually,-"One God," therefore one worship and one united service. -Das "Father of all.", "We be all one" God's "sons." Shall we "fall out by the nay" to Canana ?—" Over all, through all, in all." If we "ascend into heaven" and look upward, there sits our one God and Father on the one throne of the universe. If we "fly to the uttermos' part of the earth," He will be there also, for there is not a kingdom or nation which can shut Him out from marching trium. phantly through them. If we "descend into hell" alone to hide from universal mankind, behold he is in our utmost soul, and works in us life and existence by the agency of His Spirit.

Dear reader, shall not these unities of redemption plead with you individually to peay and work and fashion your own self for unity? But you must walk after the Spirit very closely if you would promote unity. No unity is worth having but the unity of the Spirit. The bond of peace, not of party, can alone bind us into that unity. If we can imagire all the one Father's children following the one Lord, and in order to do it better, being guided by the one Spirit and heavenly Guardian; then clinging to. gether in order not to be separated and lost in the darkness; if some go astray, the rest watching them to bring them back, not driving them off to the bitter end and rejoicing in their error, and exposing it in exultation as a proof of their own better knowledge of the right path; this would be something like "endeavoring to keep the unity of the Spirit in the bond of paece." -Our Church Work.

Anndom Bendings.

FINE sensibilitios are like woodbines, delightful luxuries of beauty to twine around a solid, upright stem of understanding; but very poor things if, unsustained by strength, they are left to creep along the

"No saint can grow or live without the Word," said an eminent servant of God. "Most sweetly has it spoken to me. When I walked, it led; when I slept, it kept; when I awaked it talked with me. It has been my guide, my staff, my counsellor, my comfort all through this lonely pilgrimago,

And if the observance of a single pre-cept of the gospel could regulate the whole system of human affairs, and bring order out of the moral chaos that submerges all things here, can we doubt that this precopt came from the Creator Himselt? And that the value of Christianity to the world even so far as it now has been diffused, is beyond all human thought or compensation .- St. Louis Presbyterian.

A-Good man on board a steamboat was greatly troubled by a company of card-players scated by a table in the cabin over which hung the only lamp in the room. They were very profane, as is the custom of card players, and he longed to speak a word that would serve as a check to them. At last he took out his Bible, and drawing near the table, politely requested leave to read by their lamp. The sight of the Bible at once stopped their swearing, and after gambling for about ten minutes in silence, they all arose, put up their cards, and went to bed. What a power in the silent reproof of a good man with a Bible in his

THE Interior makes this centre shot in defence of the fold: "We presume to say the number of additions to the church from the Sauday School, measure, with tolerable accuracy the shepherd care of the church over its lambs. A pastor who desadder still, he will find they have strayed altogether beyond his influence. A closer union between church and school, a more practical, organized, and constant care by lie officers of the church over the lambs of the flock would result in a steady progress from the class-room to the communion

Until he was thirty-eight years old, John Knox exercised his office as a secular priest, to which he had been ordained at the usual age. He described himself as "Minister of the sacred altar in the Diocese of St. of St. Andrew's, notary by authority of the Apostolie See." He became a reformer in his forty-second year (1546). When he was about forty-eight years old (1552) he was nominat d for the bishopris of Rockes ter. He declined it. But what a singular reading backwards of a portion of ecclesiastical history we should have had, if this celebrated Reformer and become a Lond Bishop of the Church of England, instead of an Apostle of the Scook Church! It is well to bear in mind, however, that John Knox, like Luther, Calvin, and Wesley, was in orders.

Two great commands are cited by Christ Two great commands are cited by Clinst as embodying the substance of divine teaching as contained both in the laws and in the prophets. And whatever men may say of the practical bearing of the requirement, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," there can be no doubt but the universal observance of the second commandment. "Thou shalt love second commandment, "Thou shalt love thy neighbor as thyself," would revolve tionize the face and character of all here. man society, and the reign of orusity, hatred, strife, and missule, cause the constitute of wars, xevolutions, convisions, rebellions, and disorders, and being to the world that harmony and posses

"Which brings and prophets walks And people's hest never beaut."

The same of the same that the

Our Young Kolks.

Go. Feel what I have Felt.

By a young lady who was fold that she was s

Go, teel shut I have left Go, bear what I have borne; Sink neath a blow a father dealt, And the cold, proud world's scorn. Thus structle on from year to year. Thy sale rolle f the scalling tear.

Go, weep as I have wept,
O'(re loved father's fell;
See every chart had proudse swept, Youth's sweetness turned to fall; Hope's faded flowers strewed all the way That led me up to women's day.

Ge, kneel as I have knelt; Implore, be seech, and pray, Strive the be-offed heart to me't, The downward comes to stay; Be cust with batter curse aside-Thy prayers ourlesqued, thy toars defied.

Go, at and where I have stood, And see the strong to in bow; With grashing teeth, hips bothed in blood, And cold and hvid brow; Go catch his vandering plance, and see There mirrored his soul's misery.

Go, hear what I have heard-The sobs of sad despair, As memor; a feeling fount hath stirred, And its revealing there Have told him what he might have been, Had he the draukard's fate foreseen.

Go to my mother's side. And her crushed spirit cheer; Thine own deep auguish hide, Wipe from her cheek the tear; Mark her dimmed eye, her furrowed brow,

Theg. is that streaks her dark hair now, The tou-worn frame, the trembling limb, And trace the rula back to him
Whose plighted faith, in early youth, Promised eternal love and truth, But who, foresworn, has yielded up This promise to the deadly cup, And lod t er down from love and light, From all that made her pathway bright, And chained her there 'mid want and strife That lowly thing—a drunkard's wife! And stamped on childhool's brow, so mild, That withering blight—a drunkard's child!

Go, hear, and see, and feel and kaow All that my soul bath feir and known, Then look wit ain the wine cup's glow, See if its brightness can atono; Think if its flavor you would tre,
If all proclaimed—'Tis drink and die

Tell mo I hate the Lowl-Hate is a feeble word, Hoathe, abhor, my very soul By strong disgust is stirred Whone'er I see, or hear, or toll Of the dark beverage of heal!

Old Ready-Back.

"Ready back! Ready-back!" shouted a number of little idle urchins derisively.

"There goes old Ready-back. What's the next lead he's going to take up I wonder? Doesn't he look in a hurry?"

"Ho'd run if he coald," said one. "Ho'd run if he could," said one.

"Yes, but I guess there's no run in him, since he lost it meddling with 'Tom Dale's burning. Fool that he was to go into danger where he had nothing to gain or love," sneered a burly looking follow much older than the others, and with a solf-satisfied shrug, he continued, "I tell you it is not I, Matt Ferry, that would put myself in fer such a bad paying job."

"I believe you," shouted several voices.

"Who ever knew Matty Ferry to help anyone, without expecting to be paid more

anyone, without expecting to be paid more than it was worth? Well, and supposing I did'nt, don't I help myself, and that's the

main thing."
"I don't know, after all, that it is," re-Shields, a quiet looking boy, who had withdrawn somewhat as the shouting was going on. "We all want help once in a while, and I suppose it's likely we'll get as we give; and besides it makes one feel a kind of comfortable, to be a bit kind and obliging; and I desay twas real good of Rendy-back to risk his life for the sake of Tom Dale's children; and everybody knows they would have been burned up but for him, and I don't believe he ever grumbled, thoug he did get his leg broken with his fall when the ladder broke. He seemed satisfied when he found the

little children were not hurt. "Now, say, what be all you youngsters romancing about "" asked an old woman, who just then came feebly along, leaning heavily on the arm of a sickly looking,

overgrown youth.
"Why Granny," answered Matt Ferry, "we're just saying that number one is the main thing to look after, and is nt it? You know the old saying, 'if a man does ut take care of himself, no one else will.

Well, that is nt like what my Joe here does be telling me," replied the old woman looking up fondly at her companion; "ask him, he's wicer than I." him, ho's wiser than I.

Oh, Joe would begin to preach right off, and have his Bible out; and that's more than I bargain for," said Matt, sulkily.

"My Joo does'at set up for a preacher," said the old woman, repreachinly; "and he's no meddler, out he's able to give a good reason out of the Holy Book to any good reason out of the Holy Book to any one that wants it, and now Joe do tell them the rights of the little the rights of it this time; may be they never heard it, and might be the better of it, and you may never have another chance,"

Joe's pale thin face colored a little, as he said solemnly, whilst drawing an old Bible from his pocket, "Bear ye one another's burdens, and so fulfil the law of Christ.

"Yes, yes, that sold Ready-back's way over and over again," interrupted Mait The words are the Almighty's," said

Joe gravely.
"Well, I'd like to 'snow what the world "Yes urn out that would be like if we were all to turn out that way; a pretty mess we'd make of it, sneered Matt, turning away, and muttering

Meanwhile Andrew Shields had drawn close to the old woman, and whispered, "do tell Joe to make it plain about the words he said just now.

"Do you hoar, Joe, dear, here's one th him, my son. You know it takes a deal of affection paid. Piety toward God may be teaching to make a body see through well tested or measured in the same way.

things; it took you long enough to open

"Why, mother, dear," said Joe softly; "I could nover have just any truth into your heart. It was God's Holy Spirit did that. God sends Hun to take of the thugs of Jesus, and show them auto us; the best preaching or teaching would not make us wise without that."

"I know my son, but he helps us along oftener by the go d words he sends to us by

poor sinners like ourselves."

"Ah, yes, mother," said Joe with a happy smile lighting up his tace, "that's of His morey. "Then tell the children about Him, my

Acain Joe's pale cheek flushed, and for a moment or two looked agitated, his mouth twiching as he stood there with closed eyes, before the staring boys. But as if impressed by vist they observed, the young p-ople quietly airanged thomselves around him, waite Andrew rolled over logge as at for the old woman, and urged

'now Joe, please go on. There was gladness in the young man's countenance as he once more opened his Bible, and said sweetly, "Oh yes, I'll give other. The union is here organic, as that you a message that was sent to us all, by One who I was us well. Ah, how well none can tell!" he exclaimed excitedly.
"Listen: 'Come unto me all ye that

labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am neek and lowly in heart; and yo shall find rest unto your sous. Then bear yo one another s burden, and so fulfil the law of Christ; and by love serve one another."
"Why," whispered several, "is'nt that

"Why," whispered several, "is'nt that like what Ready-back tries to do."

"It is, it is," said Joo; "he tries to fol-low in his Master's steps. You all know how ready his back is to carry his neighbor's burdens, and that is the way he has

"Yes, but we only call him that to teaze him. We thought it fun to vex the old man, because he'd be telling us this was wrong, and that was bad, and he'd get so augry whon that was bad, and he ages a badgy which he'd hear one of us swear; and often he'd tell us we ought to be more patient and helpful to one another, and bear each others troubles; but he seldom got anything for his pains but a laugh, or maybe a dash of mud, or a snow-ball; and we tacked his funny name to him to spite him, but we never could make him mad. He is a strange old chap."

"Well," said Andrew, thoughtfully, "it must be good to be like the Lord, so I believe I'll try; and one thing I know, I'll never moch the old man again."

"Blossings on you, boy, keep to that," said the old woman. "Joo, dear, where's the word about kindness to aged folks; find it for them. I'm thinking some of them are in the way of learning. Their hearts seem humbled in them, and there's a bit of morkness in their tougues. Joe, read a bit for them."

Joe's Bible was again opened, and he road from Leviticu, "Thou shalt rise up before the beary head, and fear thy God." Ye shall fear every man, his father and

his mother." "Yos, my son, that's it. Children dear, hearken. It's God Himself that speaks in the H dy Book; and it is a blessed thing to take heed to it. Before God taught me from it, I went a d'yastray, out of the way of right and safety; but in mercy the Good Shepherd sought and found me, and led mo back, and poured out His love on me, like the loving father in the beautiful story of the Prodigal; and dears, we're all like the frodight; and destra, which are the foolish young man, far off from home, God and Heaven, until the Holy Sprit shows us our sins and dauger, and gives us a longing to return to the Good Father than the foolist the fool who is so willing to forgive us, and take us into His heavenly bome, to be his sons for ever and ever. But here comes James Ford, the man you call old Ready-back; we'll walk a bit of the road with him, Joe, for it is good to be in the company of those

that fear the Lard." The old woman then attempted to rise, while her son respectfully saluted James Ford; but her old rheumatic limbs, were stiff and ore, so that the was glad to use the strong young arm that Andrew Shields offered, with that ready kindness which is beautiful in a boy, and which all boys, and girls too, should always be ready to show, especially to the old and feeble. James Ford, as he came up to the group, bid them good day in a cheerful friendly way, but was certainly surprised when he found his greeting returned respectfully; but not one boy of the whole crowd any longer felt inclined to mock him; and it was long before he again heard himself addressed as "Old Ready-back."

Few habits are more injurious than musing, which differs from thinking as pacing one's chamber does from walking abroad. The mind learns nothing, and is not strength oned, but weakened, returning perpetually over the same barren track. Where the thoughts are sembre, the svil is doubly great, and not only time and vigor are squandered, but melancholy becomes fixed. It is really a disease, and the question how it should be treated, is of the most important in authropology.—J. W. Alex-

It is to be observed that there is more of real piety in adorning one small than one great occasion. When I regard the eternal God as engaged in polishing an atom or elaborating the functions of a an atom or emourating the Andrews and mote invisible to the eye, what evidence do mote invisible to the eye, what evidence do mote invisible eye, and the eye, and the eye, and the eye is the e work. No gross and might, however plausibly haped, could yield a hundreddh principle property could yield a fundamental part the intensity of evidence. An illustration from human things will present a closer parallel. It is perfectly well understood, or if not it should be, that almost any husband would leap into the sea, or rush into a burning edifice to resoue a perishing wife. But to anticipate the conven ence or happiness of a wife in some small matter, the neglect of which would be unobserved, is a more eloquent proof of tenderness. Luis shows a mindful fonduess which wants occasions in which to express toolf. And the smaller the occasion seized ipon the more intensely affectionate is the

Sabbath School Tenetier.

LESSON XLIII.

Oct 24, THE VINE AND THE BRANCHES (John XV

COMMIT TO MEMORY, VA. 5, 6. PARILLEL PASSAGES .- Ps. 1727. 8 13;

Sorierure Readings.—With v. 1, road Jr. ii. 21; with v. 2, read James i. 2, 3; with v. 8, read Ps. exix. 9, with v. 4, read Gal. ii. 20; with v. 5, read Rom. vi. 22; with v. 6, co.apare Ezek. xv. 2-4; with v. 7, read James iv. 2, 8; with v. 8, 1ead James ii. 26

GOLDEN TLYT .- By their fruits ye shall know them .- Matt. vii. 20.

CENTRAL TRUTH .- Fruitfalnes flows from

union with Christ. The language of the Lord in John x.

1 18 shows what he is to his people. There he stands outside them as a shepherd outside his flock. Here to shows what he does in his people and how they grow in him-a relation closer and nearer than the of the arm to the body.

The figure came naturally. The "neit of the vineyard" and the cup had been nefor their minds. Every available spot in Palestine was used, and where grain could be sown, the vine was found on its terrace or against its warm rock. There are two lines of thought in these verses—the Vin-, and the Branches. The lesson goes over those twice, in vs. 1-4, dwelling main's, not entirely, on the Father's work for us the second half, dwelling mainly, though not exclusively, on our responsibility to the Father. Both sides of truth must be studied by us. Our Lord mingles the

iteral and the figure two in his words.

I. The Vine (v. 1.) "I" not as second person of the Godhead, but as mediator come by his strange name. It sounds strange enough, but 'tis a grand name, that and Head of the Church, as constituted, a king might be proud of."

set as King in Zion, (Ps. cx. 2-4). It is a king might be proud of." set as King in Zion, (Ps. ex. 2-4). It is only thus we could be joined to him. "The vine," a tree of use only for grapes, not usually for shade, or timber, widely diffused over the world, needing culture and cave, not imposing to the eye, but bearing valuable fruit. The "true vine," the highest kind of, the ideal, or, as centrasted with the "strange vine," into which the Old restament Church had degenerated (see Jor. ii. 21). We think, however, Curist does not speak so as to shut out from the representation, Old Testiment believers. So we take "true" to mean, "The vine is a type of which I r n the reality" (see John vi. 32). "My Father is the vine dressor," for a husbandman, might mean a farmer and the presumption is the vine-dresser is also the owner. He selects the place (see Isa. v. 1), fences, gathers out the stones, etc., and expects to reap the bene-

fits.
(V. 2.) The branches are pruned, the fruitless, withered and dead are taken away, and the fruit-bearing cleared of dead twigs, useless wood, excessive leaves, so as to render them more fruitful. The same distinction is to be remembered here as elsowhere in Scripture. We can be in Christ by profession, as many are who are not in him by a true faith. The general truth is that the aseless, though in the re in form, is got rid of, in such a way as the owner sees to be best, and the useful is cared for so as to make it more useful.

Useless branches-nero professors, are taken away by the effects of their own carelessness, by open sin, by church discipline, by death. Some "drop out" of the church; Matt. v. 43, and vii. 19. Usoful branches are pruned; true believers are rid of oncumbrances, vices, ains, even wealth, or health, or friends, anything that hinders fruit. So in every vineyard along the Rhine, men may be seen at work in the early summer. They wish and work for

grapes. (V. 8.) The disciples' condition. They are wild vines, whose fruit is viduoless. They had a real value from their being joined to Christ, by believing his word. They were branches of a good, not a wild vine; but that would not prevent the need of their being pruned, or cleansed, or "purged" as branches. In the orchards, appletrees (grafted and not like the wild appletree,) yet are pruned of dead or too crowded branches in the spring; and the better tho

pruning.
(V. 4.) But they must not (as many do) "I have no more care than a branch say, "I have no more care than a branch has in a tree. Everything is done for me." Nay, you are living men, like branches, not literal branches. You do something. "Abide in me." We must not "run away" with figures; but use them for their abring names? obvious purpose.
"Abide in me." Ye came into me by be

lieving. "Keep believing," if we might put it colloquially; for as barron as a branch out from a tree will you be without faith in me (Heb. xi. 1-6).

This makes a connection with the second part of the lesson, 10 which or obligation

is epecially dwelt on.

II. Vorse 5 repeats the statement of the union, and makes it more plain as to their standing. "Ye are." Ye are to abide in me by believing, and let me abide in you by my word and raw spirit, which usually goss with the wor'; so shall ye "bring forth much frait," in personal holiness and in Christian activity. Everything turns on this mutual abiding. Not only is a man dead and worthless till he is in Christ (Eph. ii. 1), but his spiritual efforts come to nothing, when they do not spring from faith. This explains the noisy, fussy activity that comes to nothing; "driving" mon I'ke Jesus (see 2 Kings x. 16, and v. 31). Every act of service ought to be the

outcome of an act of faith. (V. 6.) The doom of unfruitful branches, not first withered and then cast forth, but the reverse. Mon and churches n ay look well after a legood has gone from them, as a branch will keep its greeness for a while on the ground. Afterwards, the fire withered professors go to so done and whence the phrase is not to be duoted in proof of punishment by five It is the parrying out of the figure. From a constant of the figure. this abiding, or continued and growing faith, follows

(V. 7.) Power in prayer, so needful in

view of responsibility and danger. This acoms an eviravagant power to put into a disciple's hand, but only seems, for first his will is directed by the word of Ohrist; and secondly it is subject to God's. We may soo how acquaintance with the word aids prayer.

Verse 8 returns to the Divine hubandman. As the vine-dresser has gredit from the abundance of the fruit, so the Lord has gl ry from the aban-bant fruitfulness of h's people. Praise (Whose offereth period his conversation aright will I show the salvation of God. 18. 1. 24, love, service of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Iso, il. ii), work done (Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it; and I will be glorified, south the Lord. Hag, i. 81, all glorify him. This is man's highest use. To glorify God is his chief ond.

It would be easy to mistage the meaning of the last clause, as if it meant, "Bring forth much fruit, and this will make you my disciples." This is not the meaning of the words nor the teaching of Scripture. So shall ye be seen to be my disciples.' is the idea as in John ani, 35, or as in John will. 81, "if ye continue . . . disciples indeed." Bearing fruit is the proof of being in the vine. Being Christ-like is the coof that we are Christ's. Many questions might be answered from this lesson—

e.g.
(a) How shall we be safe? I being in Christ, as the branch is in the stem of the vine from which it grows (vs. 1.5).

(b) How shall we who understand, come to this state ! By doing, bring forth fruit, by baptism, the Lord's Suppor? No, by believing in his word, spoken to us (v. 8) Eph. v. 26; 1 Pet. i. 21).
(c) How shall we show that we are in him. By our fruits tva.

in By car fruits (vs. 2, 5).
(d) Has trial any use? It is pruning

the branch. (e) Is it possible to look like and not be

Christians! Yes (v. 6).

(f) What is the end of such! Cast out, withered, as rotten branches are burned.
(g) What kind of fruit can we bring forth? (See Gal. v. 22 24).
(h) What is the value of this fruit? It

glorifies the Father (v. 8).
(i) How can much fruit be borne? By much faith, much study of the word, much

of the indwelling of Christ. (j) How is power in prayer obtained! By abiding in Christ.

SUGGESTIVE TOPICS.

The speaker-likened to-fitness of the figure-the branches--who-of two kinds name thom—their modes of treatment—by whom—their respective ends—how ony whom—their respective ends—now joined to Christ—that obligation on disciples—meaning of "abile —power in prayer—extent of it—basis of this promise—fruits—of various kinds—how borne the value of it—proof of discipleship—meaning of "purging"—of "ciear —of "so shall ye be '(v. 8), and the question answered by this parable.

A Hint for Teachers.

A Sanday School teacher tells this little story about how a restless boy was won and controlled:

"One of the teachers in our school, who made it a rule to adhere strictly to the leason, and pay no attention to cutside remarks made by his scholars, had in his class a boy who became perfectly ungovernable; he declined is instruct him, and the super intendent brought him to me with the remark that no one else would have him. I showed him to a seat, and his first net was to pinch the boys on each side of him. After correcting him, I picked up my After correcting him, I picked up my Bible to read over the lesson, when he said with a most forlo-n look, 'You ain't going to read, be you? I don't want you to.'
'What shall I do. Johnny?' I said. 'I What shall I do, Johnny?' I said. 'I don't believe you'll do it.' 'What is it,' I asked. I just want you to put them books and papers under the table, and tell us something scary.' I placed them under the table, as requested, and to!d thom to a story of 'Daniel in the Lion's den,' and never was I rewarded by a more attentive hatener. When I had finished, he said, You know any more like that?' said, 'Come again and see,' and he did come, and has continued to come regularly, and is as obedient as one could wish. I truly believe if I had not followed his re quest, all influence over him would have boon lost.

A good many teachers, both in the A good many teachers, both in the class and in the pulpit, might profitably "put the books and papers under the table," and say something fresh and interesting if they can, by way of winning the attention and the hearts of these they

Be Graphic, but not False.

The Advance S. E. Supplement puts the inquiry, "How closely ought a teacher of children to adhere to the exact wording of the Scripture account, in bringing the Bible story before the class?" and answers the question as follows:
We suspect some are too literal; others

indulge their imagination, make quite too free with the incidental coloring of story. The imagination is one of the earliest of the powers of the mind to come into activity. Children, in consequence of into activity. Children, in consequence of it, are continually moving about in " worlds not realized"—the production of their own imaginative creation. This is well for God made them so. Nor should the toacher overlook this fact, in adapting the form of instruction to the aptitudes of the childmetricion to the aptitudes of the enti-mind. What is needed, then, is that this world-building faculty, the imagination, be surplied with the right, that is to say truthful materials, and judicionaly guided. aurphicu with the right, that is to say truthful materials, and judiciously guided. Regeneration by the Spirit. Present Obrist. It is not long since we heard one of the for awakening, Christ for conforming, most popular preachers in Chicago, describing the seems of Christ's resurrection, as speak of the Roman guards as armed with Lord Jeans Christ.

muskets! That of course was wrongventable suggestio fulsi. It was needless, as well as heedless. He should have suggested just the kind of armour they did did wear and earry. To out the matter short, the teacher should do some that as t woman does in preparing her dough for the even, when she mixes the dry flour with pure water, stus it up, and works it over and over, and over asare, until the nutritious mass is neither their nor weder, but noth in prinot graiburing. above all, do no forget to put in the lowent Uso the Scripture facts most con conficusly; use Scripture words and phrases las ju-ly, freely, but add thereto so a pale graphic and truthing protorial coloring as may b needed to give t uth, hkenest, reshity and vivacity to the lastoric fact.

MISSIONARY NOTES.

The Bible is now printed in no fewer them I vo harr'sed and ton lang o 1854 it was punted in only fifty.

11 is estimated that there are 118,000 Indiana in British Ameri a. Of the pumber 80,000 hee in Bruch Colombia, 13,000 in the Provinces of Outario and Quibec, and 55,000 in Ruport's Land.

REV Mr. Stocking, of the mission at Occamian, Persta, plends carned y for a missionary to take charge of the work among the Nestorians of Kurdistan. Their country forms the mountainous passage between the two Mahommedan countries -Turkey and Persia-and it is stated that these Nestonens are ripe tor the gospel.

Now that the King of the Ashanti has been put down, the friends of mis ions in Great Brita n hope that the Government will exercise some coercive influence over the King of Dahomey. This ill-famed monarch is at present engaged on one of his accustomed raids into the Egba Country, has taken the road between Lagos and Abcokuta, and is greatly hundering the work in that promising missionary field.

THE July number of the Baptist Missionary Magazine is good as an authority on the present condition of Baptist missionary operations. The Union has 189 missionoperations. The Onion Its 189 inits on-arios under its direction; while its work in Germany, Sweden, France, and Africa, is carried on wholly by native agencies. Eighty of these missionaries are in Burmah, sixteen in Assam, sixteen among the Tologoos, India, eighteen maong the Chinese, five in Japan, two in Spain, and two in Greece. There are also 978 native two in Greece. There are also 978 native preachers, and 741 churches, with 55,567 members.

THE Universal Church Chronicle, published annually at Getha and Hamburg, to which we have already referred, contains many important facts in the religious his tory of the last year. It gives the religious census of Germany thus: 25,579,708 gvangelical Christians, 14,867,468 Roman Cathogeneal Christians, 14,007,925 atomat Christians, 82,115 under other names as professors of Christianity, 16,980 without any religicus professors. In Prussia there are 15,987,927 Evangelicals, or 64.89-100 per cent., with 7,267,862 Catholics. 4,410 without statement of religion. Among these called Evangelicas in Prussia, there are reckoned 4,624 separated Lutheraus, 1,661 Morayians, 1,710 Irvingstes, 8.818 Baptist, 18,950 Memonies, besides 733 Methodists, 59 Quekers, 3,651 Free Religionists, and 19,487 Dissenters.

The subject of "Indian Missions" was

treated in a most role acticle in the April number of the London Quarterly Review noticing the statements and facts presented a several recent prolications, ing material for important statistics. We extract the following: "The number of convorts in connection with the various Protestant missions in India, as ascertained by the statistical returns to which we have referred is much greater than it was expected to be. When the results of this religious coasis were made known it is lard to sa, whether the friends of missions or their o. 168 were more surprised. The total number of native Protestant Christians in 1871 was found to be 318,363, of whom 78,494 were communicants; the numher of native ordained ministers was 331; and the amount of money contributed by native Caristians alone for religious and charitable purposes was £15,912. is still more remarkable is the rapidity and steadtastness of the ratio of increase. During the ten years previous to 1861 the rate of increase was 53 per cent. During the ten years previous to 1871 the rate of increase rose to 61 per cent. During this last period of ten years the increase n the number of converts amounted to no fewer than 85.480 souls in India proper alone.

"LAST Subbath evening," says a correspondent of the American Messenger, "I was present at a sailors' prayer-meeting, at which some thirty men were gathered from the different men-of-war chant vessels in the harbor. Rearly all those men had recently, as they hoped, for nd the Saviour; and as they 103e, one after another, to tell of what the Lord had done for them, I was particularly struck with t'-e narrative of one young man as he went on to tell how, about five or six weeks ago, he had found peace in Christ. About a week ago he had received a lotter from his mother, ia which she told him of the labors of Messrs. Moody and Saukey in Scotland or Ireland, and how, at one of the meetings, she had sent in a request for prayer for au unconverted son. Upon reflection, he found that the request for prayer and the time of his conversion were almost simultaneous. Thus was God again fulfiling, 'While they are yet speaking I will answer them.' Not so speedily does the electric tolegraph bear its message. It often takes home to send a mess go from Ingland here; but God works at once, while they are yet speaking."

Expor the blessings of this day 'f God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead yesterday, and we are not born to morrow.

ROWLAND HILL used to say, See there be pp service without three R's hait: Ruin by the fail, Righteourness of Christ, and

in a record

Aritish Zmerican Aresbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: 52 a year, in advance. Figstrop. by mult, 20 cent. per year, ravable at the

Pharack by mult, docume per year, parable at the office of delivery. Cheptes and Peat Office Orders should be drawn in move of the Tablisher.
Club Rutes and List of Premiums furnished ov application. All who are desired to aid in extending the circulation of the Premiums at once, as now is the live to a premiums at once, as now is the live to a premiums. send for the List of Frenhands
the time to see use now names.
Address
O. BLACKHTT ROBINSON.

P.O. Drawer 2184 Publisher and Proprietor CHORAGE, NOTCOMO

THE

"Sabbath School Presbyterian," PUBLISHED MONTHLY, AT 102 DAY STREET, TORONTO.

TERMS: 20 cents per annum, in quantities Subscriptions may commence at any time, and are pay ble strictly in advance.

* * The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue Accomparison of these two shows decided progress, the articles in the latter being shorter, pithier, and more readable for children than in the former The paper is toned, and both printing and illustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desider-aium amone the young. It should estainly meet with a wide circulation.—Rev. IVm. Ross, Kerkhill.

Specimen copies will be sent to any address O. BLACKETT ROBINSON. P.O. Drawer 2481, Toronto, Out.

British American Bresbyterian. FRIDAY, OCTOBER 15, 1875.

KNOX COLLEGE.

Believing that many of our readers in all parts of the country , ould like to have a better idea of the new Knox College, Toronto, than can be obtained from a mere description of the structure, we present them in this issue with an illustration of the building, along with a full report of the opening coremonies last week.

The new College is not only an cruament to the city—the site selected being a most advantageous one—it also reflects great credit on the Church. Not unfrequently have remarks been made and unfavourable contrasts drawn as to the want of liberality on the part of the Presbyterians in Canada in the support of denominational schemes. The remarkable success attendant on the canvass of the new College building has, we think, never had a parallel in the history of any denomination in Canada.

A subscription list of \$116,000, with upwards of 100 congregations still to be canvassed-from that section of the late Canada Presbyterian Church, set apart for the support of Knox College, not only indicates the desire of our people for a thoroughly educated ministry, but affords conclusive proof of their Christian liberality.

That the \$24,000 still required to clear the building of debt, will be obtained from the congregations yet to be visited, we have every confidence, for instead of their being any falling off in the subscriptions of the peoples we are assured that the canvass continues increasingly successful.

We have been favoured with the f lowing list of a few of the congregations most recently visited by the Rev. Mr. Warden, with the result of the canvass in these:

Harper Hay, \$300 ; Seaforth, \$650 ; Bayfield Road, \$460; Rogerville, etc., \$780; Thames Road and Kirkton, \$1,050; Wingham and Bluevale, \$710; Belmont and Yarmouth, \$750.

Such subscriptions in a time of so great financial pressure bespeak the liberality of our people, and their hearty interest in this department of the Church's work.

The next matter in connection with Knox College which demands the e...ly attention of the Church is its endowment. to prevent its having a similar bearing on Already about \$50,000 are ensured for this | the city and the people on its streets. purpose. An additional sum of \$100,000 would be required to meet the annual expenditure, which is somewhere in the neighborhood of \$11,000. Some are in favor of delay, believing it inopportune to proceed with the endowment for several years. Others hold a different opinion, the Romish faith. Many Protestants have The canvass for the building is likely, we learn, to continue for at least eighteen months longer. When this has been completed the Endowment Scheme cannot, we think, be launched too soon. Many of those who profess to know, believe that the church is ripe for this, and, that after all the congregations have been visited in the interests of the building, to delay the endowment wil' be a mistake.

With each of our Theological Institutions fall- endowed, the energies of the church could then be concentrated on our Home, Foreign, and French Missionary solomes -schemes of such vast importance, and capable of such vast extension, as to tax to the utmost the efforts of the church to

We congratulate the church most heartily on the possession of such a noble-structure. as that of the new Knox College. W he part and parcel of a deep laid plot for such a commedious building, with an abre and efficient staff of Professors, enjoying mish worship, bringing them over to the the full confidence of the church, with an Romish Church, and subverting in On-increasing number of self-denying and fario, the Protestantem which is the worded students, was preduct for Knox Gol. only blavrier Against the complete subjugation of Golf's an analysis fitting.

The 17th of Sept., 1872, Where is a large creating snew those who are dead in trest hands of Mr. McGillivray, who was prepared and sine? Or how can the will of sant, and by whom it was accopted. Subjugation of this great Dockies of trial for his ordination was then with the professors and sine the truphles of leek of trial for his ordination was then we have a prepared to the truphles of the truphles of leek of trial for his ordination was then we have a prepared to the truphles of the truphles of leek of trial for his ordination was then the truphles of the professors and sine the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was then the truphles of the truphles of leek of trial for his ordination was the truphles of the truphles devoted students, we predict for Knox-Gol- only barrier against the complete subjugalege a beight future.

dents may be endowed with much of the spirit of the Master, and that from its lialls there may go forth year by year many able munsters of the New Testament to lift up the standard of the Cross in this and other lands, whose labors will be greatly honored of God in the ad vancement of his kingdom in the world.

LIBERAL BEQUESTS.

It is pleasing to have to record that the heirs at law of the late Mr. William Hall of Peterboro', have agreed in accordance with the understool wishes and intentions of Mr. Hall, to give the sum of \$40,000 to Knox College; \$15,000 to Montreal College, a jarge sum to the French Canadian Missionary Society, and \$30 000 to the poor of the town of Peterboro'. Mr. Hall at the time of his death had not made his will to this effect, so that legally his heirs could have refused to give anything to the objects referred to. They, however, aware of Mr. Hall's wiches, have in the most honourable manner agreed to carry out those intentions as we have just stated. This is very creditable to them, as it is encouraging to the Church.

ARE ROMAN CATHOLIC PROcessions wrong?

There is only one opinion among Pres byterians, we believe, in regard to the riots which for two Sabbath days disgraced our city. In a country like this, where "court days are kept," and where all disputed points can be "determined in a lawful assembly," it is highly wicked for men to take law into their own hands, and to enforce their opinions by stones and brickbats, pistols and clubs.

Though the manner of resisting a wrong, may itself be even a greater wrong, still this should hinder no man from exposing the original wrong that provoked the wrongful resistance. The riots were decidedly wrong: but the procession that gave rise to the riot was wrong also. We do not say that it was illegal, for competent authorities sayl it was not, but we do assert most emphatically that Roman Catholic religious processions are wrong, and should be rendered illegal.

All kinds of "pageautry feats and shows" are unseemly on the Sabbath, an I should be discouraged by Protestants. That hallowed day belongs to the Lord, and men should avoid on it even the ceremony and show in connection with the burial of our dead, which may be harmless and lawful on other days. But the matter becomes of quite another kind when we come to Popish Processions. A Popish religious procession is an act of wership When the host is carried it is expected (nay ordered in Popish countries) that all Roman Catholics worship that idol as it moves in awful majesty and mystery on its path through the streets of the city. What is this, therefore, but to change the whole city through which that procession moves into one great Church devoted to the worship of the wafer. As a Protestant country we have been liberal to Roman Catholics. We have allowed them to chose their sites, build their Cathedrals, and raise their lofty steeples wherever their hearts desired. But are we prepared by allowing religious processions to convert the whole city into one immense Popush Cathedral, every street into a Popish Chapel, and every street corner into a Popish altar for the aderation of their host? But this is exactly what a religious procession of Roman Catholics means.

In cases where the host is not carried procession is a religious act it is impossible Every garment and figure, every attitude and gesture in the Romish ritual and procession is symbolical of a doctrine. When the procession moves along our streets with its flags and figures, its postures and positions, there is in that a preachment of become apply jists for these Roman Catholic processions because they do not under stand the point at issue, or perhaps, because, from political motives they do not wish to see the gist of the business. But the priests see them, they know it would be a great victory gained to get in the small oud of the wodge. It would be to them a point of great advantage to be allowed to preach by cymbols to .. whole city, to captivate the eye of our thoughtless youth by the pump and parade of their ceremonial, to draw away from our Sunday schools and sanctuaries worshippers who might be enticed from the simple worship within their own walls to the gorgeous display in the open street. That is the busihiss they have on hand and nothing less. These processions are not the harmless things some people take them to be; but gradually familiarizing our youth with Ro-

HOME MISSIGN COMMITTEE.-We will stained glass; and the four windows in week flud room.

Ministers and Churches.

A ratur festival was held in the Presbyterian Charch, Wallacoburg, on Wednes Joy evening the 29th Sept., on the occurion of Mr. E. H. Sawers (who has been labourthe last cix months) leaving here for the un 100f, erected, too, during the incuming in this place with much acceptance for purpose of pursuing his studies at Knox College, Toronto. The company, numbering about two hundred, having regaled themselves with all the choicest fruits of the season, and heard speeches by the resident ministers and Rev Mr. Walker, of Chatham. The Chairman in the name of the members and adherents presented Mr. services, which, rumor sage, will be con-Savers with a purse containing ninety dollars, for which be feelingly and eloquently returned his thanks for their unexpected gift; after which the meeting was dismissed with the benediction, thus bringing to a close one of the most successful and pleasant meetings of the kind ever held in this place .- Com.

On the return of the Rev. D. Stewart, Enmskillen, from a trip to the Lower Provinces, the manse was besieged by a large number of the congregation, accom panied by some friends from a distance. Those who came brought overflowing baskets with them and partook of a sumptuous feast on the green adjoining the manse Dr. McLaughlin (a pillar in the congregation, as well as an ornament to the medical profession) in the name of the congregation, presented the pastor and his wife with some choice articles of furniture to the value of upwards of one hundred dollars. In so doing he referred to the pleasant intercourse between paster and people in the past, and hoped that he (Mr. Stewart) would be spared many years to go in and out among them.-The Euniskillen congregation held a series of highly interesting evangelistic meetings lately. During these moetings the pastor was ably assisted by Rev. Messrs. Edmondson, of Columbus, Donald of Port Hope, and Murray of Woodville.

THE honorary degree of D.D., was recently conferred on the Rev. Alexander McKay, M.A., pastor of Duff's Caurch, East Pusmuch, by the Senate of Triaity University, U.S The Trustees and faculty were most hearty in granting the honour, as the President has stated in his letter, This is said to be the most popular College in the largest State of the Union. 408 students have attended this University during the last session. It is under the care and patronage of the Cumberland Presbyterian Church; one of the largest Presbytorian bodies in America; composed of 25 Synods, over 100 Presbytenes, and about 125,000 members. It is rather a singular fact in the history of the Canada Presbyterian Church, that no institutions has conferred this degree that on any of her Gaelic speaking ministers since the disruption in 1844, and yet one fourth of her pastors were Gaelie speaking men. Mr. McKay who received his degree (June 17, 1875) almost immediately after the union of the four Presbyterian Churches in Canada, can preach as pleasantly in Gaelio as in English, and as one of his former co-Presbyters has said, "any honor that may be conferred upon Mr. McKay by any literary or theological institution will reflect credit on such, and be deservedly be-

On Sabbath the 19th ult., St. Andrews worship. The pastor, the Rev. John Bennett, conducted the devotional exercises in the morning, after which the Rev. Mr. Smith, Galt, preached. In the evening Mr. Smith conducted the whole of the services. At both diets of worship he delivered most eloquent and appropriate discourses, referring at the close of the discourse in the morning to his former connection with Ramsay as minister of the 8t', line Church, to the Rev. Dr. Macmorine then numster of St. Andrew's Church, and of ow well and cordially they wrought together even in those days when few Church of Scotland and Free Church ministers cooperated, to the happy union of the Clurches and the recent harmonious Committee meeting in Montreal, and also to the auspicious occasion which had brought aim to preach that day. The Church was crowded with people of all denominations both morning and evening, Mr. Smith being a great favourite here, many having found the Saviour through his former ministrations. St. Andre y's Church is a stone edifice, with staple and beil, and the addition made to it has rendered it cruciform in appearance, and greatly improved externally and internally, as well as vastly increed its accommodation, which was impour tively required, the membership of the congregation having doubled itself in ble three years of the pastorate of Mr. Bennet. who was only industed to the charge on

poxt week give a sketch of the minutes of the new part of the Church are filled with this Committee, for which we cannot this stained glass. The power are all painted in limitation of wak. The aisles are laid with matting; and the pulpit has been cover ed snew with orimson material. Taking St. Andrew's, Almon'e, as a whole, it is one of the largest and prettlest of the country Charches of Ontario. The addition, with other improvements cost nearly \$8000. Just opposite the Church stands the manse, a beautiful stone building with bency of the present minister, and costing, together with the ground on which it is built, fully \$5000. The Appleton part of the congregation are at present building a Church for themselves at that rising village, which will be finished in a few weeks. I will send you an account of the opening ducted by the oloquent and highly estcomed minister of St. An 'rev's, Kingston. I had almost forg than to say, that the minister of St. John closed his Church on the Sabbath evening of the reopening, and with his congregation worshipped in St. Andrew's .- Com.

Contributors and Correspondents.

REGENERATION.

(Concluded.)

Editor British American Presbytsman. As to the manner in which regeneration is effected, diverse views have been held—

some believing that the Spirit uses the Word as an instrument, others, that he acts independently of it. If we bear in mind that cin has affected the disposition of the soul, and the affections of the heart to such an extent, that the intellect is utterly blind to the perception of truth and beauty in spiritual things, it will be difficult to realize how the application of the truth could in any way influence the heart until it be renewed by the power of the Holy Ghost. On the other hand, it will be difficult to understand how any spiritual exercises can be engaged in by a re generated soul, unless it be illuminated through the Word. We meet with seemingly diverse views of this matter, just as we meet with seemingly diverse passages of Scripture. Charnock says, "That to make an alteration in us according to our nature of understanding, will, and affections, it is necessary there should be some declaration of things under those considerations of true, good and delightful, in the highest manner, to make a choice change in every faculty of the soul; and without this a man cannot be changed as a rational creature." Again, "The word operates, first objectively, as it is a declaration of the will of God, and presenting the objects of all holy acts, and secondly, it has an active force. It is operative in the hands of God for sanctification." Living in the days of Puritan ascendancy in England, Charnock was the companion of Owen, Goodwin and Bates, who strongly assert the instrumentality of the truth in regen-Baxter, Fuller, Dick and Hill, give prominence to the same view. On the other hand, Hodge in his outlines says, "As soon as the nature, morally perverted through his evil dispositions is changed, I e will see, and seeing love and clear the truth of and seeing, love and obey the truth, al-though no constitutional change is wrought in his nature, i. c., no new faculty given, but only his perverted faculties morally rectified." This substantially coincides with the following view of Hopkins: "As the moral disorder and depravity of man lies wholly in his heart, the cure and renovation must begin and end there, and when the heart is perfectly right, the man will be wholly recovered to perfect holiness." Again, "in regeneration, the heart being changed and renewed, light and understanding take place, and there is no need of any operation on the understanding, as distinguished from the heart." We may divide Scripture texts bearing on regeneration into two classes; of the first we may, as representatives, take the following: "Of his own will begat he us with the word of truth.' Jas. i. 18. "God ing: hath from the beginning chosen you to salvation through sanctification of the Spurt, and belief of the truth. ' 2 Thes. ii. 13. Of the second class we may as representatives take the following: "A new sentatives take the following: "A new beart also will I give unto you, and a new spirit will I put within you." Ezek. xxxvi. "Even when we were dead in sina hath quickened us togother with Christ." Eph. 11. 5. The securing diversity of such views and texts disappears when we apply the second class as expressive of regenerasive of the ame doctrine in its progressive

ьtageя. The chief objection urged against the invincibility of Divine Grace in regeneration is, that it is subversive of the liberty of the will. It seems inconceivable to some that a man should be infallably determined to a particular purpose, and at the same time be free. Watson in his Institutes expresses himself as follows. "The continued and uninterrupted irresistibility of the influence of grace, and the passiveness of man deprive him of his agency." It will, we think, be allowed by all, that a responsible being acts freely when he acts in conformity with his nature, whether that nature be hely or sinful, and farther, when he acts according to his own voluntary desire. In this sense, Adam acted freely in a state of holiness and in this sense, he, together with his posterity, have acted freely in a state of sm. The fact that Adam received from God a holy nature did not interfere with his liberty, and the fact that Saul received from his parents a simil nature did not interfere with his liberty. If therefore an Arminian does not find fault with God for basto ving on Adam a holy nature, or for allowing men to inherit a corrupt nature, now can be con istently object to Goo's ereating anew those who are dead in tres-

Adam's in his unfallen state? As Dr. Dick eaps. "The objection proceeds from a misapprehension of the mode of operation. The idea occurs of external force by which a man is compelled to do something which a wan is compened to do comething to which he is averse. The power of grace is not compulsive; puts no force upon our minds, but, instead of disturbing our men. tal constitution it goes slong with it, and that in a manner at once natural and supernaturel. It secures the concurrence of the will." The language of our confes-sion is, "When God converts a sunner, and transle s him into the state of gence, He feeth him from his natural bondage un-der sin, and by his grace alone enables him der sin, and by ine grace atoms entones num freely to will and to do that which is spiritually good." As Principal Cunning-ham explains it, "An ability to will good." as well us to will evel, whereas he had power or freedom only to will evil. The will is let free, or emancipated from the bondage under which it was held. It is not emanoipated from the influence of God's decrees, or let free from the oporation of general laws impressed upon man's mental constitution, but it is let free from the dominion of sin, exempted from the necessity of willing only what is evil,—it has recovered to a large extent the only liberty it ever lost."

In reference to the regeneration of infants, Dr. A. A. Hodge says: "As regen-eration is a change wrought by creative power in the inherent moral condition of the soul, infants may plainly be the sub-jects of it in precisely the same sense as adults."

From such a view of this doctrine, we are reminded that all that is good in the regenerate proceeds from the sovereign grace of God, and that under the influence of grace man is free. That regeneration in its initial stage is a work of the Spirit and precedes faith; -that conversion is the act of the regenerate, obeying the newly implanted disposition ;-that the faith exercised in conversion is the result of the regenerating influence of the Spirit, exercised by an enlightened mind, and leads to justification, adoption and growth in grace, while regeneration, (the quickening), precedes faith, and is ersontially the cause of it; while faith, the chief of the graces, leads to regeneration in its progressive stages, that is to—sanctification.

Presbytery of Toronto.

A meeting of this Presbytory was held in the usual place on the 5th of October. Dr. Topp, Moderator, with thirty other ministers and seven olders present. Messrs. Joseph Builder, Thomas Scouler, Wm. McKinlay, Francis Beatty, B.A., and Alexander Leslie, were all examined and recommended for study at Knox College. Also, Mr. John Cairns was examined and recommended to be employed as a catechist. Mr. Andrew Dryburgh, a licentiate of the Free Church of Scotland, was received as a Probationer of our Church. Professor McLarch reported that he had received thirty-one persons by certificate, and twenty by examination, and organized them as a regular congregation under the name of Queensville and North Gwillimsbury congregation. The Professor's conduct was approved of, and he was requested to take a special oversight of said gregation. Mr. Cameron reported that he had received eleven persons by certificate and thirteen by examination at Sandhill, and had organized them as a regular congregation, and further that, as instructed, he dispensed to them the Lord's Supper. Mr. Cameron's conduct was approved of. Mr. Alexander, as Convener of a committee previously appointed, submitted and read two reports; one of them having reference to Mono Centre, Mono West and Mono Centre Road congregations, with a recommendation to aim at effecting a union be-tween the two latter, and the consolidation of all the three into one pastoral charge; and the other report having reference to a proposal from Alton congregation to be united with that of Charleston, and recommending (inter alia) that such a union be delayed in the meantime, and that effort be made to secure a re-arrangement of the congregations over a considerable portion of the Presbytery. The foregoing reports were received, and the committee were thanked for their diligence. A division ensued, however, on the disposal of the reports. Mr. Cameron moved, seconded by Mr. Croll, "That the congrega tions and mission stations interested by any proposed re-arrangements be notified by the Presbytery to appoint two or three representatives, along with the minister affected, to appear at a general meeting in this city for the purpose of considering the whole matter. In amendment it was moved by Mr. King, seconded by Mr. Carmichael, of Markham, that the report of the committee be approved to the effect 1st. That the request of the Mono West congregation to be permitted to transfer their place of worship to Camilla, be declined in the meantime. 2nd. That the request of the congregation of Alton to be connected with that of Charleston, be also declined in the meantime, as this would imply, under present arrangements, the sacrifice of the interests of the Caledon West congregation. 3rd. That the Presbytery looks favorably on the rear-rangement of the whole field suggested by the committee, but in order to give time for the ministers and congregations affected to consider the matter, practical action thereon be deferred until next meeting of Presbytery. The amendment and the motion being put to the house, the motion was carried; and agreeably thereto the cierk was instructed to notify all the ministers and congregations interested to appear at next meeting of Presbytory, which was appointed to be held on the first Tues. day of December, at 11 a.m. Mr. Carmichael of Markham, reported that he had moderated in a callfrom St. Andrew's, Scarborough, and St. John's, Markham, which was given in favour of Mr. Malcolm Modillivray, Probationer. Apaper was also handed in containing a promise of \$1000 annually, with manes and globe. Mr. C.'s conduct was approved of, the call sustained and put into the

a . ca buth t ed arterie

gold librar of professa tory

The respect to the fi

Church, Scarborough, on the nt at 10 a.m., and his ordination needed with at 2 p.m. of same to no processed when he we p.m. of same day, if the trials should prove eatisfactory, Mr. Robb to preach, Mr. Carmichael of Markheim, to preside, Mr. Burnfield to deliver the charge to the minister, and Mr. Carmichael of King, to address the con-carming. A good deal of time was spent gregation. m Home Mission matters. It was agreed, as applied for, to sever the connection between Aurora and Newmarket congregations, and to give them supply separately, in the hopo that thereby, and with aid from the General Fund, they may soon have a pastor ever each of them. A committee was also appointed to draft a minuto expressive of the Presbytery's mind, as to the zeal, selfnial, and success of Mr. Bruce, (now at St. Catharines) in his labors among these congregations. Mr. Peter Straith, M.A., who had finished his curriculum at Knox College, was taken on trial for license, and after delivering discourses and undergoing examination to the satisfaction of the Presbytery, he was duly becomed to preach the gespel. Agreeably to application made permission was given to the trustees of St. Andrew's Church congregation, Toronto to mortgage their property on King and Simcon Streets, also the globe at the ever Humber, so as to enable them to carry out the arragements in creeting carry our church, as authorized by the congregation in February 1874. Also liberty was given to the trustees of the ale congregation of Newmarket, in connection with the Church of Scotland, to sell their church property, the proceeds thereof o be applied in paying part of the debt on the new church erected in the village in connection with the late Canada Presbyerian Church, and to mortgage the new church for the balance of the debt. A committee was appointed to prepare a plan for holding missionary meetings during the winter, and it was agreed that occasion should be taken at these meetings to give information regarding the late union, and he several schemes of the church, agreeably to a resolution passed by the General Assembly. Various other matters were ransacted, which need not be given to the public, although they occupied considerable time,—R. Monteath, Pres. Clerk.

Presbytery of Brace. This Presbytery met at Paisley, on the 28th ult. There were fourteen ministers and six elders in attendance. On application from Tara and Allanford, Messrs. Tolmic and D. Frasor were appointed to paderate in a call to a minister from that pastoral charge on the 18th inst. The salary promised is \$1,000. Mr. George MLennan, of Harriston, being present, was ssked to sit and deliberate. The convener of the committee appointed to make ar-rangements for holding a Sabbath School convention, reported that arrangements had been made for holding the convention tomorrow. A report was read from Mr. Cameron, of Lucknow, giving an account of his visit to Manitoulin Island, describing the nature of the mission field, mentioning the value of the services given by the elety there, and calling the attention of the Presbytery to the importance of an ordain that field. The Presbytery agreed to re-seive and sustain the report, to express its hearty thanks to Mr. Cameron for his important labors in Manitoulin Island. and also its sense of the value of the services of the student missionaries there, and its deep sympathy with the set lers on that Island and to instruct the representatives of this Presbytery, at the Assembly's Home Mission committee, to make special applica-tion for a suitable laborer to that field. The committee appointed to make arrango-ments for holding missionary meetings. abmitted a report, which was received and adopted. It was agreed to commence the meetings on the third week in Decom-Mr. Straith was appointed Presbytery treasurer. The Presbytery of Saugeen having granted the translation of Mr. Mcennan from Harriston to Centre Bruce and Underwood, it was agreed to hold an djourned meeting of Prosbytery at Centre Bruce, on Wednesday, 20th inst., at 10 o'clock a.m., for Mr. McLennan's induction into that pastoral charge, and for the transaction of ordinary business. Mr. John Anderson was appointed to preach and pretide, Mr. Scott to address the minister, and Messrs. Stowart and Straith the people. All the Session Records within the bounds were ordered to be submitted for examina-tion at the next ordinary meeting of Presbytery. A circular letter was read from the Presbytery of Guelph, stating that they intend applying to the next General As-sembly for leave to receive the Bev. W. F. Clarke, a minister lately of the Congrega-tional Church, as a minister of the Presby-terian Church in Canada. There was read a letter from the Rev. R. C. Moffatt, of Walkerton, setting forth his intention, and that of his session (Free St. John's) to retain their connection with the Presby-tery of Saugeon, and their intention to bring the matter before the General As-membly along with the Presbytery of Sau-geon, on which the Presbytery resolved to take no further action at present than to Clarke, a minister lately of the Congregatake no further action at present than to remind Mr. Moffatt, that by appointment of General Assembly, he and his session are now under the jurisdiction of the Pres-bytery of Bruce, (of which, indeed his letter an acknowledgment) and that therefore my application for a change of Presbyterial relationship would require to be made through this Presbytery. Mr. Tolmic, the convener of the Home Mission Committee, mbmitted the quarterly report, which was received and adopted, and for which thanks received and adopted, and for which thanks were tendered to the committee. Tho next ordinary meeting of Presbytery was appointed to be held in Kincardine, and within Knox's Church there, on the 2nd Tuesday of January next, at 4.80 p.m.—At a pro re nata meeting of the Presbytery of Bruce, held at St. Andrew's Church, Paisley, on the 13th uit, the resignation by Mr. J. G. Gordon, M.A. of the patoral charge of St. Andrew's Church, Paisley, having been accepted, the following minute was adopted, namely: The Presbytery cannot part with their brother, Mr. Gordon, without recording their apprication of his excellent uninisterial character, his abilities as a preacher of the gos-

peter, his applition as a preacher of the gos.

pel, and his courteous conduct in his intercourse with others, and they implore the blessing of God to rest apon him in what ever sphere of life he may be led by the providence of God to enter. The Presby tery further record that Mr. Gordon leaves their bounds in good and regular standing as an ordained minister, -A. G. Formes, Pres. Clerk.

KHOX COLLEGE.

(Continued from first page.) history of their Church during past thirty years, and of the fact that dur-

ing its feebleness it made great and noble annual efforts to sustain this work, and

the

give way to distrust as to the liberality of the Christian people. Still, it would be a great relief and a great thing for the institution and for the Church if they had at least a partial endowment. Some of their friends thought that by that means they might re-move the work from the warm sympathies of the Christian people—an evil for which nothing could compensate—but he did not see any great danger there, because they had so many other schemes of essential importance to present annually, the Home Missions, the Foreign Missions, the conduct of evangelization among their French Canadian neighbour -- schemes which would not suffer the Church to forget that it had a great work to perform, or to lose that vital sympathy with its present imporative necessities which it was healthy for it to feel. He violated no confidence in saying that a most esteemed member of their Church, lately deceased, meant to have left a large sum for the endowment of that institution, and to the praise of the executors and heirs of this man, though they were under no legal obligation to implement his wishes, yet it was uderstood that were ready to do so, and that \$40,000 was likely to accrue to the institution (loud cheers) from the property of the late Mr. Hall, of Peterboro'. (Renewed cheers.) He agreed that it would be unwise and foolish to endeavour to make a canvass at the present time. Their canvass for the erection of the building had been very general, and in some cases quite closely pressed, and he should think it unwise to ask the great body of their people now endow the College; but he hoped that some generous members of the Church would follow the example of the late Mr. Hall, and that this annual pressure, which in one way had been a very healthy thing, but in another had been too severe, might be to a large extent remitted. sion, speaking in the name of the Senate, and especially of the professors. he said they accepted this trust with a deep sense of its responsibility, and he was sure he spoke the feeling of his colleagues when he declared that they that day regarded themselves very much as if for the first time they were being devoted to the work. He trusted their consecration, not only in the presence of the people, but before God, would be renewed. They felt that by the response of the Christian people to their appeal in building that house, they had been encouraged in labours which might seem far remote from the general sympathies of the Church, and they would feel strengthened by the good response which had been made. He trusted that by God's help they would in their teaching be faithful to the truth of God, and to that truth as received and held by the Church with which he had the honour to be connected. He trusted that they would regard it as their function and province not so much to stimulate religious thought on the part of young and aident, and it might be turous, minds—to lead these minds into acquaintance with the religious philosophies of the present and past days-as to assist in producing within them profound confidence of God's most holy word, and to lead them to a deeper acquaintance with the truths it contained. This would be their ambition and their labour, and they should join in prayer that by divine grace they might be in some measure enabled to attain this resu't. He expressed the obligations of the institution to the eminent brethren, some of them strangers, who were present. Their Church was now a large one, and was in possession of five theological institutions: one at Halifax: one at Quebec, over which their chairman presided with such eminence; one in Montreal, one in Kingston, and Knox College in Toronto. They had not only the representative of Morin College present in the chair, but they had Principal Snodin the chair, but they had Principal Snod-grass representing Queen's College, Kings-ton, and Mr. Scrimger, a distinguished alumnus of this institution, and now Chair-man of the Brard of the Montreal College. (Cheers.) It would be their care to culti-vate relations not only of kindness but of mutual helpfulues, because their Master presence and the Church was one. The was one and the Chi ch was one. work was not theirs but the Lord's work, work was not theirs but the Lord's work, and they were tut instruments. He was pleased to employ. They could in this way not only encourage each other, but work into each other's hands, and so develop the whole work of the Church in these lands. He was also pleased to see these lands. He was also pleased to see present other gentlemen outside of their own Church—the President of the University of Toronto (cheors), and other ministers of various Christian Churches in this city and other parts of the land, to whom he said "All hail!" in the Alaster's name. Their conviction was that the true Church of Christ was essentially true Church of Christ was essentially one. The foundation was one, and all genuine material built upon it was one, and the headstone would at last be brought home with shouting, saying "Grace, grace, unto it," when the whole Christian Church would be one indeed.

Rev. Principal Snodgrass said that as the representative of the Synod of Queen's University and College, he was charged by them to deliver to the authorities of Kinex College their fraternal regards and exmest wisines for the future us fulness and and prosperity of the institution. In any previous year they would have felt interested in the event which was being celebrated as one which indicated the progress of the state of of the st as one which indicated the progress of Presbyteranism, and of efforts to obtain an educated ministry; but this occasion Prosbytemanism, and of energe to obtain an educated ministry; but this occasion professors, the speaker expressed the loop with the greatest hope diagram to the future. It was a that as the church lad accomplished union, symbol of that happy union which had and the college had acrived at its maturity. It was that of the institution would always remain a ledge that this, one of the greatest and Critical Times.

v. ' ,

stance which gave to the interest they all felt a peculiar glow and force. They felt a peculiar glow and force. They might well roview with gratitule to God the efforts which had been made in connection with Knox College, and the amount of work which had been done through the instrumental ty of that institution on bohalf of an educated Presbyterian ministry. They might proudly look into the future and derive encouragement therefrom. They might have to justify before their people the propriety of having so many Colleges connected with the Church, but when the extent of the Dominion was considered, and that the Church now stood on o hillock, as it were, with higher ranges of attainment stretching out before it, there was ample justification for the maintenance of all their educational institutions. It should be the effort of those connected with the management of such institutions to make them so successful as to fully justify their maintenance. (Applause.) Kuox ollege had an interesting and important history, a review of which presented to the minds of all connected with it many considerations suggesting what had been accomplished, and many motives stirring them to future activity. Reference had them to future activity. Reference had been made to the name when the institution bears, and he felt there was something in it. If John Knox could visit the new building and inspect it, he would declare "There is no heresy here," and invoke the benediction of the God of Peace on the College, and the mighty grace of the Holy Spirit, so that it might go on more prosperous than ever in accordance with that great Reformation principle for which he so persistently fought at Berwick and Newcastle, that nothing is to be allowed but what is explicitly taught in His holy word. But much as they revered the name of Knox, they desired that the presence of the Lord Jesus should be with those who were engaged in the important work of educating young men for the ministry.

Rev. Mr. Sorimger, of Montreal College, after expressing his regret at the absence of Principal MoVicar, announced the hearty congratulations which he was chargannounced the ed to bring from the institution which he represented on this happy occasion, and the hope of the authorities of Montreal College that the anticipations formed with reference to the future influence of this institution on the cause of Presbyterianism in this land might be more than surpassed.

R v. Dr. McCaul, President of University College, said it had always been a source of great gratification to him to be present at the addition of another educa-tional institution to those that already adorned the fair city of his adoption. But this city, and rejoiced in the fact of its having a notle edifice added to it—a building that not only did infinite credit to the architects, but also to those who superintended ts erection—he also considered that that institution was associated and connected with the university with which he was allied. Many of the students of Knox College received their preliminary education at University College, an arrangement which he hoped would long continue. He accepted the creation of the college building, moreover, as the outward declaration of the Presbyterian Church that they must have an educated ministry On this point he held very strong opinions. It was not merely that there are difficulties in the Scriptures which an educated minister would be befter able to solve—and those who undertook to expound God's Word should be able to solve them—but also the very foundations of Christian faith were at the present time being shaken by the very men in whom they had heretofore rested confidently for support. When doubts were expressed with regard to the miracles of our Lord, the existence of Christ, the unity of the human race, the immortality of the soul, there was no limit to scepticism, and an educated ministry would be able to meet such objections. With regard to the connection between Knox College and University College, he thought the former was an answer to the charge that had been brought against the latter, that those who supported it were the persons who supported Christless infidelity. In the University College they believed it was quite possible to teach science and literature without incorporating with it any particular religious views. There was not, however, a member of its staff who did not value the importauce of religious instruction. He trusted that Knox College would continue, as it that done in the past, to pour its smooth tide on towards the ocean of eternity, and reflect the heavens and refresh the earth. Applause).

The proceedings were then closed with the doxology.

THE EVENING MEETING.

was also held in the Lecture Hall, which, notwithstanding the inclement weather, was confortably filled by a highly respectable company. The Rev. Principal Caven presided, and was supported on the platform by Rev. Dr. Cook, Rev. Dr. Proud foot, Rev. John McTavish, Rev. Dr. Topp, Professor Daniel Wilson, Rev. J. G. R. bb, Rev. Professor Gregg, Rev. W. Reid, Rev. W. Fraser, (Bondhead.) Rev. Professor Maclaren, Hon. John McMurrich, Rev. J. M. King, Rev. Mr. Lang, (Dundas.) Rev. D. J. Macionell, Mr. A. Gordon, M.P. The Chairman, in a brief oponing address, announced that in consequence of the energetic efforts of their agent, Rev. Mr. Warden, the amount subscribed had was also held in the Lecture Hall, which,

Mr Warden, the amount subscribed had reached \$117,000. He urged upon subscribers to assist in the cause by making immediate payment of their subscrip

Rev. Mr. Lang, of Dundas, referred to Rev. Mr. Laing, of Dunias, referred to the fact that he was the only person who taught in the old establishment before Emisley Villa was purchased. When Kuox College was established in 1844, he said the question was debated with their it should be located at Montreal or Toronto, should be located at Montreat or Toronto, and it was not until 1846 that the character of the institution was fixed. The first Professor was Mr. Esson, and to him the prosperity of the institution was largely indebted. After sketching the succeeding professors, the speaker expressed the hope that as the church had accomplished union, and the college had accomplished union.

A STATE OF THE

faithful home for students for the ministry. He then glauced at the advantage now offered to young men as compared with former years, hoping that dee advantage would be taken of them. The spirit of Presbyterismem he thought was admirably suited to meet the spirit of the age, being, on the one hand, the friend of liberty, education, progress, and reform, while, on the other hand, it was a conservator of all that is good. He had derived much benefit from the high Scripture tone of the instanc-

from the high Scripture tone of the instruc-tion given in the college in past years, and he hoped it would prosper and let "her glory be that her word gives light. Rev. Prof. McLaren said he fully shared in the joy they had been participat-ing in to-day, both as an aluminus of the institution and one of its teaching staff. The college had had a local habitation be-fore grouping into this edding in four or five fore moving into this edifice in four or five different buildings. He compared it to he children of Israel in the wilderness, and, as with them, God had always accompanied the onward movement of Knox College. There were not less than 200 of its alumni engaged in the work of the ministry in the different Presbyterian Churches. It was different Presbyterian Churches. possible sometimes to insist too rigidly on a complete college education as a preliminary to an entrance into the ministry. The Church was not made for the college, but the college for the church. But, as a rule, a thoroughly educated ministry was of the greatest advantage to the church.

The choir then sang "It is a good thing to give thanks.

Rev. Dr. Cook, Moderator of the General Assembly, then addressed the meeting. He said that one great reason why Presbyterians required an educated ministry was that it had always educated the peo-ple. The Church of Scotland never could be called a learned Church, because the work of a Presbyterian minister was too arduous to render this possible. Dr. Chalmers' desire had been that there should be some who had a perfect command of the several branches of science and literature, while the general ministry should be able to take advantage of the labors of these men. The first thing to be sought for in a student for the ministry was whether he possessed a zeal for the glory of God and the salvation of souls. The next requirement was a knowledge of theology, but it was also necessary that they should possess good common sense, which would enable them to apply their knowledge of Scripture to the ordinary affairs of life. They should also have some general knowledge of men and of the world. In this country he had no-ticed a tendency to contract the opportun ity to acquire general information, the professors kept them too rigidly in attendance on their classes, and gave them no time for general reading. It was not enough to keep the students in their rooms, however. If the desired them to take their proper places, they must invite them into their houses, and treat them with kindness as the future ministers of the church. (Cheors).

Rev. D. H. Fletcher, of Hamilton, congratulated the church upon the completion of this building which was an ornament to Toronto, and a monument to the liberality of the Presbyterian people. It was of vast importance that their colleges should have a warm place in the hearts of their people, as they were essential to the weltare of the church.

The Chairman said their prospects as to the number of students this year was very good. The number in theology would be larger than last year, and in the preparatory class very much larger. All the beds in the college, numbering sixty, had been already bespoken, and he thought they would want some more. (Laughter and cheecs).

A secess of fifteen minutes was then taken, while refreshments were served in the dining hall.

Rev. Dr. Topp offered a few remarks. He thought it was a matter of great thankfulness that while the country had made material and educational advancement the church had likewise advanced and with it Knox College. The fact that the erection of the institution was gratify ing to the church at large was proved by the inberal subscriptions received. Although the main portions of the funds were ob tained before union, yet the whole church would join in their rejoicing. Their educational institutions belonged to the whole church, and there could be no improper rivalry between them. The readiness with which subscriptions were obtained proved that the Presbyterian Church had a deep hold on the affections of the people, and that they desired an educated ministry. Such a body of men was much required at the present day, when every man who obthe present may, when every man who obtained a smattering of science desired to air it, and often called in question the trains of the Bible. He quite concurred with the Moderator's opinion that after tety and learning common sense was an apportant requisite in their ministers. The Church had reason to be thoroughly satis fied with the training given in Knox College. One of its present professors was an alumnus in that college, and two of the staff of the Montreal College had graduated at Enox College. Although he (the speaker) was an importation from the monter country, he firmly believed that the time was at land when the highest positions in the church would be given to Canadian trained ministers. He haved that ministers hed with the training given in Knox Col trained ministers. He hoped that ministers would not forget the claims of the col lege, while at the same time he trusted the day was not far distant when all their collegate institutions would be properly endowed. (Applausa),

Professor Wilson, who was received with loud cheers, said he had great pleasure in touning his congratuations to theirs on this austricious occasion of the inauguration of this building, dedicated to learning, and to learning in connection with Christian truth. In our 70mg Canada we must look upon those occurrences in a different light from that in which they were regarded in the old country. There they were building upon other men's foundations, and looked back to the pa !. Here we looked forward

powerful Christian Churches of the Dominion, acknowledged the indespensable necessity of a learned Christian minietry.

After a selection by the choir, Rev. J. M. King said this building gave striking proof of the size, strength, and vitality of the Presbyterian body. Emi inspressed upon his hearons the cosponsibility which the size to which Presbyterianism had attained, entailed upon its members. He trusted that in these walls would be trained up a ministry which would not trained up a ministry which would not the past, sympathy with all that was best in the present, and fervent hope for a future better than either present or past.

The Chairman desired briefly to say how all the rell was at the sain.

glad they all were at the union which had glad they all were at the union which had lately taken place. Formerly it had been caid that Presbyterianism and a tendency to fly into fragments. Now a different spirit seemed to prevail. There were some brethren who had not yet seen their way to enter the union. They should treat them with kindness and courtesy, and he hoped even they would see their way be-fore long. He regarded the opening of this building as a symbol of the completion of the union, and had been highly pleased to see Dr. Cook, Dr. Suodgrass, and Mr. McD well there to take part in the precedings. (Cheers).

Rev. D. J. McDonell rejoiced heartily in the prosperity of Knox College. Why should they not have five colleges? Politicians spent more on their clubs than Christians did on their theological institutions. There was no reason why their wealthy men should not endow chairs in this and other colleges, and not leave everything on the Government. He rejoiced that there were five colleges in their Church, and that there were other churches in Canada, be-cause none of them had all the truth in its creed. He concluded by defending the Confession of Faith, though in some respects it was a fetter to them, by contending in favour of breadth of view in regard to Christianity, and by stating that Presbyterianism was many-sided, and allowed them to adopt all that was beautiful in ritual and excellent in doctrine.

The Chairman was about to close the proceedings, when

Rev. J. G. Robb craved permission to say a few words. He alleged that Mr. McDonell had taken advantage of his position to advocate views which he must know were not entertained by the church, and protested against the ideas that worship was to be governed by the "beautiful in ritual," instead of the purely Scriptural, and that the Confession of Faith was "a fetter." The church had united on the basis of the Confession of Faith, and did

not consider it a fotter.

The Chairman said the professors of Kuox College accepted the Confession of Faith as a statement of the church upon the great doctrines of God's Word and of grace, and their teaching would be in accordance with that, though in one sense

they did not consider it a finality.

Rev. D. J. McDonell said he did not desire to bind any one but himself to the news he had enunciated.

Rev. Prof. Gregg said the multiplication table was a finality but not a fetter, and they regarded the Confession of Faith in something of that same light.

Rev. Dr. Cooke, while holding to the doctrines of the Confersion of Faith, could not conceive any greater folly in any church than to incagine that it had attained to perfection, and claimed that the thurch had now as much right to examine the Word of God as the mon at Westminister

Rev. J. G. Robb said he had no objection to improvement, if it were Scriptural.

The subject then dropped, and the meeting closed with the singing of a psalm and the bonediction.

A failure has taken place of Sheppard, Hall, & Co., a Doston firm, having held also an extensive lumber business in Montreal. The liabilities amount to \$1,500,000.

THE SULTAN has decreed a railroad from Constantinople to Bagdad. Of course there will be a station at Niniveh, perhaps a water tank under Koyunjik; and another station at Babylon if the

THE POPE has taken advantage of the arrival of a batch of pligrims, the mi of the season, to indulge in one of his characteristic maledictions on things in general. It is probable that his holiness never heard of the story about poor Haydon, who, when assured that his pictures were too big to find customers, consoled himself by going straightway and ordering a canvass several sizes larger than ever; but that story would exactly describe, as by an allegory, what has been the uniform policy of the Vatican during the present reign. It is notorious, that the papacy has broken with intelligence and with governments; and the course which it has adopted for the purpose of restoring a better understanding is, in the first place, to take under its special protection every doctrine and legend that is specially offensive to persons of sense, and then to promulgate theories of jurisa diction which would degrade all powers ir the world into deputies of the Roman Pontiff. And then his holiness talks about persecution, and the early martyrs, and the rest of it! It seems to us that the only persecutor of the church 18 Page IX.; for all the evils that have come upon her have been the necessary result of his acts. Governments, remembering the trouble which O'Connell gave, will not be gratified to hear of their subjects being exhorted—as they have just been exhorted—by an infalli-ble spiritual chief to "join the Daviel band;" and the thing which all good Roman Catholics should pray for is a gift of great silones for his holiness,-

Choice Siternture.

Still and Deen.

my r. m. f. skens, author of "tried," "ONE LIFE ONLY," ETC.

CHAPTER IV.

"Tell me first how my dear father is," said Bertrand, anxiously, when he per-ceived in the lighted room the red runs round nurse Parry's trainkling eyes, which showed how much she had been weeping.

"Ah, my dear Mr. Bertrand, you must prepare for the wort, he cannot long be with usl in fact, I believe he would not now be alive if it were not that he has seemed to feel some urgent necessity to see you again, far beyond the more desire for your presence, with which his love for you naturally inspires him; but it appears so wonderful he should have known you were coming to night!"

"But did he know, nurse? it seems im-possible; for I did not know myself what day I could start, and I did not write or

telegraph!"
"He did most certainly, for he told me the very hour when you would arrive, as you may see by the fact that I was waiting to open the door to you; but, my dear, I have seen many a one pass over the mysterious bridge between this world and the next, and I know that just at the last the dying have powers and privileges which we, who have to remain longer on this side of the grave, cannot at all understand. I could tell you of many strange experiences in my life, connected with that subject, but I dare say you would think me supplet, but I date say you would think me superstitious old woman, so you shall simply hear what occurred with respect to your father. Two days ago we did not think he could last an hour, and dear Mary has sat up with him three nights in sucsession; she did not mean to have left him this evening, tired as she was, but about three o'clock to-day he fell into a very deep steep, and when he woke up from it as it was getting dusk, he called me to him after Mary had left the room, and said, in a very solemn manner, and with unusual strength, 'Nurse, my son will be here at midnight, and I wish to see him alone; you must persuade Mary to go to bed; but do not tell her he is coming; he spoke with such decision that I asked if he had had a letter from you; then he smiled, and said, No, it is not from Bertrand I have heard it, but I have a certain assurance that he will be here to night, and I must gather up all that remains to me of life and strength that I may tell him a great deal he has yet to learn from me; arrange with Mary that she shall take the rest she needs so much while you watch by me, and then leave me quiet and alone till Bertrand comes.' I had much ado to coax poor Mary to leave him; she could not bear to quit his side, even for an hour; but she saw at last that he really wished it, and she was deceived, really wished it, and she was deceived, poor dear, by his animation into the belief that he was better, though I could see well enough he was only sustained by an unreal excitement, which will leave him more prostrate than before when it passes away. However, it enabled her to go to bed in peace, and she is sweet asleep, the darling, looking as fair and innocent as a little shild."

child."
"I had better go to my father at once then," said Bertrand, hastily; for a feeling of greater awe had been produced in him by Mrs. Parry's word's than he cared to show her, and, resisting her pressing entreaties that he would take some supper first, he asked her to lead the way to Mr. Lisle's sick room. She took a lamp, and preceded him along the corridor in silence, making him a sign to tread softly as they passed through the part of the house where Mary lay sleeping, unconscious of the new arrival; a half-open door, through which the light was streaming, showed that they had reached their destination, and Mrs. Parry pushed it gently back, and stood aside to let Bertrand enter.

"It will not startle him, he expects you," she whispered; and he stole softly turough the room to the foot of his father's bed, there he paused for a moment struck with the sudden chill, the inexplicable shrinking which we all experience when we draw near to the presence of death.

Mr. Lisle had been propped up in a sitculty of breathing, and he was reclining on his pillows in a perfectly motionless atti-tude, with his hands clasped together over a small black trinket he had brought with him from France so many long years be-fore. There was not the smallest vestige of colour in his face, or in the long thin fingers, as they lay on a counterpane not whiter than they were themselves, and the well-defined lines of his clear cut features had grown sharp and rigid, so that he looked exactly like a figure moulded in wax: the eves alone demonstrated that he was still a living being, who had not yet escaped the powers of earthly hopes and fears, for they were bright and eager, with an expression of keen expectancy, and he keld them turned immovably towards the door; when Bertrand came at list within the range of their vision, so that their gaze fell upon him suddenly, there fleshed into them's look of such intense delight that it seemed to bring him back at once to the light and warmth of life, and in a moment the ghastly immobility of his attitude had passed away, and he stretched out his arms with a longing gesture, exciaiming, "Bertrand, my son, my son! I have watted for you when already I could hear the voices calling me beyond the brink; I have waited, and not in vain; now shall my spirit be enabled to depart in peace!" Then the young man went forward, and,

forgetting the years that had elapsed since the well-remembered days when as a little child he had of an gone to sleep in those protecting arms, he let his stately head fall upon his father's breast, while a great sob burst unrestrained from his lips. old man folded his arms round him. and held him for a few minutes close to his heart, while Mrs. Purry went softly out and shut the door, leaving those together between whom so soon was to be fixed the great unfathomable gulf, which, on the nging eyes of human love have not power to penetrate or span.

Ob, my dearest father, I did not think

it would be so soon!" said Bertrand, when at last he looked up into Mr. Lisle's face; for the seal of death was so unmistakably set on that pallid countenance that it would have been simple neckery to have appeared to ignore the truth.

"Yes, soon—very soon, my son; and I have so much to say to you; I must not delay, or the strength will fall me which has been given to my for this social me. has been given to me for this special pur-pose. Sit down boside me, Bertrand, and let me hold your hand while I make you

my confession."
"Your confession! I am sure after such a blameless life as yours has been you have none to make to me or to any one," said

his son tenderly.

"So it is that we judge one another in our blindness!" said Mr. Lisle, with a sigh; "how little can the human heart be fathomed, even by those for whom it beats with deepest love; but we are a mystery even to ourselves, and well may be also to others; this I can tell you, however, Ber-trand, that the clear illumination which falls from purer realms upon a deathbed, alters strangely to the lights and shadows which lie upon our path of life as we look back upon it; the interests which were dearest to us in the days of activity and strength shritel away into nothing com-pared with any fact in our existence, however little regarded before, which trenches of righteousness "—he paused for a mo-ment, while his eyes took a dreamy look, as it his thoughts had wandered back over that past of which he spoke; but soon he grasped his son's hand more firmly, and went on — "Bertrand, you know very well what have been the strongest sentiments that influenced me throughout all the time when I formed part of the living, working world—de-votion to my king and country first of al.; then love, so deep and absorbing that it made me well nigh forget my France, love for your mother, the sweet young bride of m. brightest days, the tender faithful wife naturer years, lastly a father's proud af ction for a dear and worthy son-these have been the ruling passions of my life, the engrossing influences which swayed me every hour, and yet now, Bertrand, they have receded from that awiul shore on which my spirit waits its summons, like the swelling waves when the tide is going out, and left behind them as it were the ghastly corpse of one dead hour, in which a deed was done that never in all the extended of the left of the standard of the left of the the eternal ages shall I have power to re-oall. Oh, my son! this is in truth the most terrrble of all the conditions of our mortal life, that it is possible for us by the act, the rash unthinking act, of one single instant, to destroy our whole existence, and even our whole eternity, and yet the moment in which it was committed once gone from us, borne away upon the wings of time to swell the irrevocable past, never never can we call it back, or undo its fatal instantaneous work, though we might be ready to offer in exchange for it the en-tire future of our earthly years, with all their golden possibilities of hope and joy! Yes, it is indeed a dread attribute of our complex nature, that we should have the tremendous power to freight a single instant with the most momentous issues, and yet be so utterly, so helplessly incapable of reversing the character we have stamped on it for ever, one second after its record has been written! Ah, my Bertrand, one such moment there has been in my long past, and it stands out before me now, vivid, menacing, filling up all the foreground of my memory, while the vacant throne of discrowned France has vanished in the shadows, and the sweet face of my only ove shows dimly through the unknown darkness, and you, my noble son, from whom I am about to be parted evermore, can scarce draw tears from my eyes with the thought of our separation, because of the drops of very blood that I would shed if only I could bring back that one instant from the inexorable past I"

Mr. Lisle paused, exhausted, and as Bertrand gently wiped the death dews from his brows, he said to him, soothingly, "Dear father, whatever you may have to regret in the past, I am sure you have ample expiated it by the sorrow you have felt for it; will you not let it rest now with the mercy of our God, and turn your thought to thoughts to these celestial hopes which come out like stars in the firmament when

the sun of life is going down?"
"Yes, my son, I must indeed trust all my regrets and all my hopes alike to that one and only compassion which has no limits; but I may not so much as claim it till I have made all the reparation that is in any way possible for my fault, and it is you, my Pertrand, who must accomplish it vicariously for me; for the power to attempt it in ever so slight a measure ends with my life. It is for this cause that you have been sent to me in time; for this reason that my soul, when already cast loose from earth, was held back by a single thread of life, that I might see you face to face, and win, as I trust, your acceptance of the charge I would confide to you; but to make my meaning clear you must know the whole, dear Bertrand, and I think that can tell it you, though to do so I must rake up all the ashes of a long dead past, if only you will have patience with my

failing breath and feeble utterance."

"Oh, my dear ather, I prize the faintest whisper from your voice! would that I might but hope to hear it longer; but it is he exertion for yourself I fear -will it not

try you too much?"
"Strength will be given me for this task,
my son, and then haply it will fail for

CHAPTER V.

Bertrand re-arranged the pillows so that his father could recline in av easy position, with his face turned towards his son, and then, once more taking the wasted hand in his, he sat down by the bedside to listen.

"How strange it is to recall the sunny days of youth at this hour!" said Mr. Lisle sad and strange. But I must go back to the opening years of my existence to find the first link of the chain which kinds me even now: I was educated at the Lyseum in Paris, and amongst my numerous comrades there was the son of an Englishman who was holding some temporary of-ficial position in the capital. I found Robert Trevelyan the most charming com-panion in every sense whom it was possible

conveive, and he and I became fast friends, with that strong vehement attach-ment which sometimes binds two young men together, when each has given to the other a hearty confidence and trust. The friendship between us never knew change or abatement till, alas, the most awful moment of my life! When Trevelyan remoment of my life! When Trevelyan returned to his home in England with his father, it was arranged between us that we were to interchange vieits every year. I spent a month with him each apring in London, and Robert passed his autumns always at our estate—the dear old home which you, Bertrand, will never see. It was in the Trevelyan's house that I first saw your lovely mother, and it was there saw your levely mether, and it was there that when I had come to live in England as a permanent home, I met her again, and wen her to east in her lot with the improverished exile —he sighed deeply as he spoke.
"She never repented it," said Bertrand,

gently procesing his father's hand. "No; love such as ours can fill all life with inexhaustible riches, and make a home and country everywhere; and we were happy; ah, how perfectly happy we might always have been but for that one dark cloud of which I have to tell you now! Some years after my marriage, Robert Trevelyan also became the husband of a gentle young girl, whom my sweet wife learnt to love very dearly, and the intimacy between the two families became even more strongly cemented. The Trevelyans had, however, not been married many months when symptoms of delicacy showed themselves in Robert's wife, and he was advised to take her to Madeira for the winter. I was myself at the time suf-fering from the results of a neglected cold, and I was told that it would be a great advantage to me to escape an English spring; it was therefore decided that we were all to go together to enjoy six months' sunshine in the beautiful island, and it became to the whole of us an almost perfect party of pleasure. We were none of us rich, for Robert's Trevelyan's father died almost bankrupt, leaving him but a slender in-come, and he depended for the support of his family almost entirely on an office which he held in London, and from which he had obtained six months' leave of absence; and I myself, as you know, having been finally deprived of my estates, had little or nothing except your mother's fortune, which was just sufficient for our bare subsistence, but we had enough, for we desired no luxuries, and we were rich indeed in love and happiness.

(To be Continued).

The Cardinal's Prophecy . or, a Vatican Vision.

The Cardinalsat (in his brand new hat), and he dreamed a lugubrious dream. He heard Europe's battle-drums beating for war, he

beheld all her bayonets gleam: he says, says he, one may easily see a catastropho cannot be far;

Seven millions of men, and all armed to the eyes, must portend a most torrible war !

Meighe, it is sad, yettue world is so bad that it calls for this bloody self-scourging.

For which, unaware, all the nations propare, as directed by Heaven's own urging.

The ill wind of war, which I suiff from afar, shall

Blow good to the See of St Peter, 'stablish, I hope, the sole sway of the Pope.

Could a Nemsels well be completer? The rascal apostle of Red Revolution have pulled

down the temporal power.

Housen s justice must sent Humpty-Dumpty again, while his enemies growl and cower. But chastisement dire and a scourge as a fire are a

That hedlous wrong, and so armaments strong claim a Cardinai's sorrowful -blessing Threat is not my intent; 'tis a pious lament. I'm

sine qua non for redressing

exceedingly grieved to forsee it.
But the great Dies Ires of "Reds" is at hand, tis too late they'll discover to flee it.

I plainly perceive that the counsels of heaven have settled the term of their tether . Se it of blood must atone, and the Pope have his own-then all shall be happy together.

Not in Dollinger's fashion-the mooning schismatic! how dares he to pratabout Unity? Those blundering bubblers at Bonn must be shown That they can't shunt the Pope with impunity. The Sirens of Schism sing valuely of peace, though

they warble as sweet as Patti can. The only true pan-sipe to marshal the flock of the Church isthat played at the Vatican

On woos men must sup, MessrsArmstring and Krupp are preparing the meal most unwittingly, Big gun and torpedo shall 'stablish our Gredo,

Providence fashions it fittingly Saltpetre shall fume for St. Peter—an incens.
pleasant, but yet an oblation Supplied unawares by those foes of the Church wh

are destined to self-immolation

l, powder, and shot, they will soon make it hot For thy spoilors, Infallible Vicar On that deluge of blood the Soie Ark of the Faithful

shall float on its havon the quicker. It is sad-that of course !- but if murderous force prove the backer of church, school, and nunnery, doubt it is true that, from this point of view there's a sort of a Gospel in Gunnery.

Laue Deo-yotstop! No, the mask must not drop I'm a peace-loving man and a pastor.
No firebrand am I, though I see in Fatos sky all

the omens of woo and disaster. The role of Cassaudra I grieve o assume, and less any should find it alarming.

To put up a pious and fervent potition for-Unity Peace, and Disarming

The Degeneracy of Man.

There are people, says the Liberal Renew, who assert that never has there existed in any country such a happy state of things as may be found in Great Britain at the present moment, Here we are permitted to see man, they tell us, in the enjoyment of these blessings whic's wealth, art, and a rational system of religion can bestow upon him. According to them, seldom has a country been so prosperous as Britain is now, and rarely has a nation possessed so much intelligence as she does. As a rule it will be found that these sunny philosophers are people of the comfortable nort, that they are people who are rich in the possession of the fuits of a liberal education, and that more or issa they possess the means of supplying all their reasonable requirements. Unfortheir reasonable requirements. Unfor-fortunately there are philosophers of a different school; who sing a ranch molder

song concerning the condition of this seagirt isle. According to them there is little in its state upon which we may congratu-late ourselves. It is true, they admit, that the country is rich, and that its aggregated intelligence is very great. But what of that, they ask in scorn, when the riches and intelligence are confined to a few, and the great inajority of the people of the state are in a condition of the most miserable destitution in both the respects indicated. It is not a good thing, they point out, that while one man is making himself gouty or dyspeptic by stuffing himself with good things eatable and drinkable, ten men should be compelled to drag on a morable existence on the hardest of nard fare; nor is it well they declare that, while a low score of individuals are thanking God that they are not as the heathen are, hundreds of others should be reaming about the courts and alleys of large towns, and the lanes of the country, in a condition of almost complete savagery. Most disin-terested thinkers will not have much diffi-culty in deciding between these two schools of philosophers, for they will see that those of the sunny order are living in a fool's paradise, and that though their opponents may occasionally be betrayed into putting their case rather teo strongly, there is a great deal of truth in what they aliego. As a matter of fact, it is not easy to contemplate the social condition of Britain without becoming cymical. In the great centres of industry—which, by the way, are quite as much the incorrigible idleness -at least half the inhabitants are in a state of discomfort and mental darkness, while a great portion of them are vicious to the core, and of so wild and desperate a character that they have to be kept in order by a formidable array of policemen and a rigorous administration of the law. The well-to-do portion of the population do not concern homselves greatly with the reckless and miserable section so long as the latter keep to the dens and holes in which they make their homes, but when they emerge from the dark places in which they generally hide and do some mischief, the "comfortable" people are much concorned if the services of the hangman and those of the "cat" are not called into requisition. It would be an abuse of terms to say that there is any sympathy between the so-called upper classes and the so-called lower classes of large towns. Indeed, it is not going too far to assert that the classes hate, despise, and fear each other that the upper classes seem to look at the lower classes as disagreeable necessities, who must be permitted to live in their miserable fashion since they are presump-tuous enough to wish to do so, and that the lower classes regard the upper classes as enemies who are to be deceived and plundered whenever opportunity offers. Being thus in sympathy as far as the poles are asunder, the two classes go their own way, each ignoring as far as possible the existence of the other. The upper class pays much attention to its stomach, preserves an intensely respectable appearance, does its best to make money, and goes to church with praiseworthy regularity on Sunday. The lower class, on the other hand, drinks whenever it can beg, horrow, or steal the money wherewith to buy the liquor, lounges about street corners, fights, stabs, murdors, indulges in horrible blasphemics. and not only refrains from going to church, but laughs at all the attempts which are made to induce it to do so, as well as those efforts which are made by a few enthusiastic persons to improve its condition. In a word, it is poor, degraded, vicious, and strongly prejudiced against those who might—if they chose— We should not like to assert that things

Britain are, for the most part, so many Arcadius, in which society is conducted upon the patriarchal principle. No doubt it is true that many villages are dominated by their squires, and parsons, and other great men; but it is unfortunately, also trae, that the rule of these individuals is often the reverse of paternal. While curtailing the liberties and privileges of the subjects, they do not make it their duty to see that their subjects want for nothing that is necessary to their physical there is now a great deal of despotism but very little benevolence. The landowner does not allow the common herd to wander through his enclosures, picking up such trifles as fall in their way at it is believed be was once in the habt of doing; he has gradually curtailed their perquisites, and taught them that what is his is most emphatically his own. And the various lesser ights that hover round the great luminary have done the same. As for the people, if they are less vicious than town rototypes, it is only because they are less sharp, they being in the matter of intelli-gence scarcely superior to the cattle which they tend. In point of fortune they are frequently inferior to these animals. Many horses and dogs have better homes than they have, and many horses and many dogs are fed better than they are. Indeed, their miserable habitations are the blots which disfigure many a fair landscape; they are the things-often the only things -which offend the senses of refined lovers of the beautiful who are visiting the Arcadias in which they are located. why? Simply because they are not only miserable in themselves, but are often filthy in the extreme, and surrounded by unpleasant and unhealthy objects. Yet men and woman live and die in them, and are sometimes said to be contented. How is all this? How is it that man and his home should be unsightly things to gaze upon? The beasts of the field impart an additional charm to a landscape, and may ever be looked at with pleasure; so may the homes of the birds of the air. Why then, should man and his home under any circumstances become obnoxious? There must surely be somothing wrong somewhere. Who are failing in their duty?

There is so much work to be done in the

are very much better in country places generally than they are in large towns, though there does prevail an impression

to the effect that the villages of

way of social reform that the would be re-former may well pause abashed, especially as he must knew that whatever course he adopts he will be branded as a Communist, a Radical, and other dreadful things by

that numerous class who think that what that numerous class who think that what is is for the best, and that the hewers of wood and drawers of water should always be kept in their proper place. But he should not be deterred from taking such should not be deterred from taking such anound not no determined from coaing such action as his judgment may dictate in order that the deplerable state of things now existing may be mended.

Man-Eating Tree of Madagascar,

If you can imagine a pineapple, eight feet high and thick reproprtion, resling upon its lase, and denuded of leaves, yet will have a good idea of the trunk of the tree, which, however, was not the color of an anana, but a dark dingy brown, and apparently as hard as iron. From the apex of this truncated cone, (at least two feet in diameter,) eight huge loaves sheer to the pround, like doors awang back on their langues. These leaves, which were joined at the top of the trees at regular intervals, were about eleven or twelve feet long, and shaped very much like the leaves. long, and shaped very much like the leaves of an American agave or century plant They are two feet through in their thickest point, and three feet wide, tapering to a sharp point that looked like a cow's hom, very convex on the outer (but now under) surface, and on the under (now upper) surface slightly concave. This concave face was thickly set with strong thorny hooks, like those upon the head of the teals. These leaves, hanging thus limp and life. less, dead green in color, had in appearance the massive strength of oak fibre, The apex of the cone was a round white concave figure like a smaller plate set within a larger one. This was not a flower, but a receptacle, and there exuded into it a clearly treadly liquid, honey-sweet, and possessed of violent intoxicating properties. perties. From underneath the rim, so to speak, of the undermost plate, a series of long, hairy, green tendrils stretched out in every direction towards the horizon. These were seven or eight feet long, and tapered from four inches to a half in diameter, yet they stretched out stiffly as iron rods. Above these, (from between the upper and under sup,) six white, almost transparent palpi reared themselves toward the sky, twirling and twisting in a marvellous incessant motion, yet constantly reaching upwards. Thin as reeds and frail as quill, apparently, they were yet five or six feet tall, and were so constantly and vigorously in motion, with such a subtile, sinnous, silent throbbing against the air, as to suggest of sorponts flayed, yet dancing on their tails. My observations on this occasion were suddenly interrupted by the natives, who had been shricking around the tree with t'r shrill voices, and chanting what Hendrick told me were propitiatory hymns to the great devil tree.

With still wilder shrieks and chants
they now surrounded one of the women,

and urged her with the points of their jave-lins, until slowly, with despairing face, she climbed up the stalk of the tree, and stood on the summit of the cone, the palpi swirling all about her. "Tsik! tsik!" ("Drink! drink!") cried the men. Stooping, she drank of the visud fluid in the cup, rising instantly again, with wild fronzy in her face, and convulsive cords in her limbs. But she did not jump down, as sin acemed to intend to do. Oh, no! The atrocious cannibal tree, that had been so inert and dead, came to sudden savage life. The slender, delicate palpi, with the fury of starved serpents, quivered a moment over her head, then, as if instinct with demoniac intelligence, fastened upon her in sudden coils round and round her neck and arms, and while her awful screams and still more awful laughter rose wildly, to be instantly strangled down again into a gurgling moan, the tendrils, one after another, like some great green serpents, with brutal energy and informal rapidity, rose, protracted themselves, and wrapped her about in fold after fold, ever tightening with crash swiftness and savage tenacity of anacondade factoring upon their prey. It was the barbarity of the Laccoon without its beauty—this strange, horrible murder. And now the great leaves rose slowly and stiffly like the arm of a derrick, erected them. solves in the air, approached one another, and closed about the dead and hampored victim with the silent force of a hydraulic press, and the ruthless purpose of a thumb-ecrew. A moment more, and while I could see the bases of these great leavers pressing more tightly towards each other, from their interstices trickled down the stak of the tree great streams of the viscil, honey-like fluid, mingled horribly with the blood and oozing viscera of the victim. At sight of this, the savage hordes around me, yelling madly, bounded forward, crowded to the tree, clasped it, and with oups, leaves, hands, and tougues, each one obtained enough of the liquid to send him mad and frantio. - Dr. Jay, in the South Australian

THE OLDEST BIBLE MANUSCRIPTS. The two most ancient manuscripts of the Bible known are the Codex Sinaiticus of the Imperial Library at St. Petersburg, and the Codex Vaticanus of the Vatican Library at Rome, both of which are believed to be written about the middle of the fourth century A.D. The Smaiticus, so called because it was ob; tained (in 1859) from the Convent of St. Catharine on Mount Sinai, is supposed by Tischendorf, its discoverer, to be one of the fifty copies of the Scriptures which the Emperor Constantine directed to be made for Byzantium, in the year 891, under the care of Eusebius of Casarea. It consits of 8451 leaves of very fine vellum, made either from the skins of antelopes or of asses, each leaf being 147 inches high by 194 inches wide. The carly history of the Vatican manuscript is not known, but it appears in the first catalogue of the Vatioan Library in 1475. It is a quarto volume, containing 146 leaves of the thin vellum. each 101 inches high and 10 broad. Both manuscripts are written in Greek uncials, for capital letters, are without spaces between the words, and have no marks of punctuation."—Appletons' American Cyclopadia, revised existion, artists "Manuscript,"

JEULY CARE. One-half cup of butter, 2 of sugar, 8 of four, 1 of sweet milk, 8 eggs, 1 teaspoonfel of cream of Tartar, 1 soda.

SHINGHES.

Two cups of butter-milk, I teaspoonful of sods, I egg, I cup land, roll soft and thin. Fry in land.

FIG-PUDDING.

Half a pound of figs, out small and bruise 1 lb. suct, 4 lb. brown sugar, 8 eggs, 4 lb. grated bread crumbs, 4 cup jelly filled up with water, a large speenful of flour. Steam or boil.

DELICATE CAKE.

Whites of A eggs, B cups of flour, 2 of sugar, 1 of buttor, 1 of sweet milk, ½ teaspountul roda in the milk, 1 of cream of Tariar in the flour. Do not melt the butter but beat it and the sugar together, then the flour agree in the cost already heaten. pour in the eggs already beaten.

MARY'S PUDDING.

One cup grated carrots, 1 of grated po-tators, 1 of bread crumbs, 1 of currants, 1 of raisins, 1 of suct, 1 of sugar, 1 flour, a little salt. Boil came as plum pudding, indeed you can hardly tell it .com it.

ROOT CROPS.

It is an axiom in Europe that root crops and clover are the key to good farming.
They exhaust the land less and supply
more food per nero for cattle than any other crops. Root crops, also, being cullivated, cleaned the land from weeds. By their broad leaves they draw more of their nourishment from the air than cereals, and consequently draw less from the earth. Besides, it is in producing seeds that the severest draft are made on the strength of the soil, and root crops produce no seed, excepting potatoes sometimes.

AN OLD RECEIPT WORTH TEN DOLLARS TO ANY FARMER.

Take one part (by weight) rosin, one part beeswax, and four parts good fresh sound lard. Mix and melt together over fire, so as to be sure not to burn the mixture. makes an ointment that is superior to any-thing I have ever tried, for the flesh of either fresh or old sores, and especially good to remove old dry scabs. Its softens the scab, and it comes off, leaving the skin

SCOTCH BROTH.

Take four pounds of mutton—part of the leg is best—and one gallon of water, one tea cup full of pearl barley; two car-rots, eliced; two onions, out small; three carrots, grated; white of a large cabbage, chopped very small; and a small quantity of parsley. Season with pepper and salt. Let this beil very gently for three hours and a half; and at the dinner table it will most likely, by all who are fond of soups, be pronounced excellent.

SURFEIT.

The eruption on your horse is probably what is known as surfeit. This disease is frequent at this season of the year in borses that have been well fed and are in sood condition. It appears in the shape of small tumours on the body and legs, which discharge and form scabs, matting the hair, which is sometimes removed from the spots. The causo is generally a stop-page of the prespiration by means of a chill, and the consequent obstruction of the pores and glands of the skin. The trat-ment should be to feed bran, cut hay moistened with cold water and salt, and to give an ounce of saltpetre in the feed twice week. A few half ounce doses of sulphite (not sulphate) of soda will be useful.

BOILING FRUIT.

The following table for boiling fruit in this will doubtless prove useful, as the present is the time for putting up such reserves for winter. The first figure after the name of the fruit refers to time of wiling in minutes, the second to ounces of sugar to the quart: Oherries, 5, 5; rasp-berries, 6, 4; blackberries, 6, 6; gooseberplums, 10, 8; ourrants, 6, 8; grapes, 19, 8; plums, 10, 8; peaches (whole), 15, 4; peaches (halves), 8, 4; pears (whole), 80, 8; quinces (sliced), 15, 10; tomatoes, 80, none; heans and peas, three or four hours.

CONDIMENTS IN POULTRY DIET.

Cavenna nennar, mustard or ginger o with great benefit, be added to the food of towls, to increase their vigor and to stimu-late egg production. This apparently arti-icial diet will be seen to be natural if we remember that wild birds of the gallinaceous species get access to very many highly speed perries and Luds—articles that give the "game flower" to their flosh. The ordinary food of the domestic fowl is not, indeed, entirely without some such addition, since there is more or less of an aromatic principle in wheat, Indian corn, and all other grains. Nevertheless it is not sufficient in quantity to supply the place of the stronger spices.

BRINE THAT PRESERVES BUTTER A YEAR.

Among the many devices for keeping tatter in a manuer that preserves the rich rosy flavor of new, with all its sweetness, is the following from the Duchess Farmer, which is said to be entirely successful: "To three gallons of orine strong essau: "To three gallons of orms scross enough to bear an egg, add a quarter of a pound of nice white sugar and one table-poonful of saltpetre. Boil the brine, and when it is cold strain carefully. Make your butter in rolls, and wrap each separately in a clean white noughn cloth, tying ately in a clean white muslin cloth, tying up with a string. Pack a large jar full, weight the butter down, and pour the brine and all is submerged. This will keep rally good butter perfectly sweet and resh for a whole year. Be careful to rot but is a ware but is a ware but is a ware but to be an example of the submerged to the same but is a ware but is a ware but to be a submerged to be a subm but ice upon butter that you wish to keep for any length of time. In summer, when the heat will not admit of butter being made into rolls, pack closely in small jars and, using the same brine, allow it to sover the butter to the depth of at least four inches. This excludes the air, and answers very nearly as well as the first nethod suggested."

Basi all your actions upon the principle right. Preserve our integrity of character, and never recken the cost.

"KNOW THYSELF."

That great educator, profound thinker, and vigorous writer, Herbert Spancer, has wisely said: "As vigorous health and its accompanying high spirits are larger elements of happiness than any other things whatever, the teaching how to maintain them, is a teaching that yields to no other whatever." This is sound sontiment, and one great want of the prosent ego is popularization of Physiological, Hygienic and Medical science. No subject is more practical,-none comes nearer home to every man and woman than this. "The People's Common Senso Medical Advisor, in Plain English, or, Medicina Simplified," by R. V. Pierce, M.D., is a book well calculated to supply a manifest want, and will prove eminently useful to the masses. It contains about nine hundred pages, is illustrated with over two hundred and fifty woodouts and fine colored plates, is printed on good paper, and well bound. It is a complete compendium of anatomical, physiological, hygiculo and medical science, and embodies the latest discoveries and improvements in each department. It has been the author's aim to make the work instructive to the masses, and hence the use of technical terms has been, so far as possible, avoided, and every subject brought within the easy comprehension of all. An elevated moral tone provades the entire book. While it freely discusses, in a scien-tific manner, the origin, reproduction, and development of man, it does not pender to depraved tastes, perverted passions, or idle curiosit, but treats in a chaste and thorough manner of all those delicate physiological subjects, a proper knowledge of which acquaints us with the means of pre serving health, and furnishes incentives to a higher and nobler life. The author, who is also the publisher of the work, auticipting a very large sale for it, has issued twenty-thousand copies for the first edition, and is thus enabled to offer it (post-peid) at one dollar and fifty cents per copy—a price less than the actual cost of so large a book, if published in only ordinary-sized editions. Those desiring a copy should address the author at Buffalo, N.Y., without delay.

Special Aptices.

ELECTRICITY! THOMAS EXCELSION EC-LECTRIC OIL!—WORTH TEN TIMES ITS WEIGHT IN GOLD.—Pain cannot stay where it is used. It is the cheapest medicine ever made. One dose cures common fore throat. One bottle has cured bronchitis. fifty cont's worth has cured an old standing cough. It positively cures catarrh, asthma, and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Sond me 6 doz. Dr. Thomas' Eclectric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the agent lett, it acts like a charm—it was slow at first, but takes splendedly now." H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eclectric Oil, 1 am nearly out, nothing equals it. It is highly recommended by those who have used it."

J. Bedford, Thamesville, writes—"Send
at once a further supply of Eclectric Oil, I
have only 1 bottle left. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Sendme some more Eclectric Oil. I have sold entirely out. Nothing takes like it." Miller & Reed, Ulvorton. P. Q., writes—"The Eclectric Oil is getting a great reputation here, and is daily called

great reputation here, and is daily called for. Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Ecluetric Oil. We find it to take well."

Sold by all medicine dealers. Price 25 cents. S. N. THOMAS, Phelps, N. Y. And NORTHROP & LYMAN, Toronto, Ont. Sola Acoust for the Dominion

Ont., Sole Agents for the Dominion.
Note—Eclectric—Solected and Elec-

trized.

MAPLE GROVE, ANGASTER.

Messrs. W. G. Chute & Co.

GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my followbeings, to make known the wonderful effect of your Indian Rheumatic Cure has tiad in my case. I suffered from theumatism for six years, and tried everything said to be benificial without obtaining relief, and I come to the conclusion to try nothing more; but my husband hearing of your medicine wished me to try it, and your medicine wished me to try it, and with a doubting heart I tried one bottle, and I was so much relieved by it that I tried another, which completed the cure. I hope you will publish this, for these are facts, as many in this neighbourhood can testily. Hoping your medicine will reach every one afflicited, I revonin, yours turly, Mrs. Ww. Scott.

Sold by all Medicino dealers, Price, pint bottles, 31.50. Manufactured only by W. G. Chute & Co. Hamir'en, Out. [Apvr.]

HARDWARE.

RODGERS' Ivory handled Table and Dossort Knives

RODGERS' Setta Carvers and Steels

ELECTRO-PLATE

Table, Desert, and Tea Spoons. Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON, HARDWARE MERCHANTS,

TORONTO

\$5 re\$20 PER DAY.—Agents wanted! At Printing House, Address Dr. Chase's Steam Printing House, Amarbor, Michigan.

sex young eveld make more money at work for using their great moments, or all the time, then attayables their great moments, or all the time, then attayables their printing House, Posteard to States comb best address, G. STIMEON & CO., Fortland, Maine, Co., Chicago, III.

DR. C. M'LANE'S Celebrated American

Worm Specific

VERMIFUGE

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-1 colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicirch rans along the lower eye-lid; the nose is ir itated, swell; and sometimes bleeds a swilling of t' aupper lip; occasional I dae', with to a ming or throbbing of inc ea ; an unusual cretion of saliva; slimy . r furred tonque; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vemiring; violent pains throughout the abdomen; bowels irregular, at times cotive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiecough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY

in every instance where it should prove ineffectual; "providing the symptoms at-tending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Med. cine to be given IN STRECT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that Dr. C. M'Lane's Vermifuge

DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to

FLEMING BROS., PITTSBURGH, PA. P. LEIMING BKOS., PITTSBURGH, PA.
P. S. Dealers and Physicians ordering from others that Fleming Bros., will do well to write their order distinctly, and take none but Dr. C. M'Lanes, prepared by Feming Bros., Pittsburgh, Ph. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pillis for twelve three-cent postage stamps, or one vial of Vermituge for fourteen theocent stamps. All orders from Canada must be accommended by twenty cents extra.

23 For sale by Pruggists and Country Store Keepers.

${ t HOISERY!!}$

CRAWFORD & SMITH

Invite specialattentior to their New Stock of MERINO AND COTTON HOSIERY.

Children's and Ladies' Scotch Merind Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose. Ladies' Coloured and White Cotton Hose, Children's and Ladies' Baibriggan Hose. Children.sand Ladies' Lisle 1 hread Hosel Ladies' Scotch and English L 'no Undercloth' Cents' Scotch and English Mer. 5 Undereld sin;

49 KING STI LT EAG

W. ALEXANDER.

ALEXANDER & STARK,

STOCK BROKERS. AND

ESTATE AGENTS

10 KING ST. EAST,

(Members of the Stock Exchange.)

Buy and sell Stocks, Debentures, &c. Mort-

gages and Loans negotiated.

ORDERS PROMPTLY EXECUTED.

JUST RECEIVED

WILLIAM CORDON'S, 134 YONGE STREMT

A quantity of to. 11w Patent

FLOOR CLOT' COVER!! . citi)

CORTICINE! Suitable for Oilless, During and Billiard Rooms It is known to be of great durability. Also a large assortment of

BRUSSEL AND TAPESTRY CARPETS.

LIVE AGENTS WANTED

To sell Dr. Chase's Recipes, or Information for Everybody, in every County in the United States and Canadas. Enlarged by the publisher to 64s pages. It contains over 200 household recipes, and is mitted to all classes and conditions of society. A wonderful book, and a household necessity. It sells at sight. Greatest inducements ever offored to book agents. Esample copies sent by mail, Postpaid, for \$4.00. Exclusive territory given. Agents more than doubte their money. Address Dr. Chase's Steam Printing House, Ann Arbor, Michigan.

HAGYARD'S

ROYAL

PAIN RUMEDY!

FOR INTERNAL AND EXTERNAL USE.

The best Remedy in the World for the following complaints:
Cramps in the Limbs and Stomach,
Bilious Colic, Neuralgia, Chills

from Sudden Colds. Sore Threat, Influenza, Tooth Ache, Chapped Hands, Sour Stomach, Head Ache, Lame Back, Rhoumatism, &c., &c.

All of which require either an internal or external remedy, and we feel confident there is no medicane sold equal to Hagyard's Royal Pain Remedy for the speedy relief and permanent cure of the above

complaints.
Full and explicit directions accompany

Price 25 cents per bottle.

HAGYARD'S Anti-bilious & Cathartic

Sugar - Coated Pills,

Liver Complaints, Gout, Jaundice, Dyspepsia, Rhounatism. Affections of the Bladder and Kidneys, Feers, Norvousness, Lrysipelas, Discases of the Skin,

Impurity of the Blood, Inflammation, Melancholy, Sich Headache, Costiveness, Pains in the Head, Breast, Side, Back and Limbs, Bilious Affections, Female Discases, &c., &c.

There is scarcely any disease in which purgative medicines are not more or less required, and much sickness and suffering might be prevented were they more generally used. No person can feel well while a costive habit of hely prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by a timely and pudiences use of proper Cathartic Medicines.

The proprietor can recommend these Pills with the greatest confidence, believing them far superior to those in general use; being more mild, prompt, safe and uniform in their operation.

MILBURN, BENTLEY & TEARSON, PROPRIFTORS, TOPONTO.

FITS!

FITS! FITS! FITS!

HY HANGE'S EPILERPTIC PILLS.

Persons laboring under this distressing maindy, will find liance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

The following certificates should be read by al., the smilected they are in every respect true, and should they be read by any one who is not afficted himself, if he has a friend who is a sufferer, he will do a humane act by entting this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARMARLE CURE.

SETR HANCE, Baltimore, Md — Dear Sir Seeing your advertisement, I was induced to try your Epilopite Filis. I was stacked with Epilopsy in July, 1833. Immediately my physician was summoned, but he could give the no relief. I then consulted another physician, but i scened to grow worse. I then tried tho treatment of another, but without any good effect. I again returned to my family physician; was supped and bled several different times. I was generally attacked without any premonitory symphoms had from the attacked at my steep, and would fall wherever I would be, or whitever be occupied with, and was severely julius deoveral times from the falls. I was affected so much that I lostall confidence in my self I also was affected in my business, and I conside that your Epilopic Pilis cured me. In February, 1803, I memored to use your Pilis, and only had two attacks afterwards. The last one was Apriloh, 1853, and they were of a less serious character. With the blessing of Provider co your medicine was made the instrument by which i was cired of that distressing affliction. I think that the Pilis and their good effects should be made the period of their coverywhere. A poet of them. Any person whether for the removed the provided of them. Any person whether dense, No. 588 North Third St., Philadelphia. Pa dence, No. 538 North Third St., Philadelphia. Pa WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY?

THERE A CURE FOR EPILEPSY?

The subjoined will answer.

GREVADA, Miss, June 30—SERR S. HANCE—DearSir:

You will find enclosed five dollars, which I send you for
two boxes of your Epileque Pills. I was the first person
who tried your Pills in this part of the country. My son
was badly afflicted with fits for two years. I wrote for
and received two boxes of your Pills, which he took according to directions. He has two tried your Pills,
Was by my persuasion that Mr. Lyan tried your Pills.
His case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alsbama and
Tennessee on the subject, for the purpose of ascortanting my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Yours, etc., C. H. GEY.

Grenaus, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILIS.

BY HANGE'S EPHLEPTIC PILLS.

MONTHONERT, Texas, June 20th, 1877.
TO STIR S. HANG. —A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years, he had these natacks at intervals of two to four weeks, and often-times several in quick succession, sometimes continuing for two or three days. On several occasions they lasted until his mind appeared to taily decanged, in which state he would entiamo for a day or two by our additions play the several continued to the would entiamo for a day or two by our additions play that the several continued to try your remedy. To balance two bayes of your Pills, gave them according to directions, and they offected a permanent cure. The person is now a stout, healthy man, about 30 years of age, and has not had a if a much occommenced taking your medicine, ten years vince. He was my principal wagoner, and has, since that time, been exposed to the severest of weather I have great confidence in your remedy, and would like every one who has Lts to give its tis!

B. L. DEFERENT.

STILL ANOTHER CURE.

Read the fellowing testimonial from a respectable citizen of Grenade, Masiasippi, Szrif S Hanor, Baltimore, Md.—Dear Sir; I take great pleasure in relating a care of Spasma, or Fits, ourse by your invaluable Pills. My brother, J. Ligon, has long been affilled with this awful dieace. He was fart attacked while quite young. He would have one or two spasms at one attack at fart, but as he grow elder they come if the history of the same and one of the spasms at one attack at fart, but as he grow elder they constituted in the same of the same and directing others to the remote that will be the means of directing others to the remote that will care them. Koras, respectabilly, etc. W. F. LIGEN.

Sent to any part of the country, by mail, the of periods, on receipt of a routitioner. Address, SETH S. HANCE, 105 Baltimore Mr., Bullimore, Md. Price, one box, 55; two, 55; Prive, 53.

JAMES SHIELDS & CO.,

IMPORTERS OF

GROCERIES.

And Manufacturers of

Biscuits and Confectionery.

Corner of Yonge and Temperance Sts.,

TORONTO.



HALL'S

Vegetable Sicilian Hair Renewer

Every year increases the popularity of this valuable Hair Preparation, which is due to merit alone. We can assure our old patrons that it is kept fully up to its high standard, and to those who have never used it we can confidently say, that it is the only reliable and perfected preparation to restore GRAY OH FADED HAIR to its youthful color, making it soft, lustrous, and silken; the scalp, by its use, becomes white and clean; it removes all eruptions and dandruff, and by its toxic properties prevents the hair from falling out, as it stimulates and nourishes the hair glands. By its use the hair grows theker and stronger. In baldness it restores the capillary glands to their normal vigor, and will create a new growth except in extreme old age. It is the most economical HAIR DRESSING ever used, as it requires fewer applications, and gives the hair that splendid glossy appearance so much admired by all. A. A. Hayes, M.D., State Assayer of Mass., says, "the constituents are pure and carefully selected for excellent quality, and I consider it the BEST PREPARATION for its intended purposes." We publish a treatise on the hair, which we send free by mail upon application, which contains commendatory notices from clergymen, physicians, the press, and others. We have made the study of the hair and its diseases a specialty for years, and know that we make the most effective preparation for the restoration and the presservation of the hair, extant, and so acknowledged by the best Medical and Chemical Authority. tion of the hair, extant, and so acknowledged by the best Medi-cal and Chemical Authority.

Sold by all Druggists and Dealers in Medicine.

Price oue Dollar Per Rottle. R. P. HALL & CO., Proprietors. LABORATORY, NASHUA, N. H.

NORTHROP & LYMAN, Toronto, Sole Agents

Ayer's Cherry Pectoral,

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.



discoveries of modern science, few are of more real value to mankind than this effectual remedy for all diseases of the Throat and Lungs. A vast trial of its virtues, throughout this and other countries, has shown that it does surely and effectually control them. The testimony of oar best citizens, of all classes, establishes the fact, that Chenry Perronal will and doer relieve and cure the afflicting disorders of the Throat and Lungs beyond any other medicine. The most dangerous affections of the Pulmonary Organs yield to its power; and cases of Gonsumption, cured by this preparation, are publicly known, so remarkable as hardly to be believed, were they not preven beyond dispute. As a remedy it is a equate, on which the public may rely for full protection. By curing Coughs, the forerunners of more serious disease, it saves unnumbered lives, and an amount of suffering not to be computed. It challengss trial, and convinces the most scoptical. Every family should keep it on hand as a protection against the early and unperceived attack of Pulmonary Affections, which are easily met at first, but which become incurable, and too often fatal, if neglected. Teader lungs need this defence; and it is unwise to be without it. As a safeguard to children, amid the distressing diseases which beet the Throat and Chest of childhood, Cherry Perroral is invaluable; for, by its timely use, multitudes are rescued from premature graves, and saved to the love and affection centred on them. It acts speedily and surely against ordinary colds, securing sound and health-restoring scept. No one will suffer troublesome Influenza and painful Bronchitis, when they know how easily they can be cured.

Originally the product of long, laborious, and ancessatul chemical investigation, no cost or toll is spared in making every bottle in the umost possible perfection. It may be confidently recited upon as possessing all the virtues it has ever effected.

PREPARED BY .

Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chum SOLD BY ALL DRUGGISTS EVERYWHENE

THE PRODUCE MARKETS.

ITTLE AT

Per Ib. 14jo; yelle, 18e

Prespectus for 1875-Eighth Year. THE ALDINE

The ART JOURNAL of A

ooption Wend ri

Detective of a popular medium or the repre-dient of the productions of our great artise, though been recognized, and many attempts been made to meet the want. The rescending or which so transition to a regard dis-consistent of the production of the production of the indifference of the people of America to the not light art to soom as a proper supersist of the wast name as relief with onto the pro-teed of the production of the production of the pro-teed of the production of the production of the production of the production of the pro-sent production of the production of the pro-teed of the pro-teed of the production of the pro-teed of the pro-teed of the production of the pro-teed of the pro-teed of the production of the pro-teed of the proteed of the pro-teed of the pro-teed of the pro-teed of the pro-teed of the proteed of the pro-teed of the pro-teed of the proteed of the proteed of the pro-teed of the proteed of the proteed of the pro-teed of the proteed of the proteed of the proteed of the pro-teed of the proteed of the proteed of the proteed of the pro-teed of the proteed of the pr Appendix of the control of the contr

ag ot bearines or tereign sources, in this bearing of a morrest sources, in this training of a morrest seeming, in the sources of the sources TERMS.

Subscription, outtil ng to THE ALDINE of year, the Chromo and the Art Union. 00 PER ANNUM IN ADVANCE.

onlines Copies or THE ALDIVE 80 Contact PAE ALDIVE 80 Contact PAE ALDIVE 80 Detects to distance by by subscription. There will be no relined of the bridge case for unbergitness much be rotate to publishers direct, or bandes to the local charge, million drapsoral fitting to the manufacture of the publishers.

THE ALDINE COMPANY.

PATHWAYS OF THE HOLY LAND

THE TOLEDO BLADE

official Annungements.

Arrangement of presbyteries in Quedeo and Ontario, and appointments of meetings.

Roper,-The Freshylary of Haves will reced in midrit, on the faul Taseday of October, at 11 Haur, ron.—In St. Pasi's Church, Hamilton, on the second Tuedney of October, at 11 o'clock, a.m. TREESON AMERINA OF USCORE, S.I. P. ALECTIC AND ALL TREESON — Next measure to be held in St. Addraw's Church, Salieville, on the second Tuesday of Ostober entening at 7.20 p.m. TRAOTO-Sectimenting at 7.20 p.m. TRAOTO-Sectimenting in the levium when of Enoz Church, Turosto, of the first Tuesday of Osbober, at 1 a.m. Obsober, at 11 a.m.
OTTAWA.—An adjourned meeting at North Howe on the 14th Ostober at 5 p.m. Nazi quarter; meeting in St. Andrey's Oburch, Ottawa, on the 8th Novamber, at 5 p.m.

ORATHEM-IS Wellington street Church, Chatham, on lusaday, chin bees, at il a.i.o. Oran Bourn-Keen Church, Own Sound, on the Sed Landay of Decomber, at 10 a to

TO LICENTIATES

PresbyterianChurch in Canada.

Wanted, a Licentiate, or Minister without charge labour in K.T. EY, within the bounds of the REv. AbcHil Lyn, 16th Sept., 1818.

BRAESIDE ACADEMY, COTE DES NEIGES,

Will respect On SEPTESIBER SER, 1818. For Circulars, oto, address the Principal, PROF.

THE BRITISH AMERICAN Commercial College,

presents to
the kenny Men, Muldis-aged Alex

St. tel attention to given to the extence of Book-hop, use applied to very experience to Trade Commercial Arthurstic, Commercial Law, Disa-son Correspondence Spalling, etc., etc. Its gratuates we comp-test scenarios. Law, Disa-son Correspondence Spalling, etc., etc. Its gratuates we comp-test scenarios. Law, the wash to being from a temperature of the Previous. The There are not values. Befores many other at any time with equal or implaces. After the Commercial Commercial Commercial Commercial at any time with equal or implaces. After the Commercial Child. 2 is 180°CT. Toronto.

KNOX COLLEGE. VIEWS OF KNOX COLLEGE

FOR SALE AT WILLIAMSON'S, Ewing & Co.J 35 King St., W.

YORKSHIRE CATTLE FEEDER

HORSES, COWS, CALVES, SHEEP AND PIGS,

IT GIVES STRENGTH and LIFE to Hon-during hard work.

COWS FED WITH IT produce more Mills an BUTTER, at the same time increase in Seah, and for stall-feeding its offert to marvations. PRICE 25 CENTS AND \$1.00 PER BOX.

HUGH MILLER & CO.,
Agricultural Chomistr,
197 Eing Street East, Ioronie

CHTNA HALI

71 King Street East, Toronto.

RIV GOODS SANT ARRIVED, ABLE FOR PRESERVE.
OIL ARIGH FOR PRESERVE.
Debames Jop and Vess.
Debames Jop and Vess.
Class Cover and Once For Dr. bes.
Class Cover and Once For Dr. bes.
Drawfact and Ten + tel.
Brasificat and Ten + tel.
Brasificat and Ten + tel.
Brasificat and Ten + tel.
Call Oil Leaves, in great variety.
White travial Goods. Cham.
Call Oil Leaves, in great variety.
They Believe Like! Light.

GLOVER HARRISON

D. S. KEITH & CO. SULBLESS AND MNISTERS.

PETROLEUM GAS WORKS

ors and Pinnsbars Brane Work, de., Conter-vators and Green House Hesting, states and Windemier Dealers in Iron and type and Pinnsbars Materials. 109 KING STREET WEST, TORONTO

MENEELY & KIMBERLY. BELL POUNDERS, TROY, N.Y. Magnineiro e esterior quelty of Bells, Repeats of meltons given be filt fifth ESLLS. At theserated Canangues seat that he day on Jacob bells.

PATE AND MECHANICAL ENGINEERING AT THE Uncertainty of the Control of the Control

RIDOUT, AIKENHEAD **▲** CROMBIE IMPORTERS.

Domestic Hardware, RODGER'S POCKET AND TABLE OUTLERY. TORŌNTO.

PURE GRAPE WINE FOR SACRAMENTAL PURPOSES,

INE FOR MEDICINAL PURPOSE Manufactured by B. Shill & CO., Fairfield NRIL C, LOVE, Druggist, 185 Youge Street, Age or Toronto.

ARIN & Mal.Eli.AN, General Agents for the Province of Quebec, Bex 100, Point St. Charles,

Agente Wanted for

Cross & Crown

The Street and Powers of the re-one of sets, as illustrated in the Suferings and Yre Mis followers. A nother, sweeter and speer is story is not to be found in the whole random more. Magnifectally illustrated on steel a best engineers in the highest and latest a set if the supering of Seriats and Illiman bendially beam in its be highest and latest as art. The most benyitted and attentive or offered to Access. Yet creating, with an of offered to Access. Yet creating, with a

JONES BBOTHERS & GO., Philadelphia, Pe

M/RYLAND FARMS and Momos, 10.000 M/RYLAND FARMS and Momes. Near priced Location healthy. Titles seed. Address WM. 8

ACENTS WANTED for the fastest selling bool over published. Bend to survival forther to delta for MATIONAL PUBLISHED CO. Phila. Pa.

JUST PUBLISHED! BY PATRES CHINIQUY

Price One Dellar, free by mail Agrate wante all parts of the Dominion. Address J. E. GRAVTON, Montre

PRESENT CONFLICT.

a new book on the most vital question of the day Of the next intense and deeped interced First agent the second west. Every body buyst in ACEHTS WANTED, the offer carrier and so Provided the Company of the Company of the Company P. Y. ZEGLER & Co., 518 ARCH ST., Philadelphia, 72

LANDRETHS' TURNIP SEEDS. By mill port-paid, and delivery insured. One ils and i lie. 50. if ils. 150. D. LANDRETTH & HON. Philadelphia, Pa

OF THINGS WORTH KNOWING

A valuable book for the HOUSEREEFER, FARHER, MERCHANT, and RECHANG. Reliable information upon every subject. 250 pages, Reyal octave. AGENTS WANTED.
Millers' Bible & Publishing House
HOS HES BRUSON St., Philad's, Pa.

"EVERY SATURDAY"

Littell's Living Age

THREE AND A QUARTER THOUSAND

THE ABLEST LIVING WRITTERS hee of Literature, Science, Art and OPINIONS.

and so make of rectumal networks descensions. Art. The boat of all our calcular publications. "The boat of all our calcular publications are found to the publication of the publication

White Sent to \$00 a year, jers of per Venture began January a how a restrict

LITTELL & GAY, Bosto OLUM PRIORS

Brani Carls.

ROSE, MACDONALD & MERRITT,

Barristers, Attorneys, Solicitors, TANCKE. OFFICES: No. 78, King St. Mast. Toron J. R. Ross. J. H. Maddonald. W. M. Merre

DUGGAN & BUBINSON,

BAURISTERS, ATTORNEYS-AT-LAW Solleitors in Chancery, CONVEYANGERS. &C.

Convergences, w. (Iffice-Provincial Assurance Buildings, Court Street, Toronto.
JOHN DUGGAN, Q.O. JOHN G. POSIMSON, M.A.

Business Cards.

ESTANTISKED 1864

A MODONALD Renovator and Dyer, No. 24 Albert Street, Cor. of Jan

R. MERRIPIELD.

Book and Shoe Maker, 190 YCKGE STREET.

A LEX. GEMMELL.

BOOTMAKER.

97 KING STREET, WEST, o in Slock a very large assertment of Centler Sewed Books, Home Made First class English

J. YOUNG.



801 YONGE STREET, TORONTO.

BRUCE & CO. Artists and Photographers,

118 KING STREET WEST, TORONTO. (Opposite Rossin House.) Operating done by Mr BRUCE, se well known as Chief uperator and Manager at Nutman's for the past six years

PORTRAITS IN EVERY STYLE—THE

Satisfaction guarantoed at moderate prices Discount allewed to Glernymen and Students

Medical and Dental.

R. G. TROTTER, DENTIST,

W. ELLIOT, DENTIST,

MOULENCYLESES 43 and 48 Ring-st. West, over 5 copes & Co

R. A. REEVE, B.A., M.D., OCULIST & AURIST

to Router Street, corner of Vistoria,

CANADA STAINED GLASS WORKS. ESTABLISHED 1856.

Z PROVINCIAL EXHIBITION 1871-72

SANKER AND FLAGS PAINTED TO ORDER JOSEPH MCGAUSLAMU, PROPRIETCH

MENEELY'S BELLS. The genuine Trey Church Bella know to the trible kine left is which have dequired a repet too management in an angular to the state of the state of

as lotted for priced fully warranted Catalog in this particulars, prices, vir., sout free BLYMYER MANUPACTURING CO.



MCSHANE BELL FOUNDRY

The Thalberg Plane

A MARVEL OF CHEAPMESS.



ONLY \$290.00

s a handcome medium alsed scuare Piano, ad case, double reneared, serpentine med base, earyed legs, fire and dock, full 7 co THE TRADE SUPPLIED.

he elergy, schools, alteritable in cie., 10 per cent. of. LESLIE.

> SKIRROW. & SMITH

93 YONGE STREET, Toro GERERAL AGENTS.

tice for that most remarkable of Organs, the WOODS, the KKABS, STODART, ROSS

STOOK'S EXTRA MACHINE OIL Office of the Joseph Hall Manufacturing &

Ochawa, Ont., Ochawa, Ont., Ochawa, Ont., October Start, Toronio.

Dram Start, We have been using you machinery for some years, and have been to saving it in the only good oil of the syver had, and it is the your yet machine over used. We see an about 15 to all

A HENDS

STOCK & WEBSTER, CS Colbonas EL, Toronio.



All kinds of Sewing Machine

BOOT & SHOE MACHINERY REPAIRED

BY J. D. LAWLOR, MANUFACTURES OF LAWLOR'S CELEBRATED

SEWING MACHINES PRINCIPAL OFFICE, No. 233 Notre D.

77 KING STREET WES



VOICE OF GO

Aprels Wanted for Dr. March's Great W. OUR FATHER'S HOU! With his rishes and beaution its Bloom Burging Liris. Waving paints, Bullon a title bow Barred meantains, Design Mighly gowane, Blatting beavens and c itsels in millions of worthe. We wash man or losy at even town and county. Send for circumar and full particulars. P. W. ZIRGLER & CO., SIS Arch St.

AGENTS WANTED MICHI SCENES IN THE ad a magainers NEW BOOK Just Address, J. C. McCURDY & Go., Ph

A GREAT OFFER I REAL WAY TO SENTENCE OF THE SE