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TORONTO, CANADA, FRIDAY, DECEMBER 5, 1878

No. 96

Contributors and Correspondents.

For the Presbyterian.

"A Little While."

BY 1623. J. CARMICHAND, M.A., MARRHAM.

A little while," and ye shall see me; Buicly Thou tarriest long Bridegroem balaved, when shall this night of weap-

Be turned to song? With heaven so far between us,
And earth so near to lure us and beguile.

Now long? Oh, Thou didst promise but to tarry
"A little while."

A little while." The sorrowing and the sinning Are not for over. These charms that earth and sense have wound around me,

Thine hand shall sever. Haw long ere I awaken Where nothing enters that can me defile I hear the voice of my beloved say gently

Alittle while," my heart and flesh are failing. Bo long the night.

My feet are sore; mine eyes are dim with straining Towards the light.

Ohi when wilt Thou array me Is glerious body no more weak and vile? Come quickly! Thou didst premise but to tarry "A little while."

A little while," I say with wistful glances At you bright skies, Where is the promise of thy Master's coming? The world replies. How leng shall I be weary

With hearing man thy name and laws revile? Oh teach them that Thou didst but mean to tarry
"A little while."

"A little while," the whole creation waits Thee in hope and fear; Surely the sound of that swift-driven charact
At length I hear. O Earth | Earth | Earth | arouse thee!

Wake from thy tears! put on thy glory! smile! Surely He cometh; and He will but tarry
"A little while."

THE MANON, MARRHAM, Nov., 1873.

HOME MISSION FUND.

CANADA PRESBYTERIAN CHURCH.

The last General Assembly appointed collections to be taken up in aid of Home Missions in all the congregations and mission stations of the Church (save where Missionary Associations are in operation), on the third Sabbath of December.

In view of the importance of the Home Mission Scheme, as regards the growth and prosperity of the Church at large, and the anusually pressing demands made upon the funds at the present time, the Committee have deemed it advisable to present a brief statement of the fields embraced, and the sum required to carry on the work entrusted to their care.

There is great reason for gratitude to Almighty God for the steady growth of our Home Mission work, and the numerous indications, everywhere apparent, that the efforts of our missionaries and the generosity of our people have been so largely blessed in recent years. In 1862, the year after the union of the two bodies which now compose the Canada Presbyterian Church, the total number of missionaries employed (probationeceand students) was :44, while the number reported to last Assembly is 104. The amount of contributions for 1862 was \$4,614.28, while those o 1878 reach the sum of \$19,032.63. This amount is still very far below what should, lation to see how easily at least \$40,000, be given by the membership of a church so | instead of \$20,000, might be raised for Homo strong numerically and financially, and very far from the sums given by other evangelical denominations in Canada for the same ebject. Nevertheless, it shows an increasing interest in the work, and encourages the hope, that if our congregations are only regularly and fully informed of our progress and obligations, they will give most cheerfully of their means for the extension of the Redeemer's kingdom in our land.

The fields erabraced in our Home Mission work are the Provinces of Ontario and Quebee ,Manitoba and British Columbia. Until last year, the work in British Columbia was under the care of the Foreign Mission Committee. The work in Manitoba has grown upon us so rapidly during the last three years, that a very large expenditure is needed for that Province alone. The town of Winnipeg contains a population of 2,500, while immigrants are constantly pushing on to the interior of the country. A very large proportion of the settlers in the new districts are Presbyterians from Ontario, having special claims upon the sympathies of the Church in Canada; and as these immigrants, for the most part, are possessed of but little means, and have many difficulties to contend-with in that new country, but little can be expected from them for a considerable time for support, of ordinances, beyond bare erection of churches and causes. The maintenance of our missionwies in that province must therefore be tevided for almost entirely out of Home

Without enturing into minute details, it may be sufficient to state that the Home Mission Committee provide missionaries and help to maintain them in 100 distinct localities in the Provinces of Quebeo and Ontario. In Manitoba, they employ smissionaries and several catechists, and are under obligation to provide for the College established at Kildonan, but which is soon to be removed to the town of Winnipeg. Mr. Jamieson still labors in British Columbia, having four stations under his charge. As special fields demanding more than usual attention at the present moment, may be mentioned the large and destitute district in the Simose Presbytery, known as the "Mushoka district," the mission stations on Lake Superior, consisting of Bruce Mines, Sault Ste Marie, Silver Islet, Prince Arthur's Landing, and Fort Wi liam; and the new Roman Catholic Mission in Glengarry, within the bounds of the Presbytery of Montreal. In addition to the support of missionaries, the Committee also supplement the scipends of 60 ministers, regularly ordained over congregations which are as yet unable of them-

The supplements granted congregations and the aid rendered mission stations are of necessity but limited. The funds placed at the disposal of the committee have to be carefully husbander, and most sparingly distributed. Many necessitous fields are thus left unoccupied that loudly call for aggressive effort. It is also greatly to be lamented that brethren in the ministry, settled over non-sustaining congregations, are compelled to labor on stipends, altogether inadequate to maintain themselves and their families in comfort, and in some cases far below wages now paid to ordinary workmen in Ontario and Quebec.

selves to maintain the stated ordinances of

religion.

The Committee might easily cite special instances that appeal to every Christian heart. They profer, however, to rest the ciaims of Home Missions upon the liberality of the Church and the direct command of Christ, and the obligations that Levolve upon every professing member to make known the Gospel to his more destitute fellow-men. Our past success in the work of Home Missions, and the vast territory we are called to occupy, God's great good ness to us as a Church, and the abundant means placed within our hands, all demand a conscientious consecration of our substance to the cause of Christ. As a writer in the Free Church Record says :- "Indifference to the work of Home Missions is simply death to as We shall inevitably shriuk up as a Church of we do not expand. If we are not up and stirring, the bround will be occupied before us by those in whose evangelical teaching we can not have entire confidence. Home Missions is really in a very insportant sense the great work of the Church; for if the fountain at home is not kept fresh and full it is impossible that the streams abroad can be effectually fed from it.

The membership or the Canada Presbyterian Church according to last Statistics is 51,612, not to speak of the adherents, who are generally found willing to aid the benevolent schemes of our Church. With such a membership it requires but little calcu-Missions. Were each the on an average not more than one dollar a year, our Home Mission funds would at once reach the sum of Fifty Thousand Dollars! There is surely nothing extravagant in such a calculation, nor will any one presume to say that such a contribution to the cause of Chri in this land would im · Chere is that scatpoverish the girer tereth and yet mere count; and there is that with holdeth more to n is most, but it tendeth to poverty. the oberal scal shall be made fat; and ne tour wasteth shall be wasted also him at He that hath pity upon the poor, lead to nato the Lord, and that which he both given will He pay him gation should be left frequently again."

Is thy cruse of compact wast ug? rise and share it with another And through all the amine it shall serve thee and thy brother

Leve divine will by the and squise or thy handful still renow Scanty fare for on w . . make a royal feast for £170.

* a ving all its wentth i For the Aeart gion living gain Seeds which militar in regarner, scattered, fill with gold the place Is thy burden her to 14 man ? Do thy stops drag

wearily ? Melp to bear thy hast so w in orden; God will bear beth it and thee

In name of the river- Mission Commite Cochrane. Convoner.

Braniford, Nov 354 1973. P.S .- To enz 'a , t-ammittee with as wipe off their inlittle delay as " . ar to \$10,000-it this, or undertaking too avery duties, upart ahtadacas-

is of the utmost importance that congregations should make their contributions at an onrly date. In every case the collections in aid of this fund should be sent not later than the 31st of March.

W. C.

A Crying Evil.

charch at heart can look abroad, and not

Editor British American Phubbiterian Sin,-No one having the interests of our

feel that things are not as they should be with our young people. We see the chil-dren of religious parents, the young of our Churches, and the Scholars of our Sabbath Schools, as they grow up, forsaking the ways of ther Fathers and "no man layeth it to heart," or any rate the Church is evidently not awake to her duty in the matter. We have read with pleasure an article in the October Record taken from the London Weekly Review, headed "Our Children," and are glad to see this subject is claiming attention in England, let us hope that some action will be taken in this country to remedy the evil. It appears to us, there is by far too much inclination on this side of the Atlantic to perform our duties by proxy, and here lies a great part of the blame. This inclination displays itself very easily in the family, for the child or children must be handed over to the nurse, and the mother, forgetting the sacred trust reposed in her, must have her rest, or time for other duties, which of course take precedence of the care of the children God has given her! There is the Dorcas Society has to be attended to, as winter approaches, and there are so many poor little ones must be looked after. Then there is this or that benevolent Society meeting must be attended, there were so fow at last meeting. As to one's own children, oh, the nurse can look after them. And this inclination shows itself in the Sabbath School too. The Superintendent and some of the male teachers are too busy to visit their scholars, and it is very convenient to have their wives or sisters attend to this duty, the fact is "it is more in their line," "they can do that sort of thing better," and if the duty is done, what matter it who does it? Nor does the evil stop at the Sabbath School, for forgetful of the sanctrty of the Church, and in spite of it, it enters there in defiance of the various courts that oversee the one and overlook the other. Ministers preach and teach and visit by proxy, and Elders following the example of proxy, and Elders following the example of their leaders, are perhaps more seldent seen at the homes of those living in their dis-tricts in person than by substitute. Nor is it only in their official capacity that these leaders often fail in important duties by having too much business on hand. With se many meetings to attend—prayer meet-ings it is true on casain meetings realisms. ings it is true, or session meetings perhaps, or Missionary meetings, or Sabbath School meetings, or Church meetings of some kind or another, the home is left without a head night after night, week after week, month after month, and year after year, until it would be a miracle if everything went as it should. Now is it possible that this is all right? We cannot think so. That bond of sympathy which should exist between parents and children, teachers and scholars, and ministers and people, is broken, and we see the result, we think, in the evil complained of. Parents and others sow indifference to the interests of the young under their own immediate case, and they reap the fruit which this naturally produces.

"Do men gather grapes of thorns or figs of thistles." 2 Fathers who are out night after night, leaving their duties to be performed by proxy, if at all, can scarcely wonder that their boys are more at home, and who knows where they may be at night, or what influence may be brought to bear on them during the hours of leisure. Mothers that have so many engagements taking them from their homes need not surely be surprised, that their daughters should not turn out "keepers at home." Not very long since we heard a Minister in a strange pulpit (he having made an exchange for the evening) give an earnest warning to hearers against running from one Church to another. Need we say that with practice and precept so strongly at variance it would be wonderful if that good was accomplished which should have been. It was clearly a sermon prepared for his own church, and should never have been heard outside of it, as, so long as Munsters, and Teachers, and Parents forsake then parts, they can scarce ly with any consistency blame people and scholars for following in their steps course we know the family is a small field for a father and mother when so many other tamilies want attention, and it looks very selfish to attend to one's own, but is it not a serious question whether the family is to be trained up for God or grow up for Satan? Is it a light thing that a congreministration of proxies, and that the spiritual food should be so very uncertain—some times wheat, but many a time and oft only chaff? (But the question that staggers most people is, if we dont do certain vork, who will, and here, we would say, is the place for faith to step in, not as is usually, or too often the case, when a man or woman, forgetting his or her hist care, gives attention to what should be a

We grieve when we think of so many families that have gone astray, and so many congregations and schools, that have been scattered to the winds, for want of proper care from those to when God had committed the sacred trust. We do not coincide with the statement that Ministers' and Elders' funilies always turn out worst, but jet liow many turn out bud? We do not by any means say, Ministers should not exchange pulpits, but we have cortainly seen enough to guard against too much of

secondary consideration, and has faith in

God taking care of what should have been

his first duty!)

to duties in their proper order, when they examination." In that case, how are the will be able to say "Behold, I and the chil-"makee" and "recklessness" to be disdren which God has given me."

Of course there are other causes helping on the result we deplore and we can scarcely omit to mention one or two of these. Poremost among them are extreme views, enforced by the heads of families on their children. Timothy Titcomb says, "there is so much of the pig in human nature," that extreme notions in one direction almost invariably drive the children into the other way of thinking. We would refer especially to extreme views in reference to religion, or the Temperance question, or amusements and recreation, or the Sabbath, or books to be read, or dress, or what should or should be read, or aress, or what should be should not be at table. It is very well when parents can have their children act as they think best even on minor points, and points not insisted on in God's word, but to lay down "cast iron rules," in reference to these, is likely to drive the children from rather than to draw them to the parents' bearts. Another cause we must refer to is Another cause we must refer to is the difference between the precept and the practice of parents, and here we do not refer to anything so had as hypocrisy, for we do not think this difference is intentional, at least we would hope not. Yet who has not noticed many plainly dressed parents, with giddy over dressed daughters whose chief end seemed to be to dress. is true that these young ladies are regularly told that they must make sacrifices for Christ, but these parents well know that while a paltry dollar a year is given for missions, two or three dollars per month are spent on "trifles light as air," with their contents of the part of th their consent expressed or understood. And these are to be our future mothers! Trulydid a young man say very lately, "It's "no use expecting to get married, young "ladies, now-a-days, must have a husband "with from two to ten thousand dollars per annum."

There are other minor causes, but we cannet take more space to refer to these. Let us hope that what we have said may lead some to think and to "examine themthat we may see a change in respect selves," that we may see a change in respect to the treatment of the young, and more attention given to the subject in the pulpit and the home.

Yours, Philos.

28rd Novembe 1878.

Union and its Basis.

Editor British Ambrican Presbythrian

DEAR SIR,-I shall not trouble you with a very le ngthened reply to Mr. Middlemiss for, though he has said some very hard things about me, he has not in the slightest removed my difficulty or extricated himself from the pesition in which by his former acknowledgments he was placed. I did not intentionally misrepresent him, and I leave it with your readers to say if I did so at all, even unintentionally. In his first letter our friend says, "If a man's character is the best part of his estate, to damage it maliciously or even recklessly should bring down the penalty of the civil law on the head of the offender; and Mr. M. also acknowledges that the extreme case supposed "would involve a breach of the law of the land, and a "very serious Now, all I said (and I say it still), was that in that case it followed that if any one chose to take the doings of a Church court before the civil tribunals, since the latter have a right, as Mr. M. acknowledges they have, to interfere in cases of "malice," or even "recklessness," the whole of the proceedings of the ecclesiastical court may be legitimately reviewed by the civil tribunal, for without this being done it is impossible in many instances to know whether there have been "malice" and "recklessness" or not. I at once acknowledge that a man is not responsible for the inferences which another may even legitimately draw from the premises he lays down. But here I did not draw inferences. I took Mr. M.'s statement as it stood. Wherever there s a "malicious" or "icckless proceeding, to the pecuniary injury of individuals, in a Church court, then there is, he says, a breach of the law of the land; and it is the law's prerogative to seek out and punish such a breach. Can M1. M. make such a statement without acknowledging that the civil court is the final court of appeal, seeing he allows it to investigate and deoide finally where there has been malice or recklessness, and where there has been none? The Church court is in that case neither co-ordinate with the civil, nor, even in what it claims as its own sphere, supreme. What though the civil tribunal decide that there has been no malice proved, and dismiss the case? It is notwithstanding investigated, and finally and supreincly decided. What more difficult to determine thun "recklessness?" yet here, too, the civil tribunal is allowed to ait and decide, which it could not do without invisdiction, being allowed it, by even such a stickler for Church independence as Mr. M. In his last letter Mr. M. says and

from those pertaining to one's own conge-gation. And surely there is inducement enough to all, and especially to parents, to attend to their duties personally when they think of the termination to alife ofdevotion to duties in their woner order, when they examination." In that case, how are the covered?

> Then in the case of deposition, Mr. M says he would never appeal to the civil courts for protection. He would treat the sentence as null and void. Very good so far. But he goes on, "If my congregation, having the same views as I have, possessing property which they contributed to the acquisition of for one purpose, are unwilling that it should be alienated to what they believe to be a different purpose, and decline, though they adhere to me, to be disposessed of their property until the civil authorities, with whom rests the final and irreversable disposal of all property, shall pronounce they have lost their right to it." 'Can any man say they are inconsistent." To be sure he can. Is it not plain that, in the case Mr. supposes, the disposal of this property all hangs on settling whother or not the decision of the ecclesiastical court has been a righteous one or not? And does it require any argument to show that the civil court is, by the very appeal to it, made final judge of whether or not Mr. M. (say) was so deposed; for that brings the decision whether or not the congregation adhering to him as a deposed minister should be deprived of the property they only helped to create? Even as Mr. M. puts the matter it is manifest that I did him no wrong, and did not "misrepresent" his statements. But Mr. M. does not put the case,-shall I say ?fairly. According to Presbyterian ideas, a congregation is not a separate unit—it is part of a whole, and its church property is held on the same terms and has been accumulated simply on the same understanding. A church and manse, say, have been built. That church and manse, as Mr. M. would acknowledge, is not the private property of the present members of that congregation. It cannot be burdened with more debt without the consent of the whole church, as represented by the Presbytery. It is held in trust for the body as a whole, and if the congregation became defunct the assets from its sale would go to the Church as a whole. But supposing that all Mr. M's. congregation did not adhere to him. Suppose only a minority did. That minority did not own a shilling of the church proporty as private individuals. It was for a particular purpose that it was contributed. Well, they, the minority, affirm that the majority has changed in reference to that purpose, and are in error about the Headship. The majority say, "No, we are the same." The supreme court of the church las, by an overwhelming majority, said that we are occupying our original ground, and therefore we continue to hold the property as formerly. Who is to decide between the disputants? The point of difference is rurely spiritual. The Church courts have decided one way. Is the minority to say, Wo feel we are right, the Church courts are wrong. Members overywhere are against us, and we bow meekly and suffer wrong and loss? "No," says Mr. M., "they may drag the majority into the civil court, argue the spiritual point which has been decided by the supreme spiritual court, before, it may be, an ungodly judge, and take his decision in preference to that of the Assemhas, by an overwhelming majority, said that decision in preference to that of the Assombly on that spiritual issue by which the possession of the property is determined! With this simple statement of what Mr. M. acknowledges, I leave your readers to say whether or not I have "misrepresented" him.

I am, A PRESBYTERIAN.

Presbytery of Bruce.

The Presbytery of Bruce held a special meeting at Huron, on the 12th instant. Notwithstanding the bad state of the reads, the church was filled to its utmost capacity, with carnest and devout hearers. Rev. Mr. Cameron, of Lucknow, preached an excellent discourse from Ephosians II. 1. Rev. Mr. Davidson addressed the audience in the school house. Public worship being ended, the Prosbytery pro-ceeded to moderate in a call to a minister ceeded to moderate in a call to a minister to fill up the vacancy in the congregation, when it was proposed that Mr. McQueen's name be inserted in the call. It was proposed in amendment that the name of Mr. McKay, of Middle River, C. B., be inserted in the call. The vote being taken, the voted for Mr. McKay, and thirty-cave. ten voted for Mr. McKay, and thirty-soven for Mr. McQueen. Mr. McQueen was delared duly elected, and his name was accordingly inserted into the call, which was subscribed by 87 communicants, and 285 adherents, representing 150 families. A paper in opposition to the call was signed A paper in opposition to the call was signed by those in favor of Mr. McKay, to the number of 232, representing 64 families. The Presbytery, in view of the strong epposition to the call, declined to austuin it. Rev. Mr. Frasor reported a call from Pino River, n favor of the Roy. Archibald Me-Diarmid. Mr. Fraso's conduct in moder-ating in the call was sustained, and his dillernee commanded. After hearing comdiligence commonded. After hearing commissioners from the congregation, the call was sustained, and ordered to be forwarded unsays the same thing in the most delightful fashien. He says "no che sal" and to M., McL'annie.

Presence of Mind.

BY RM. 9. W. HOLELNO.

There is one grand quality signally neglected, shout anyertonight, borshow present at the true value, sublom presented upon, yet contain to avert inney a disaster and deliver from meay a peril. Wester parents and teachers account not be show their young ones how self-commend in some unexpected emergency, as in outbook of fire at midnight, would not only save thomselves, but resone a whole comment of friends or fellow pupils, were the various means of except miles and the save the same of the pupils, were the various means of except miles in the save themselves, but resone a whole comment of friends or fellow pupils, were the various means of except miles in the save that the save in the save i

instituted we skine see, and so can we of we feel the necessity. The new state of the new control of the necessity of the new control of the new c

ish family taking tea in the garden back of their lumpardow, one surry cro, in Upper India. Suddenly a grand Bengal tiger made one of the company. The gouldman, even an army officer, secund parnlysed with fear and a substantial substantial tiger made as a substantial su

stopped the train just in time to personial another diseaster like that at Normalik.

The best wine I have kept to the has all ting on a leg on the shore of Janasica, while his companions were bathing. Suddenly he saw a shark making full upon the u. He desired "shark," one or both would have been oversome by fear "Fellow, look lore," he cried, "yon swim miscrably. Here is the best repeater in all Janasics for the one that come in first. Now, do your lost. So he kept cheering and stundarding, now one, now the other. When less Faraum restamp his stroke, he repreaded him for groung no sessily, when he was Faraum restamp the stroke, he repreaded him for groung no sessily, when he was sure to win if the only pursued. At last he mished int. the waves himself, his red handkerehof atreaming from the end of a stick, to diver the rane cater. When Faraum was safe upon whe sand, and was held life part, he fell flate as a log-proving how helpices he would have been out at sea.

Carlo Carlo

'As a Shock of Corn Come His

In his moral stillags, God outlivates many flowers, seemingly only for their exquisite be suty and targranse. For when hathed in-off semantime they had burst into bleason, thou the Divine Hand pathers thom from the best of the sure of

look forth loving and fright as the most of an angol.

Death is not destruction! Death is not even decay! Death is harvesting! Hear ye the, O disconsolate hearts! Ye paronts from whose household sweet children have been undely parted, hear ye this, "The Brown disconse from the death of gather littes!" Ye children who have lost levered parents, and whose life is chilled in the chindwo of that dread thing—orphanism—is a ye this: "As a shock of corn cometh in histogram," so are industrial gathered to the garner of God.—Hev. Charles Wadeworth, 11.1.

Blander.

No man can tell how soon he may be called upon to defend hitmeel against the accusation of outsents, or interested, herein the hiterature of the second of t

A sour clothed with Christ, stooping to any sinful delight, or an ardent pursuit of anything earthly, though lawful, doth won-derfully dograde itself.

Woman's Temper.

Woman's Temple.

There are 1986, why suppose that they have all the hencyshees. They are it is the store that rufflec the disposition, but if they could only stay at home as de their wives, and stieter, and daughters, they will be supposed to the store that rufflec the disposition, but if they could not stieter, and daughters, they will be supposed to the stieters on placifity of the transposed and the family. Let the men along with a beginning the family. Let the men along his could not be could be supposed to the children with the whooping-cough in the adjectaing apartment. Let him so, the children with the whooping cough in the adjectaing apartment. Let him so, the children with the whooping cough in the adjectaing apartment. Let him so, the children with the pieces. Let the pump gave out on a was didny, and that you do not be supposed to the store that the pieces. Let the pump gave out on a was didny, and the list of the publisher come on get insteaded with a supposed the store that the supposed in the sup

Improper Jesting.

Improper Josting.

The Churchmin well says.

St Paul speaks of "justings that are not convenient." Deer he distinguish, and mean that soon pestings are convenient. If not, he would condenn this age without stint or mercy, for never since sits world. If not, he would condenn this age without stint or mercy, for never since sits world to meet the stint of the percentage of the mind corresponding to the sophomore stage in education. If so, we may be going through that clasx as a nation. But however the general subject may be discussed and settled by phin-sepher, some of us who lives a pueched mercest in education of the sephenomer of the

Mothers' Prayers.

Mothert Prayers

A lady prayed for her daughter thirtynina years without receiving any answor.
At length she came to die. Her death was
the means used for her daughter's conversion. The daughter became a most cemnent Christinn, nuch used in the service of
turning sinner to Christ.
One insufered American sindents who
were converted unet togscher to speak of
flair conversion. Ninety of them trued
their blessings to their mothers' prayers.
At another meeting in England, nearly
one hundred who had beon blessed of Godseal they had praying parents to pray for
son the prayers. The mother of the petitions began, A more rathe prayer, etc.
only one or two, "A father asks prayer,
etc.

Many a one has legenged of the bless.

only one or two, "A nature many prayor," of the open of the order of t

Effocts of the Weather on Piety.

Here are some avegestive thoughts, which we advise all to read and ponder:—
"There is a mystery about this effect of the weather on pety. Subbath hent seems lotter, Sabbath or on the weather on pety. Subbath hent seems lotter, Sabbath eat of any other day. For site same measure of heat or cold or ran, on a week day, will not keep a man from his usual business. We used a Sabbath at will show by its weather scale when it will show by its weather scale when a single part of God. Such an almanse would easier and on in church, Sabbath School, and prayor-meeting. I have recordly been cranising interesting and the scale of the same plants of Sabbath move, to see if it has an plentiarly sharp and injurious crystal."

This work of the same products of Sabbath move, to see if it has an plentiarly sharp and injurious crystal."

Unlawful Desire.

1. A murmuring and curying of others in botter estate than we curselves.

an entrange and entrying of others in better estate than we ourselves.

An unquiet over-care and taking the other has we shall not and what we call the state of the state of

MOvetousness.

*Whit was Galasit's sin. Mis temptation was such that a sovolour man confid started from the same of the coit, for very likely visitors had come to the coit, for very likely visitors had come to the coit, for very likely visitors had come to the coit, for very likely visitors had come to the coit, for very likely visitors had come to the coit, for very likely visitors had come to the coit, for very likely visitors had come to the coit, for very likely visitors had been comed. A little stroke of the pen, an abstraction of funds that will never be missed, a ricely-adjust, it that fiber, bulleno-chiect, reall same taken daily from the till of as very layer or could have such they are comed the coit and the coit of the waste of the per temptation and then the waste of the per temptation and then the waste of the per temptation will be supplied; and when he has released to the coil to t

"Oh, what a tangled web we weave, "Oh, what a tangled web we weave, "Ohon first we practice to deceive !"

Who are two practice to descrive?

One labelood leads on to another, and he who begins such a course can never tell other than the series of the first act of the description of the series of the first act of the description of the series of the first act of the series of the series

Voting in Church.

Respecting the right of voting at clurch mostings the point has been made that it should be immed to persons of both sexus who have attained the age of discretion, say twenty-one years, and that it would be well to restire it to persons who reade within the bounds of the church, and whose life is subject to its overcy, it. The grand of these recommendations is that in some orms of church giverum oi, almost any one can vote, young people, "labes in recommendations to the best of the persons which we will be the strong people of the persons of the people of the setting of understanding politic to commit the decision of such applies to many or excluding sembers, or desiding our unger excluding of a pastor, or desiding our unger excluding and politic in which personal reputations are to be married or sustained.—Christian Union.

There is a small charge of tenth of the personal reputations are to the married or sustained.—Christian Union.

pines in which personal reputations are to be marred or sustand.—Christian Union.

There is a small chance of truth at the goal where there is not a child-like humility at the starting post.

Humility is the safest ground of decility, and decility the survey of soft of the true to the product of the product of the true true to the product of the true true to the product of the product

Increase the Boys' Responsibility.

Increase the Boys' Reconstitity.

Boys are ever roadlass, aspiring seeks, may dear the seeks applyment; seek mer dear the seeks applyment; seek mer dear the seeks applyment; seeks wearing of laborat they have tally ment of naverly or contain hidden may be along work beyond they seeks to dear the seeks apply to the general rate, but are always seeks be doing work beyond they are always as a strongth, and knowledge. Whenthe it is a relimited to driving up the seeks are limited to the proposed to the proposed to the seeks are limited to the see

and are never contended to do what they can,"

While it will not do to gratify every dearer of the boys, and allow them to sught in employments for which they are totally in employments for which they are totally in employments for which they are totally entirely to the sught in employment. The offers are to the sught to the long after they are dided to seemal to the long after they are dided to seemal to the long after they are dided to seemal to the long after they are they are to the seemal to the long after they are to the long after they are to the long after they are to the long after they have no time to bother with goot seemal would take you." Thus farment some with do it in leve than half the time would take you." Thus farment some workers are to the long after they set themselves fitted for nother tasks. In the way they often means are they are

Heater loved to do cranuls for her meller, and have her call her a faithful series when which the did that with her mother about the when along the her mother about the meller when along the her country to the meller thought in her oyes, and said. "Why, mother, then Gol is sending us on sreads all the time! I am Ids little erraud git too."

all the states of an 18s little erread getter."

"Yes, dear, He has given us erreads below, and plenty of time to to them, sets book written full to show us how. Beer day we can tell Him how was type do blass, and ask Him to help us, so when He cell us, we will run to meet Him, and give Him our necount."

"One of my orrands in the thick set of God's little errand-girl."

"One of my orrands is to take care of you, said hor mother.

"And one of mine, to honour and evy you," said Heater, squickly. "I think He gives us were y pleasant errands lo da."

Carife's World.

I'll Run for Him.

A few days ago I was passing through a preity shaded strest, who are some by y were playing at boxe bull. Among their sumber was a little lann fellow, ecenningly sheet twelve years old—a pale, electry-lessing while, supported on two crutches, and who evidently found much difficulty in walking the sound was a stress of the sound was a sixtle of the sound was a sixtle was a summer of the sound was a summer of the sound was a summer of the sound was a set to sport as base ball.

His companious goet-unteredly enough tried to persuade him to stand on one site and its another take his place; and I wight to the sound was a summer of the sound was a summer of the sound was a summer of the sound that the would be in the way but they all soliced for fear that he would hut his self.

"St. No. 1 sar that he would burt his"II."
"Why, Jinnay," said one at last, "yes
cun't run, you know."
"Oit, hush!" said another, the salt by
lim, and you can count it for hust,"
last, and you can count if for hust,"
last, and you can count if for hust,"
last, and you can count if for hust,"
last to said, "If you were like lime
and acids to the other boys, "you won,"
like to be told of it all the time. "Ohift
World.

pabbath Behool Teacher. T.ERRON T.I

THE RESURRECTION. | Mark sarti

CORRECT TO MEMORY, Y. S. C. COMMITTO ALROCK, V. 5, 6.

PARLIEL PURSIUM.— Mark vvi. 4, 8;
day vi. 1, with v. 1, read Murk vvi. 1, 1;
gils v. 2, 4, John vv. 12, and Hub. 1, 14;
jill v. 6, 1, Laft vviv. 8, vi. 10 v. 7, Matt.
jill vi. 3, vi. 1, vi. 1,

INTERACEURAL TENT.— But now is instruction from the dead, and become the statuts of them that slept.—I Cor. xx.

given tends the early spiral becomes his use of them that shelpt—1 Corr, xx, according—1 (Chreck to not fixen us recomm 1 (Corr, xx) 1); for how a limit new oraths. He is a set from a light new oraths. He is a set from a light new oraths. He is a set from a light new oraths. He has not from a greathermen. No wonder that the greathest is not become that the set of the free transportation of the fr

we think be three days and three with gare?" Yes, according to and over general moles of speech, and over general moles of speech, maje, if a few ship "in by "Monda, Tareslay, Westnerday, ill Thursteen as a single of the ship "in by "Monda, Tareslay, Westnerday, ill Thursteen and the ship "in by "Monda, Tareslay, Westnerday, ill Thursteen and the ship "in by "Monda, and the ship "in the ship "in by "Monda, and path of the only two years and path of two days that are That Christ did all that he meant, understood to mean, is clear, from that no one raised objection on this

lists fix attention on an arrivate to the accept of their mar-tary ingression and he other balone. Oldar kert, It, went to taken, with rapen (celling of viden and disc expectations, and with the content of the con-cept of their contents, and the con-cept of their contents of the con-tent of their contents of the con-tent of their contents of the con-tent of their contents of their con-tents of their con-tents of their contents of their con-tents of their con-tents of their contents of their con-tents of th

the amountement is made, first in the trans-ression. The oner upon her. A woman's only one to plant for justice telewise, and to women the first proclaimed.

The two course when and to women the cord a first product and the present of the two course of the two course of the two courses of the could nearly the same that the course of the two courses of the course of the two courses of the two cour

not the mode of it, are to occupy of the fact.

Space were traiffed, v. 4, but on the fact, which is a support of the fact, which is a support of the fact, which is a support of the city and tolling the mattral, the only way to axe from the charge of neglect of mattral, the only way to axe from the charge of neglect of mattral, the only way to axe from the charge of neglect of mattral, the only way to axe from the charge of neglect of mattral in the only way to a support of the fact, which is the charge of the fact, which is the charge of the charge of the fact, and is a constant of the fact, and is present.

t as one who breaks in secret a prison!

A SYNOMEN MEAT OF CT. Angels, inin fallen creatures. We approprivate, and are calculated as a second of the conprivate and are calculated as a second of the conprivate and are calculated as a second of the conprivate and the conprivate and the conprivate and the conprivate and the con
Ten of the con
T

the excitoment of that acone before day-light, and account for diversity of report among the evangelists.)

ingui, see account or unversity of report since the vangelists.)

V. The insurant DUYY—(c) had discoplea, and prepare for a further interventilic Circuit, v. T.

As he was a Cathawa with Circuit, v. T.

As he was a Cathawa with Circuit, v. T.

As he was a Cathawa with Circuit, v. T.

As he was a Cathawa with Circuit of Cathawa with Circuit, v. T.

As he was a Cathawa with Circuit of Cathawa with Cathawa with

nort, without unnecessary talk.

If there is not the tencher may fix attention on the recedence of Christ's rising.

It is a prevailance of Christ's rising.
It is a prevailance of Christ's rising.
It is a prevailance of Christ's rising.
It is a prevailance of Christ's rising.
It is a prevailance of the Christ's rising to the christ of the Christ's rising.

The consection of angels with Jeans, at his brth, temptation, agony, and rising, is also worthly of note; so at their connection with "his body, the Church."

The consequences of Christ's rising may.

with "his body, the Church."

The consequence of Christ's rising may also be pointed out; the debt paid; the Saviour accepted, the Mather reconsoled; the work done; death vanquished; the grave overcome, and our restriction secured. And family, no teacher should close this bearon, this geopel, this year, without pressing on his pupils this question: "Gould an angel any to you, 'I know that ye seek Him need not fear.

ILLUSTRATION,

"The apostic died in assetting the truth of Chrief's resurrection. It was always an their prewer to quit their evidence, and says their prewer to quit their evidence, and says to their lives. From their batterest encurse, and their prewer to quit their evidence, and says their evidence, and says their evidence, and their hives when they we hope of assemble evidence of detail, but there men attention fact at the expense of then kees, which they might have asved by denying the truth. Criminals deny the truth in hope of saving their lives, rather than dony the truth."—Shericok's Treat of the Winnesse of the Resurrection of Jesus.

SUGGESTIVE TOPICS.

The tomb of Jenus—how constructed—how watched—why—how long occupied—how watched—why—how long occupied—bounded—why—how long occupied—bounded—at winst time—for what the long occupied—at which the long occupied—at which we have a long of the women—why—writes names and would won-house put upon—women of angole anonamous on keepers—words to the woman—ato of the form of long of the long of long

Dr. Todd's Study.

Dr. Todd's Study.

About the wall hang pletures, the donations of many friends—sunny little landscapes, needly framed chromos and engravings, that make the piece pleasant and interesting. In one corner an ing: monally arranged foundation plays. On brackets are some of bodiers's bert groups, and a multi-the arched opening to the library is hung the Doctor's rife, with which he was so famous a markaman. There, too, are several noble pairs of saulters, the trophics of his hunting expeditions in the Canada forests and the Adrondacks. Indian anowshoes and paddles, and other cursous articles used by hunters in the woods and on the streams have also a place, and a well-stage, by the Pounceves, in loyal Berkshire, which was found doing disloyal service in the south during the war, is lung among the Doctor's own weapoc's, a prosent from the south outing the war, is lung among the Doctor's own weapoc's, a prosent from the amontal "Willio" Reckwell. A tiny conservatory, built in one of the windows, the Doctor kept stored with winter blooming plants, which he catefully rended, and when the word of the windows was dreary and bleak under the winter akes and anow. A handoms clock, presented to the Doctor by the Amoien Bosto, in return for the great exvices to had done for that organization, ornamente one wall, and on a stund very near the Doctor's deak it a little sliver for a service of the ornament of the reveal, and and a sund tercupe of clinks, which the dear dames, which, to a elegryman, are a mine of wealth. Lake that in the other workshop, the maternal is of the thickness of the most entire that or and amone teach of the descriptor, the content of the

—in matth, love, and the cross.

The powers of the world are often christened, but saddom Christinized. They are but prescrites of the outer gate; or, like the Saxons of old, onter the land as auxiliaries, and runnin in it as conquerors and lords.

and ranain in it as conquerors and lords.

No good art or handlers it is to belierand without average. What kind of a physician would be be when perspectally dis unbifully in the remaining the schools? He must bring his art into practice, and the more he has to do with nature, the more he seas and experiences how imperfect his art is.

Our Moung Colle.

Where Did you Come From, Baby

Where the you get year eyes so like? this of the sky as I come through.

sakes the light of them sparble f the starry spikes left in.

o did you got that little tearf id it waiting when I got here. What makes your forshood so some A soft hand stroked it as I went by

akes , our shock like a warm white moth ug better than any one knows

How did they all come just to be you?

The Fisherman's Children

There were three children on the b There were three children on the bouch leading out for reb he basis of the nobesture and off to the distinggrounds. Latter Joe Bourne and his aster Stream stood add by side, watching their fathers boat. Richel, who was with them, was not their state, but an opplant child, whose grantather, Mr. Harmon, was not one of the boats. It was a windy day in November. The wast as broke with a great noise on the distinct of the state of the

with watking.
Steam and Joo in their little house felt and for the little orphan. One day their mether went to market. Baby was in the cault, and Sasan was rocking it, whilst Joe was cutting out a bont with an old jack knife. The kettle on the stove began to stug, and Susan and Joe began to talk.

talk.

"P-or Rachel will have to be sent to the workhouse now," said Jos.

workhouse now," said Jos.
"I hope not," said Jos.
"I hope not," said Susan. "I hope father will give her a home in our own house."
"Why, he says he can hardly sarn snough to feed his own tanuity," said Jos.

storics of his escape from great dangers at sea.

"Why, grandfather was on a wreck once a whole week," said liachel; he was cast away once on an island where he had to live on clama a long time before he was

dren wer asleep.

For three years the poor liourne family gave Rachel a mee happy home in their little house, and they would have kept her longer, but one day, while the children were all playing on the beach, they heard

was about.

It was all in honor of Granifather Harrson. He had come back, as Racha linal
atways said he would. He had be up picked
up at sea in his sinking boat by a chipbound for Australia. The old train was
carried to that far country. He went to
the mines, and helped some men dig cold.
He made a good shad is insuery, thinking it
would be a good that in fall the cuid only be
reflected to send his dear hitte granddaughter to school.

But Rachel ass not the ansatz

daughter to school.

But Rachel ass not the only one who
was benefited by his good fortune. The
Bournes shared in it. Joes and Suana, and
all the rest of the shildren, were sent to
school also; and they studied with a will.
It was always a happy thought to Rachel
that the great kindness of these poor people
did not miss its reward, even in this life.—
Nursery.

It is a great grace of God to be able to any of one text in the Bible, "That I know for certain to be true."

Bowing Bood.

Jesus sows His sood every day in our beauts. He speaks to us by cur passetts, you be beauts, and in other ways. He says to us questly in our hearts: "As knot to the questly in our hearts: "Ob. your fasters and saters," "Do your leasens well," "Do not be greety," "Never tell a line."

to us quartly in our hearts. "The kend to your bothers and natives." Obey your father and mother, "Do your kasens well. "Do not be greetly, "Never tell a line." It was not not be greetly, "Never tell a line. It was not now hearts. In the most in the latent to Him; they included the most distributed to the hard road, as that the road cannot sink in. So there has the message is gone before they have been worked to the source of the message and the first minds, and so the message is gone before they have thought about it. Those ch three next hearts had not not enough. They hear Jesus saying, "Do not enough. They hear Jesus saying, "Do not be selfish, do not be ill tempered," and they say at once, "I will d. as Jesus tils mother about the message is gone before they are to be selfish, do not be ill tempered," and they say at once, "I will d. as Jesus tils mother about the message is proposed to the selfish, do not be ill tempered," and they say at once, "I will d. as Jesus tils mother school the selfish, the same that the same that the same had not be included at by their school the selfish, the same they the implies makes all their good resolutions wither. These children are side the card whose the same sorvines makes all their good resolutions wither. These children has been worked the large the same of the same than the selfish the same that the same than the same that the same th

earth filled with seeds.

But some children hear what Jesses says, and reuninber it and thouk often of it, and try to chey life incomper; and they do have in the same seed with them. There children are like the life in the same seed of the same

Desiring and Choosing.

Desiring and Uncoming.

"O," said a poer drunkard, "I desire above all things to reform and be a steady man."

Yes, you must desire it, but do you shoose it? There as a great difference between destring a thing and choosing a thing. If you choose to be a reformed man you will be one.

Ask a poor, larged vagado-ind, "Do you not drains to be raid," Ol source he will asy "Yes." But he desire the be larg much more them les desires to be larg much more than a living; therefore he as a vagaloom.

"M-dier," sald Lucv, "I really desire to be oblying and worst-tempered. "Then to be oblying and worst-tempered." "Then to be oblying and worst-tempered." "Then to the peredection of the same and the s

The Down-Hill Ride.

A half-typy lad was once stabing down hill in fine casting weather. Lessaw an old own at the foot of the hill, and a remarkably found thought camo into his local, at least one regarded it.

"I'll steer straight for that coll cow," he thought, "and I'll Rocch, in finite on thousand bits. Won't she be surprised to find here if a flow,"

bend, at hast to he regarded it.

"Ill steer straight for that old cow," he throught, "and I'll knock he into the household, and I'll knock he into the household it. When the be surprised to find herself a dynn'?

"When the wine is in, the wit is out," you see, and there is no end to the mad read to be a superior of the interest of

should hister to the voice. Renember who it was that sent the solution to the first that the solution is the solution to the law before the solution to the solution that the

Never Ridicule the Unfortunate.

Charry's father coming in, he was assisted to bed.

After the ovening lamps were lighted, Mrs. Forrest said: "Charley, would you like to hear a story?"

"I down't would, mother."

"Many years ago, in a small cottage on in busk of a river, lived a widow, with one in busk of a river, lived a widow, with one hidden as serie years old, there was a freshed, which curred off busing when the child was serie years old, there was a freshed, which curred off business and the mother inlated.

was singing to a noarit, which arises stowy, but surely to ward a mase of 1, 2s and drift, wood, among whe he are related, he death secured inversible.

"But who are all 1st daring onough to go to the recent inversible.

"But who are all 1st daring onough to go to the recent means of the security of the security of the recent and then faintly heard abe we the maring torrout. But a man ranked from the crowd, exclaiming, "What cowards! Shall we see the little lamb lost without one effect to average." What cowards! Shall we see the little lamb lost without one effect to average. "What cowards! Shall we see the crowd rand in breathless terror, as even and amon moves by some log which the crowd rand in breathless terror, as even and amon moves by some log which the crowd rand in breathless terror, as even and amon moves by some log which the rowd rand in breathless terror, as even and amon in move by some log which the rowd rand in breathless terror, as even and amon in move by some log which the rowd rand in breathless terror, as even and amon in move by some log which the rowd rand of the first of the control of the second of the secon

Waste of Religious Newspapers.

Waste of Maignost Newspapers.

Americans, provesibilly, eve a wasteful people. There are many well-to-do families whose exclose contaways would support others needly and suffering. To such Christs charge, "Author up the fracments, that nothing to lots," brings a salitary and soloum leason. It may prove a fearful thing at the last, to many evenands, to be accuract by the Lord or having wasted his goods.

goods.

A truly good religious newspaper is one of the Lord's good. It is food and modition for the mind and heart. It comes to many thomsend beauties are weekly bending the mind and heart. It comes to many thomsend beauties are weekly bending the mind to the mind and the mind the mind of the mind the servey of as well as "the content". Here and there it is preserved on this; but in the wast may only of home holds at a ruthlessly wasted, or discerned in the discussion of the many only of home holds at a ruthlessly wasted, or discerned in the discontinuities, and,

ends. Now we plend for the pe used paper a longer life. It is not 'to the pose or flower whose perms, as catheid with the freshment. Carefully handled, at may yield its notate after his detection of the flower handled.

"Born to blue however.
And waste live two estates of the description of the companion of th poor and plous drasamiker, who receives work into her house, and fider reading uses thom, in their retirences, texap well tributes to many families where a religious mayapaper is a stranger, and may be only unavapaper, and may be only the families and angel of gial tidings. Don't desire the stranger of the stranger o

You know the story of Paradias and the Peri. I think it might be put to higher shaptatons. Au angel state from the throne of God to find what thing it can find on the sartiwarthy of being carried back to insaves.

DIANUS AND ORGANS.

THE OLDEST ESTABLISHES HOUSE IN CANADA We are the sole and exclusive age GRIGERAING & SONS, BYEINWAY & SONS

MASOR & HAMLIN Organ Co., Boston. GRO. A. PRINCE & Co., of Budglo, N.Y. We also keep in such a large assertation to Blanca by other well-known makers, which we offer ak lower rates than any other house in the Do l-hand Planos from Pifty Dollars up Send for elevators, prior list, to

A. & S. NORDHEIMER, -t.List, Toroute, aud ... itparks-t., (

(TENERAL AGENT FOR THE

BRITISH AMERICAN PRESBYTERIAN REV. A. MILNIC, M.A. P.O. Address Drawer Sec.

NOTES TO CORRESPONDENTS

J. M.—Impossible to insert your letter this week It will appear in next tasse.

nemper of flowmunications and other mat toward out. We shall success to find re-for all secepted justices next week.

British American Bresbyterian FRIDAY, DECEMBER 5, 1878.

NEW SUBSCRIBERS

Now is the time to subscribe for the PRESENTABLIAN. We shall mail to all who now send in \$2 a copy of the Parseyren "AR from this time to the end of 1874 Those who are getting up clubs will please notice this. A list of promings is published on the eight page. In the meantime al who are inclined to cauvass for the Price BYTHRIAN Will please to communicate with this office without delay, when all parties lars will be learned.

TOPICS OF THE WEEK

The Hon. J. R. Cartwinght, Finance Minister, was returned for Lennox, by a majority of 828.

The British troops have been successful in a battle with the Ashautess. The second Dutch expedition has left Batavia for

The telegraph cable steamer Robert Lowe was lost near St. Shotts, Newfound-land, last week. The chief officer and two crows were saved, the captain's and two other boats being missing.

The N. Y. Tablel points out that there are in Montreal and Quebec, within n few hours' ride to New York, shrues to which rilgrinnegs could profitably be made by the faithful, in certain "doar and venerable this the Independent replies.—"If the primage can be made to include the Rapids, the Thousand Isles, and the White Mountains, we will all put on our lines suits and our 'sandal shoop' and go nozt suin-

Austria moves in the same direct Austria mores in the same direction as Germany whenever the relativas of the Church and State are concerned. Upon the opening of the Reicharath the Emperor promised that bills should be brought is for the purpose of completing and referring cristing legislation as to ecclesiastical affairs. The Concerned has been abolished adults. ment the press of the country goes

Montreal last week. ement in which he lived and some heigh-bours, with fatal results. Seven or eight persons have died in great agony from hav-ing partaken of the liquor, and some who o been ill have rece

An English High-Church paper relates, with great enjoyment, the objections made by some Scoteli parishioners to their minby some Scotol partitioners to their minjater. The minister was put upon his trial.
One of his flood "could not a-bear the all
ver-grey cyclashes" of the unhappy man,
another complained that he was "always
Schering, fichering about" with his hands,
and didn't seem to know what to do with
thean; a third thought he was "a puru
comm sort o'body," while others assatted
thean partition of making was unicatelligible, more
completely an approach that his resed such assays as "comeourse of
the green tangible proof of the intercat they feel in the work of the Society by
admentating their intention of making a grant and proposterous phrases as "concourse of circumstances." The State Columbi moral of this story is: Don't lot the people have anything to do with the appointment of a minister to a parish or his continuance in the continua

JOHN STUART MILL AND MAR-RIAGE.

A respected correspondent complains in a gentle way of our having given certain extracts from the autobingraphy of the late Mr. Stuart Mill without accompanying Mr. Stuart Mill without accompanying them with a strong enough protest. It is too late in the day to think of ignoring such utterances as there referred to. Per, however, from regarding them as so dan-gerous that they cannot be referred to at group that they sanno be referred to a ali, we look upon the vory out-spokes near by which they are characterized as carrying with it their own antido. A said while we indicated with sufficient distinctness our own estimate of the philosopher's atter-ances, we did not dwell upon them, for the simple reason we have mentioned. As our correspondent says, neither Mr. Mill's prin-ciples nor practice are at all neveltos. The novel is his frank as awal of what noturally shooks the mural sense crity of respontable people, while gress imagerity of resploatable people, while his ulter unconsciousness of any reason why people should be shocked is also striking. We might have dwelf more on Mr. Milds peculiarly "advanced" index about ma-riage, but we did not feel is necessary. He had, it seems, no ideas of anything wrong in travelling about with a lady who was m her husband, and he virtu separates from her numbers, and no virtu-ally avows that he would have had no per-sonal scruples about living with her as her husband, without the formality of marriage, husband, without the formality of marriago, swen during Mr. Taylor's Holismo, half unto bosu that accial projudices were too strong. On that account alone, and not to bring discredit on Mr. Taylor and Mrs. Taylor as well, the pair thought it botter for appearance sake to wait till the former disch. Now this sort of "advanced" talk for appearance sake to wait till the formor died. Now this sort of "advanced" talk can do very little harm. It is simply Mrs. Woodhull's opinions, dreard out with a little move regard for so called "couven-tional prejudices." Mr. Mill, in all this, brackles in towelly, and though it mis, have been all honourable with him and his 'advanced' companion—though you may the reverse—the history of the me le that such principles and practice think the reverse bave nover come down to the great mass of mankind, and been snything like generally adepted, without degrading and distonour ing women, and demoralizing and embrui ing men. We run no great risk at process ing men. We run no great risk at present of such things becoming popular in Ontario, though of sourse we have our pratentious "advanced thinkers" here as elsewhere; and there may be a few cases in which thinking is south to be reduced to practice. Incompatibility "—that modest revenee of Charles Dickens for separating from his wife, and for hving not the most noble of lives thereafter, is o'cranuously inged in Canna likewis., and we believe that there are some would-be-raftles remaining it call. canna nicevis., and we believe that there are some would-be-rather prominent "edn salors" among us who, on this plea, are other bigsuists or living in conclusaçone shall not say which The impulent presumption of these, however, will, we have no doubt, very speedily make Ontario too het for the ., and will lead them to seek a more congenial sphere and the more advanced think its " and " educators " or the other side. The infamous cant about "onouces of spirit constituting marriage, and about the disappearance of this feeling and about the disappearance of this feeling causing, upon facto, the dissolution of the marri-';s tie, is pretty well expleded in any society claiming to be decent, and can not they do much harm nor expect much belor-ance on this notth side of the 'ness at any rate. We have not yet got the length of rejoicing us any lender of Canadasa opinion, which they in the educational or any often department, whose testes were for nor the department, whose tastes run for more than orising legislation as to ecclesiastical affairs. The Concordal has been abolished affairs. The Concordal has been abolished independently of the Church. I call this independently of the Church. I call this na ued, say that it is all ne it ought to be

The Annual Meeting of the Metaphysical A terrible case of poisoning occurred at long and Literary Society in connection with fontueal last week. It appears that the san Phinetry seeing a sleiph is studing our last Phinetry seeing a sleiph is studing our loss street without a driver, stole a bottle of After the transaction of the ord, ary rotume Montreal hat week. It appears that the an interest of the properties of college, Montreal, took zone Philesty seeing a sleigh standing on the street without a driver, stole a bottle of After the transastion of the ord, ary rentime but which proved to be sincery therefrom, business, the following gentlemon were but which proved to be since of calcilions. This he shared with the invastes of the tension in which he investes of the tension in which he investes of the tension, with fatal results. Seven or eight and vice President, W. M. McKhibin; bours, with fatal results. Seven or eight and vice President, C. Amaron; Repersons have slicit in great sgony from have. ding Secretary : Browllest; Trousur H. Scott; Committee J. Allan, Walker, W. Russell, B. Hamilton as Walker, W. Russell, R. Hamitton and ... Gray. It may be stated that the Society been laboring under a great disadvantage from its mosubers having been scattered in

PIO NONO

Cautelar, the eloquent and gifted Spanish statesmen, thus describes the present Pope in "Old lioms and New Staly," ree published by the Harpers:

o thought, and expressed His will on the face of the cartly of the cartly of the cartly.

Ho does not sarich his own relation, to relate the relation of the cartly board pressures, nor measure out chartly horder the relation of the cartle o House chunch, affect his nerves, which are extremely susceptible to shrougheric andiquences; his nerves act upon his tempor, and force him to burst of ill-humor and impattence which contradict his matural aminability, and prove how the domained, this quartant supernatural bong, is subject, the sail other mortals, to the sum and faffrailities which arise from the imperfection of our nature and the law which govern the whele universe. And maker the domainous of this Post of the contradiction of the contradicti

KNOX COLLEGE SUBSCRIPTIONS.

(Fer the Priting American Presurrents). Sums collected on behalf of Knoz Col-

1 From the Society's own Fields y H M.McPherson, from Silver Jeict

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Minipters and Churches.

The Rev. W. M Hoge, has returned to fter a lone/beams al rape He is now at l'etariere.

The Rev. A. is Suppose of Hamilton, as been called to Suches and Louisville, (y. In the latter was \$5,000 salary is Ky. I

A few friends of the lier, J. W. Smith A few french of the lier, J. W. Smith, of Colborno, tocardy onlied at the Mause, and after spending the execute pleasantly with their paster and in: toly, prescribed him, with a handsome purse, containing \$50.

The Roy. A. Y. Harriy was entiled over Mr. Leask presided, Mr. Young adthe De day. Mr. Leask presided, ser. 2000 dressed the minister, and Mr. Sieverigh The stipout promoted is \$600 with

Post Hope, has been inducted into the charge of St. Audrew's Church, Belleville. Rov. Principal Snodgra-a presided; Rov. Prof. Mowat addressed the minister, and Ray, P. S. Livingstone. H A., the people Mr. McLoan has received a very me from his own congregat

A very successful snead was held at Doon on Priday orening, 21st ult, in the Canada Presbyterian Church, in connection with the Habbath school Shortle with the Sabbatha-chool. Shortly after 6 o'clock, About servery serviciars and down to a table loaded with such delicacies as the ladies of Decon and its neighborhood only can provide. Attact the shidden and vanters particul, at the refreshments, speeches were delivered by the Rev. Mr. luglis, of Ayr, Mr. Metbougall, of Berlin, and M. Weise (1998). and Mr. Weir, of Galt. The shildren san several appropriate hymns. A very pleas-ing feature of the entertainment was the presentation of about seventy volumes of prizes to the children.

Contributors and Correspondents

Basis of Union in Australia.

tor Bustingaments Pre-myterian

Sin.—Below I sand von to the information of Mr. Stark and others inforested a copy of the basis of the Presbyterian a copy of the basis of the Probyterian Union in Australia, as reported to the General Assembly of the Cinn. in of Scotland in 1861. I may said that I was present when the subject of this runion was discussed in both the Fundbulled and Proc Assemblace of that year, and I can testify to the cordinity with which it was andersed by the loading mean. It has two eleuroless. It was refreshing to see this lowever much the two churches that re) as hoose, they could unter unconnabilities the notice of the two churches district as home, they could unter unconnectang the policy of unions among their adherence and sympathies abroad. I may further state that one or two Aiscenticular from the Union, who appealed to fifthe Time Aiscentify to obtain recognition, as still persenting the Proc Church of Science, in the Colony, exserved no countenance uses the Asse but were advised to rast in their lots with those who had entered the United Church. Yours very trily,

ROBERT CAMPBELL. Mon roal, Dec. 1, 1870.

"The Basis of Union and the Permula of "the Presbyterian Church of Victoria" "I. That 'Hoe 'Westman Church of Victora."

"I. That 'Hoe 'Westmanser Confossion of Fatth,' the Larger and Shorter Chuchelinns,' the 'Porus of Facelycrena Church Government,' the 'Disertory for Pablic Worship,' and he 'Scoon's Book of Diseipino,' be the Standards and Formularies of his Church.

his Church.

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consistent with the history of personal
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connectence, or the right of private judgment.

"III. That the Spiral asserts for itself a segarate and underpositions class assert and posterior as a church, properly assertion as a church, and the segarate and properly assertion as a church as a properly as a segarate a rince, trors and detant the doorrings, wor pline, and government of this thereis defined, renouncing al 2 to tenets, and opinions whatsoever 7 to to or inconsistent with the same

7 00 to or inconsistent with the saune."

14 15 Three decembers are adopted, and solvently recognitive are adopted, and solvently recognitive to the samply recognitive to the samply recognitive to the sample of t

Union and its Baris

Editor Builtest American Panageres Duan Sin, -Allow meagain to direct the attention of the members of the C. P.

size altertion of the metabors of the C. P. Clurch to the end towards which we are being driven. Our General Assembly of 1972 ordered our Union Committee to raises or to got a deliverance" which would remove the objections which some of us felt to the proposed Laws of Union and the Committee, in June, 1978, gave in. folt to the proposed Laws of Un'on; and the Committee, in Juno, 1878, gave in a report, in which they name extant does ments pertaining to "the Presbytena Church of Canada in connection with the Church of Scotland," two of which they were sent the subserve to a quote. They were sent "to sudrayer to get a deliverance," and they produced old dec a donverance, mu me, produced uncents, to which everyone had, unents, so which everyone used, or might have, accome; and those the Assembly ac-cepted, and thanked the Committee for, a cepted, and manked the Committee if they had done something very worthy. One of these documents is "The Act of Independence." To (I wish to direct attention. According to Dr. Bayne's pamphlot, entitled, "Was the Dr. Bayne a pampiniot, entitied, "Was the Recent Disruption of the Syued of Canada in Connection with the Church of Scotland. in Connection with the Universe of Scotland, called for?" (a document well worthy of boing studied), this Act is a tissue of missiatements. The leaders of the Canadian Moderator, fearing the effect of the protes of the Proc Ohnrob on the Presbyteram of of the Proc Ohnreb on the Presbyterium of this province, endeavored to constend that by drawing up this Act, in which they rande subcomided assortions of indepen-dence, but at the same time declared them-solves in "ministerial and church com-nausion with the Ohurch of Scotlant." The simurchance as most if problems Its importance, as one of, if not the mos distinctive document of the Church wind distinctive document of the Church wand passed it, appears from the cremenslaces in which it was drawn up, the object it was manifestly intended to sorve, and in that, as our Connuittee states, "Irwas framed for the purpose of being assented to he ministor at their ordination;" and it near be regarded, alike from its origin, its hi-tory, and its language, as antagonistic; the protect of the Free Church (at shich it was specially sincel), and to the price the protect of the Free Church (at sharh it was specially aimed), and to the pric oiples hold by the fathers of the Uaste Presbyterian Church. This potest and three principles the C. P. Church isheriest, and have hilberto profeered; asd get this antiagonistic document, this document which teaches that the position of the Church of Scotland, against which we are vituesees, is quite consistent which we are oxtrome statements that can be used in garding Church; independence or the Head-ship of the Lord Josus. That the Chard-of Scotland, as it now oxist, lessive My, 1848, held, and that it alone held, correct views on that subject, and slove walk-dis accordance with the mind of Go. in this matter, and that all our contendings with it thereament have been a delusion and a wrong—a crime, in fact—has been accepted by our own General Assembly, and said down to me as "a clear and delided stale wn to us as "a clear and decided stole cown to mass "a clear and decided sistement of the practical bearing of the do-trine of the Headship of Christ over Hic Church.' and what ought to remore all de-jections to the basis of Union. Faulty as the basis was formerly, it is now perfelly rated rated. Explanated as it must be in the light of the Act of Independence, the Church, if united on it, (whatever it may say), cannot but he regarded as occupying ri, cannot but he regarded as occupying ground presently held by the Church is nection with the Church of Scotland, connection with the Church of Scotland, and, coursequently, that occupied by the Church of Scotland itself, on and size wish to bring any charge against the re-thodoxy, but, with the deepest regret, I so thou have put thouselves in a false pesi tion: they have virtually abandoned of position and taken that of the Church of Scotland. May I hope that, on consideration that will be the state of the consideration than the state of t tion, they will rectify the mistake? I' was not without intense suffering I rewas not willout intense suffering it asslved on a course which I felt likely to land me in separation. I am, however, astisfied no other was left me as a viscastisfied no other was left me as a viscas for my Lord; and now I doclare that it pudiate, and by God's grace will never accept the present torms of Union. My will be the manual of aire to lineband monergies, in or God so wills it, to bear my part in the Ro Got so wins it, to pear my associate pending disruption. I warm my associate to get ready, for, when I consider the treatment we have hitherto experience at the hands of the Urion Committee, as the hands of the Urion Committee, as of several meetings of Assembly, I see jude grounds to hoje that wiser counsels shall grounds to hoje that wiser counsels prevail; and I call on all who care for hone of the Lurd, and the liberties of his people, to bestir themselves, for, there they do and God of his mercy interpersus nothing before us, in June, but tianima and rule. Yours truly.

Jony Molaria

in our report of the Outario Presbylet a couple of weeks ago, it was stated that I Mr. Dreuton had received a call from Rid and Greenbank. It should have read if-Panton, who is also called to Lindsay, where he will shortly be inducted. Union.

Editor British Ambrican Parbbytreian.

Sir, It is gratifying to many that your saluable paper is affording so freely means of intercourse on varient and vital subjects and more especially just now, on the necessity of having in the Union Basis a declaration of Christ's Headship over the Ohurch and nations, and the absolutely in-dependent state of the Church under ner adorable and Divine Head. I am one of those who lean in that way, and for the following reasons :--

1. That it is a doctrine on which both churches have already taken action, in their separate capacity, and passed deliverances for their protection from the State, and fer conscience sake. What more natural and reasonable than that they both would harmoniously agree to have a similar deliver-ance in the Basis of the United Church for her protection, and for conscience' sake?

2. It is the approved course of sciences and true pinlosophy to retain with jonious care what has been ascertained as undemcare what has been executed as undeniable facts, and thus build safely on sound induction. Why should not the church do the same? Are the children of this world wiser in this respect than the children of

3. The law of the land has not yet been fully tested on this subject. When it is, it may be found to intrude more than is now apprehended, and thus interfere with the liberties and rights of the church. Bosides the Dominion is composed of so many different Provinces and Local Legislatures that the law is, and may be expected to be, different in different Provinces. Should not the church bear this in mind now, and by the Union Basis protect herself and the rights of our Redeemer from State intru-

4. That nothing can be more conducive to a clear understanding between the two churches—ministers, members, and adherents—and a satisfactory termination to all the doubts, scruples and difficulties which now threaton the consummation of the Union, than that there should be a wait of testimony given in the Basis of Union of eur allegiance to Christ as the Head of the Church, and thus prevent and remove my suspicion on the one side or the other, that either is sacrificing, altering, or yielding, anything in any way to the other, on a point of such paramount importance—that there , no compromise.

5. That a Basis of Union, without such declaration, would leave the United Church mere exposed than either of the churches is now, and much weaker to defend herself against State intrusion on her spiritual rights and privileges, inasmuch as such an omission in the Union Basis, by churches holding now such declarations might be plausibly and powerfully construed to mean that previous declarations of spiritual independence were considered untenable by the very fact of such an omission.

OBJECTIONS AND ANSWERS.

1. The Presbyterian Church of Canada in connection with the Church of Scotland is as sound on the Headship of Christ as the Canada Presbyterian Church, and therefore there is no necessity for such a deliverance in the Basis.

The deliverance is not asked on the assumption that she is not sound, but on the supposition that she is; possesses now in her separate capacity a declaration of he spiritual independence under Christ as her absolute Head; and considers it valuable for her peace, and protection, and honour, and for conscience' sake. Such an objection is based on an entire misconception and wrong unpression of our motives. Both churches have now such a declaration of their independence as we ask. Why should not the United Church have a similar one?

2. But it is offersive to the other Church to ask it! Why so? She has it, or one like it already, and how can it be offensive to her that the United Church should have one in the Basis of Union?

3. But it will reflect on the past and thus be offensive. How so? The Basis is not made for the dead, but the living. More, it is not to be applied to the past, but the future. Further still, it is not the "like" and dislikes " of men, their conduct an l coutroversles we are considering, but principles whose object is, the peace, purity, protection and prosperity of the future Church. We should, therefore, on such a subject, know no man after the flesh.

4. But "it is thought best not to attempt any new statement should it be t there are already statements on either sile which might be deemed satisfactory by the other, so says a member of the Union Here is where the first mis Committee. Here is where the first mis-tak has been committed, a mistake which seems to attach a novel character to the proceedings of the Umon, as if the Committee understood it to be their daty, no to secure in some way a satisfactory deliverance," but to do away with any for-mal recognition whatever of the doctrine in the basis. Why was such a course as this adopted? It is the very opposite of the instructions given to the Committee. (See the Minutes of the Assembly for 1872, page 37.) But perhaps it will be said, The difficulties of the applications of the principle under consideration led to this belief. But why should it? The difficul-ties were similar to those when for a long tune obstructed efforts in 1 ranng the last Union. Men met and tried to form a basis that would square, in principles and their applications, with the avowed principle applications, with the avowed principles and past applications of these principles by the nezotiating Churches. This they ceuld not do. Instead of effecting Union by such a course, theybonly kindled the smouldering fixes of contraversy and discord. Such a course had to be abandoned; and being wisely directed, they agreed, not ally least with the state of formally by a special article in the basis, but make no reference to applications, past or future,—leaso it to the United Church to apply the principle when circumstances in the Polaris investigation sho might demand. This was of the material Captain Hall died a natural death.

It is agreed to. The difficulty a vanished. The Union was consummated, and it has worked well. There has been no diversity in the Church since about the matter; and, though it is sometimes said that there is a difference of opinion about the applications, standing at 30t three even is more than any has a kind to behended.

to say, for the principle has not yet been tested in the Church, and no such diversity has appeared. Why not adopt the same course in forming this busis-a course which experience has proved in other, but sumilar orcumstances, to have been a wisc and successful means of scouring speedily a happy, peaceable, and, we trust, blessed Union? Why adopt a course which is se Union? Why adopt a course which is so novel in the face of such precedents and guiding facts -- a course which seems to many as one-sided and awakening sus-picion? Why listen to parties outside of the Churches negotiating Union? On the one hand we hear of assurance given to the Kirk that nothing will be done that will be disagreeable to the Church of Scotland; on the other that, if such and such a course is taken, it will be offensive to the Free Church. Such talk! Are we mere proxies in the hands of Churches beyond the Atlantic. Which do not even formally acknowledge the ministerial standing of our Canadian unnisters? All such language is calculated to awaken suspicion and mislead. Is it by men who are not, by controversies that are dead, and the Churches of Great Britain, we are to be guided in forming the United Prosbyterian Church of the Dominion of Unnada? be the servants of men, else we hall not please God. This is not the time to say, "I am of Paul and I am of Cephas," but "I am of Christ.

5. But it is further said "that there is no greater necessity at the present time to testify on behalf of the doctrine of Christ's Headship, than on behalf of other doctrines, such as that of the Atonement," &c. This statement is surprising. is plausible, but void of due consideration or relevancy. Does the State stand in the same relation to the Church, on the doctrine of Christ's Headship and its applications, that she does on the doctrine trine applications, that sno ques on??
of the Atonoment and its applications? If so, the statement is true. If not, the statement is not. The State does not. The ductrine of the Reformed Church is that, under Christ's Headship, "the Church and the State are both Divine institutions, having different objects and in every respect undependent of each other,—that the members and officers of the Church are, as men, members of the State, and ought to be good citizens, -- and that the members and officers of the State, if Christians, are members of the Church, and as such are subject to her laws. But that neither the officers nor the laws of either, have any authority within the sphere of the other." Has the State acknowledged this, and promised that either in doctrine nor in discipline she will not interfere with the Church? No verily. The State, since liberty of conscience in religion was granted, abandoned her claim to prescribe the doctrines of the Church, and demand that her tenets be taught in the pulpit. And hence persecutions have ceased The States does not care what Theology or Neology is taught, whether the atonement limited or universal, or no atonoment be taught; and consequently she will listen to no complaints against Arianism, Bactarianism, or materialism any more than against Calvinism or Arminianism. But has the State pledged herself in like manner that she will not receive any complained from church members against discipline and Church government? We trow not. On the other hand the State claims—the law of Great Britain and her colonies claims—that she is bound to list in to the complaints of all her subjects on such matters, examine into them and judge of them. But the claim of the Church is that under her "Divine Head" she is absolutely independent in respect of the civil magistrate, or the State. Here then the Church and the State are at variance and come into colliston. If we have no intrusion now, it is not because the principles of State intrusion are dead, but sleeping. There is therefore more necessity now, more obvious and urgent necessity, for tostifying on behalf of the doctrine of Christ's Headship, then the doctrine of the atenement or any such. We earnestly submit this to the consideration of all parties concerned, though we know that the statement to which we are know that the statement to which we are objecting met with the approval of the last Assembly. Did not the State Listen to the complaints of the minister of Cardress against the Free Church? Has not the State in the Province of Quebec, listened recoulty to the complaints of Ecclesisiastics against the Bishon and the Church? against the Bishop and the Church? Are we not equally in danger of State intrusion? It is therefore to be hoped and ardently desired and prayed for that the people of God of all branches of the Prosbyterian family proposing now to unite in one undivided Church should consider this subject carefully when laid before them, and send such deliverances to their respective Supreme Church Courts as will tend to remove sus picion, preserve intact vital principles, protect the Church from State intrusion, lay a solid foundation for building a more glorious spiritual edifice to our God than any four past temples have been, sweep away op-pressing difficulties, and secure a baptism

And ersing the opinion that those who write on this important subject should subsoube their name, I give mine.

Yours truly. JOHN McMILLAN.

Mount Forest, 20th N.v., 1876.

The Spanish Cabinet has agreed to deliver to the United States the steamer Virginius, the other questions to be submitted to arbitration.

The many friends of the minister of St. Andrew's Church, Toronto, will be glad to learn that Mrs. Macdonell is recovering from her recent illness.

The Polaris investigation shows that

The Lycoon of Japan knows how to start a newspaper. He does not o fer promiums for subscribers, but has is us can order that all men of cortain political and social standing shall take a certain paper or be Unien.

Editor Reprise Aurdican Prusperserian

Sin,-Though controversy is not gener ally pleasant, as it is very apt to envolve differences of opinion on the subject in debate which had formerly been latent and there fore ineffective, it is nevertheless, when pro perly conducted, in many cases useful as a means, on the one hand, of removing mis understanding, and on the other of ascer taining the amount and value of differences where they exist, and of thus subjecting them to the arbitrament of a sober and im partial judgment. I think therefore you are to be commended for having given to these who take an interest in the contemplated Union free scope for making known their views and opinions on that important subject, in the columns of the PRESETTRIAN, as it is obviously better that discussion should proceed rather than succeed such a Union.

"Prove all things, hold fast that which is good. You will oblige by giving place to the

following remarks upon that subject, which a sense of duty constrains me to offer;

1st. I must confess that, in common with many others, I have been greatly surprised that while there has been a good deal of sansitiveness manifested in regard to anything retrospective from our side, the other Church is allowed to bring forward a document that dates from the very time of the disruption, and that said document is taken as a satisfactory proof of perfect agreement with us now on points in which "the contention was so sharp" then, that we felt constrained, at the sacrifice of much personal feeling, and also of valuable material interests to separate from them. I cannot out think that to attach such value to cannot but think that to attach such value to that document in the case in hand, is, to say the least of it, like "putting new wine into an old bottle," which we are told, upon the very highest authority, no sensible person would do. But not to speak of the apparent absurdity of the thing, is I wish to give no effence, what other construction can income account many it but ag a virtual condennawe put upon it, but as a virtual condemna-tion of the secondary minority who, upon the principle herein acted upon, should have returned and contessed their error so soon as this act of independence was adopted by their brothron who remained.

Thave often wondered if these who are satisfied with this, have ever read the seven notes, for there they would find this act no-ticed, and its true value marked by men who were in more favorable circumstances to do it full justice than any who have sat in judgment on it since. And it does appear to me rather injudicious in our respected friends of the other Church to stake their own reputation on its trustworthiness. For language and sentuments contained in it, but against the loot that the position and acts of those who issued it were, in our opinion, in flat and palpable contradiction to the plan and obvious meaning of the language employed by them in that act.

I said that we separated from them at the sacrifice of valuable material interests.

But this, sur, is not the worst of it, for on the supposition that we, or rather they whom we represent and whose responsibilities we inherit, were in the right notwithstanding this Act of Independence, then I fear we are threatened with a far heavier calamity than the loss of mere perishable emoluments, as we are pressed hard to part with the truth for which we then contended, and which still, for aught that we know, stands in need of protection, in other words to part with a good conscience. These remarks on the point 1 beg leave to submit to the candid and prayerful considoration of all whom it may concern.

2nd. Permit me to say in all candour that it it is they and not we that are charg-cable with hindering a comfortable Union by unduly bringing into the discussion considerations that had their origin at and about the time of the discuption. We do about the time of the discuption. not indeed profess to have forgotten that event. The impression it made upon our minds, and I may say upon the mind of Christendom was far too deep and powertul to admit of its being so soon or so easily forgotten Aud I know of no tenson why we should be ashamed to own that we do remember it, so far, at least, as to be very anxious to manatain our consistency in reference to it. I thought we always gloried in it. Perhaps we did that too much, and that this blight is coming upon us for not giving to God the glory due unto Him for the countenance He gave us in it, and for the many tokens of His providential favor conferred upon us as a Church since. But to roturn the third disease. Notice that and many all from this digression. Notwithstanding all this, we are not, so far as I know, giving of Divine blessings. "Pray that Jerusalem may have peace and felicity. Let them that love thee and thy peace have s'ill prossuch an arrangement, free from any formal confession, as would make the Union, when accomplished, honorable to all perties. And I am persuaded that the dissentiones would rather fall below than excoed what they regard as due to them as the representatives of a great cause, in order to facilitate the accomplishment of it. But our respected brothren on the other side seem to be sensitively alive to the dangor of committing themselves to anything, however just and reasonable in itself, that by any ingenuity could in any way be construct to the slightest disapproval of their own action in the past, or of any action of the Church which they delight to honor. Lerhaps it is not to be wondered at that thouseives. As I know of no good reason for refusing them credit for personal honor in what they protess, if they could only for a little forget the past, I cannot believe they would hesitate a moment to agree to an article on the Headship of Christ being inserted in the bases, as that would be only making action correspond with profession

Indeed, one of themselves, who speaks in

a tone well betitting a representative man,

the past and present position of the Church of Scotland, that they feel called upon to reject with emphasis such an article. He deserves credit for his out-spoken candon and lionesty. We may then see clearly what we are asked to do, and what, I am sorry to say, many have already agreed to do. And I cannot see how it can be made anything else or less than to reverse our own former act, or, in other words, virtually to withdraw our protest and acknowledge that we have all along for thirty years past, been schismatics. I respectfully ask the offspring of disruption throes, and all that have expressed their approval of our conduct in this matter by joining with us, Are they prepared for this? And yet we are charged with unkindness because we refuse to fall at once into tank and hasten on the movement, Were we asking them to commit themselves to an article which we were unwilling ourselves to sign, there might be some ground for the charge of uncharitableness and of our aiming to humliate them. But it is well known that we have signed such an article ourselves. more than once before, and that we are quite ready to sign it again—yea, that we have strong, if not insuperable repugnance to sign any articles of Union with any Church from which such an article is de signedly and of set purpose excluded. But should the charge of uncharitableness or want of confidence be still persisted in, I soo no reason for denying the imputation, so far as this matter is concerned, or of boing backward to acknowledge that we have no confidence even in ourselves or in our successors, apart from Divine preservation secured through faith, and a full and public avowal of our adherence to the fundamental doctrines of the Gospel, of which the Headship of Christ, as explained and understood among us, may be regarded as the chief, as upon it the others are found-"He that trustoth in his own head is The Apostle Paul had, otherwise, a fool. no confidence in the Ephesian clders. He thorofore, at parting with them, exacted from them a pledge of fidelity as the couservators of the truth delivered them. wished to say a few words on the fifth in-ticle, but as I have already exceeded my intended limits, and others have written

well upon it, I forbeir. D. McMillan.

The Presbyterian Board of Publication.

Editor British American Presbyterian.

Lobo, Nov. 27th, 1878.

DEAR STR,-You will oblige me, and I hope do service to many of your readers, by giving a place in your paper to the following statement respecting the publications of the Prosbyterian Board of Publicaown reputation on its trustworthiness. For thon at Philadolphia, in the diffusion of the objections to it did not be against the which in Canada I have been long en gaged, and which I still wish to circulate as widely as possible on account of their valuable usefulness.

The statement is respectfully submitted to muniters, paronts, Sabbath-school teachers, and the people of our congregations generally, as it is over desirable to have ovidence of progressive extension of knowlin the way proposed it will appear to many in a light that will go far to confirm the old alage that says, that a fool and his money are soon parted.

edge in our congregations by self-culture, for which there are abundant means in the publications of the Presbyterian Board, and of the London and American Book and Tract Societies, besides other respectand Tract Socioties, besides other respectable publishers. It is a fact that in our own Presbyterian congregations, and indeed in Presbyterian congregations generally, there is a sad lack of proper religious knowledge; and until this lack is being done away, thorough religion will not rightly prosper.

The books issued by the Presbyterian Board now amount to about 1,200 umes, besides valuable tracts, Sabbath-school papers, and all requisites for Sab-bath-schools, such as hymn-books and music, as may be seen by catalogues freely supplied to all who write for a copy. The books are divided into general religious books for ministerial, congregational, and Sabbath school libraries. They constitute a collection of books, doctrinal, practical, interesting, such as no other Church organ ization, so far as I know, possesses. Sabbath-school publications comprise several hundreds of books specially adapted to the young, carefully selected and approved. And here with regard to them it is necessary to give a few words of explanation and vindication. It has been objected by some that a portion of them are too much of fiction. Now, fiction, properly speak-ing, applies to what are called novels, made up of imaginative, sonsuous, fanciful ma-terials. But the books in question of the Presbyterian Board are not justly and fairly deserving of being styled fiction. They are narratives and tales, or stories bearing on the ordinary occurrences of life, and all fitted to give good lessons of right feeling and conduct upon young minds. A mix-ture of such reading is requisite for young They cannot be expected to give minds. themselves much to read what to them will be heavy and not easily understood. The Apostle Paul says, "When I was a child I spoke as a child, I thought as a child, I understood as a child,"—I Cor. xi. 18—and we must deal with the minds of children and youth according to their ca-pabilities. Moreover, those of the books which appear to some people to be objectionable as fiction, are for the more juvenile rendors, and are morally beneficial in their tendency. And it may be well to remark here that teachers should talk with their scholars on what they have been reading, and see what account they can give of the sub-Thus the teacher would ascertain if the scholar has read with attention and with seme useful impressions.

I am anxious to take this opportunity of stating that, as a distributor of the Fresbyswiting that, as a universal to the Languist torian Board's publications, I have always folt deeply, and have again and again ex-pressed the sentiment that is is greatly to be wished that in every congregation there should be a religious library for the adults and their families, and I may regeat that for such libraries the Presbyterian furnishes a variety of excellent books. One of the great advantages of a common library for s congregation is that it contains the people to poruse instructive books which otherwise oundfully tells us, at locat in substance, thomselves with important subjects. From that it is to preserve the dignity of their time to be in it could be enlarged by moderows past position, and also the dignity of the prediction from the distribution of the dignity of the prediction from the distribution of the dignity of the prediction from the distribution of the dignity of the prediction from the dignity of the prediction from the dignity of the prediction from the dignity of the prediction of the dignity of the prediction of the dignity of the didnity dignity of the dignity of the dignity of the dignity of the

and then by a collection at a special service on the necessity and benefits of know-ledge. Further, suitable recting should be possible and an independent adjance. the instructions from the property of a colly religious prople. A partie paster should entrestly wish the property of intelligent, which they count he without reading and thinking and thus he able to reading and thinking, and thus be able to sot forth and maintain their p inciples. Such people will indeed appreciate good preaching, and fully benefit by it. A studiouz pastor and a Bible-reading knowledgeseeking people should be together to their mutual satisfaction and prefiting.

And now it is necessary to say little about the papers for the Sabbath Schools, via., the Sabbath School Visitor, monthly and semi-monthly; and the Westmuster Lessons, mushin, for the use of teachers and cholars. With re-gard to the Pisster a beautiful and righ paper, the board has been obliged, and all the other Speletics also, by the increased expenses of publishing, to add something to the price, and therefore during 1974 I will have to charge for it us follows: 10 copies monthly for 6 months, \$1.40; and semi-in anthly \$2.80; 50 monthly for an months \$7.00, semi-monthly, \$14.00; 100 monthly of mouths, \$14.00, semi-monthly, \$28.00; and so on in proportion. The charge for the Westminster Lesson Leaves for solvolars the Westminster Lesson Leaves for a foot of are will be \$4.20; and so on in proportion. The charge for the Presbytenian at Work, a large and diversified paper, including a soparate sheet, a help to the S. S. teicher in the lessons, will be 56 cents for a single copy 1 year, and 46 cents each when 6 are taken to now address. copies and more are taken to one address. It is mouthly and every teacher should nave a copy, and every teacher requires a copy of the Lesson Lesf. The Presbyterian at Work is a valuable and to laymen in a copy form of lay activity. every form of lay activity. It is a paper for all who work, or should work in the gospel field, that is, for every right churchmeinber, male or female, and if this were eventually the case, what great revival and improvements would spring forth? limits of every congregation, by the bles sing of the Lord, would become a fruitful

A word or two respecting the expense of procuring the printed requisites, books, &c., for mental improvement, young and adult, an expense which is viewed by many grudgingly. But it is very small compared with the sums expended free by on things for the body, dress and indulgences. Hence the hely is wall coved for while in multithe body is well cared for, while in multitudes the mind is in a great measure a blank. It was the Divine complaint respecting His people Is aci, "My people are destroyed for lack of knowledge.

Orders for books and papers are requested, which will as heretofore be supplied at the lowest rates, for each remitted on receiving them.

ANDREW KENNEDY. London, Ont., P.O. Bex 15.

Maria Ma

A: the residence of the brile stather, on the 18th inst. b the Rev John M. Meintyre, of Osnabruck, A. T. Potin, of Belleville, to Jano, only daughter of John Hume.

On Nov. Zith, at the residence of the bride's mother, by the Rev. J. E. Murra; of Woodylile, assisted by the Rev. W. T. McMullen, of Woodstee, H. M. Mok vy. M.D. M.R.C.S., Eng., L. R.C.P., Edinburgh, to Mary, eldest daughter of the Inte Henry Peers, Esq., fo East Oxford.

Commercial.

PRODUCE.

The market has been quiet, which is partly due to the weather and the close of navigation. Stocks stood on the 1st inst. as follows: Flour, 6,427 barrels, wheat, 118,630 bushels; oats, 1,563; barley, 17,459; peas, 9,433; rye, nii, and corn, 19,690. There were in sight on the 22nd November 7,532,000 bushels of wheat and 2,087,000 of barley, against 5,\$09,000 of wheat, and 3,132,000 of barley in 1872.

FLOUR .- The demand has fallen off but prices have ruled much the same. Extra sold last week at \$5.65, and this week chiefly on p. t. Spring wheat extra brought \$5.25 last week, and \$5.20 and \$5.25 on Monday. Superfine has sold at \$5 to \$5.10 f. o. c. The market closed quiet yesterday, with values at quotations.

OATMEAL.-No movement in car-lots; small lots sell at \$5 to \$5.25.

BRAN. - Sales of car-lots of bagged have been made at \$12.50 and \$13 on the track.

Wilsat.—The movement has been small, bu prices have been firm. No. 1 fall is worth \$1.25 No. 2 fall sold at \$1.22 f. o. c, last week and. No. 2 treadwell at \$1.18 on Tuesday. Spring has been quiet, but No. 1 has brought \$1.14 f.o.c. The market yesterday closed firm with 2 sale of No. 2 at \$1.11 in store. Street prices from \$1 23c. to \$1.25 for fall; \$1.13 for spring.

OATS—Have been very quiet with a few cars selling at 38½c. in bulk, and 39c. bagged on the track. Street price 40c. to 41c.

BARLEY.-The market has been quiet because there was very little to be had, but pross remain firm. No. 1 has sold at \$1.14 in store; No. 2 a from \$1.10 to \$1.12 f. o. c., and No. 3 at \$1.01 f. o. c. The market yesterday closed turn with sales of No. 1 at \$1.14 on the track and No. 2 at \$1.12 f.o.c. Street prices \$1.15 to \$1.16.

PRAS.—There are none offering, but buyers would probably be found at 60 to 62c, f.o.c. Street prices 59c, to 60c, for shipping and 62c, to 63c, for barrelling.

RYE-Sells at 70c. on the street.

PROVISIONS.

BUTTER.—Receipts of dairy have increased and been taken at 21 to 23c. for choice; one lot 70 packages sold at 21c. outside, but the eek closes with an easy feeling.

CHERSE - Is unaltered at 13 to 13 1/2.

EGGs.-All offering are taken at quotations.

PORK -Is quiet, but has advanced 500, and new sells at \$16 to \$16 50.

BACON,—Cumberland sells at 81/2c. to 9c. 6. smoked hour in lots of 100 have sold at 1. 1. and are in teir demand.

The Canadian Beaver.

The beaver is amphiblous, but is mereat home in the water then on land. He is an exceedingly strong swimmer, an old one being able to remain under water for saveral minutes at a time. Their works are doknowledged to be a marrel of wisdom and knowledged to be a narved of wisdom and industry. As they require a quantity of water for their operation, their first cars is, if in a new country, to find a suitable spot on some creek—a natural lake, however, being preferred—close to their customary tood, which consists childly of young poplar, birch (they prefer silver birch), and a large root called "mun-root." Access the creek they throw a dam, or number of dams or the creek they are new require. dame, as the case may require.

These data are wonderful structures, and are made with great engineering skill; they are frequently seven or eight feet high, measuring from the bottom of the creek or lake in which it is formed; about it or eight feet thick from the base, and, if necessary, as much as three hundred feet long. The dam is made of sticks—from which they have first eaten the bark—stones, and mud, which they carry between the chin and forepaws, a work of incessant labor, as may be supposed, with generally but one pair to do it, as only one family resides in a lake, unless it be a very large and natural one. Although each family has a dam, a lake and a house (they frequently build a new house overy summer) to itself, yet they are too and drown them. All the consults of the often found very close together, the surface-foreign powers, resident in Nagasaki, uniswater from one dam falling into a lake bewater from one dam falling into a lake belonging to another family. When the beavers have dissappeared, and the works are destroyed, the drained lake is called a "beaver-meadow," on which grows the wild hay at one time the sole fodder used by lumberers for their hard-working "teams." It is, however, coarse, and only fit for cattle or hedding. tle or bedding.

The houses are formed of the same ma-terial as the dams, being conical, and measuring at the very base from ten to fourteen feet in diameter, by about seven or eight feet high. They appear much smaller than this, as the greater portion is under the water; this is probably to circumvent bears, wolves, lynxes, etc., which could easily master them were they to build on dry land. The entrance is underwater, and is a wide hole, narrowing toward the inside of the house. The inside of the house is not very large, on account of the thickness of the walls; the floor is dry except near the mouth of the hole, so that they can take a "header" straight from their bods, as well as flout in sticks for food.

They have very strong tooth and jaws; with their four "cutters" they gnaw down large trees, some being as thick as a man's thigh; nor does it take them long to do this. They contine themselves, however, mostly to small trees, being the most tender unless a large one is wanted for building a dam. When a large tree is cut, they cut only the tops; and if required for their works, it is floated down in the spring with high water. Should the log be stude, they erect a temporary dam and float it off the obstruction; they then break away the dam, and steer the log downward, where it lies until water-logged, and they are able to They are nocturnal, coming out sink it. They are nocturnal, coming out to feed about sundown, and returning at sunrise. When alarmed, they strike the water with their broad tails, producing a sound like throwing a large stone mio the water. This action appears to send their heads under water, as they always take a dire of a few feet after making it. It is not dive of a few feet after making it. It is not true, as some suppose, that they use their tails as trowels; they are, however, of ma-terial use in quick diving, a beaver not having to raise itself out of the water overcome the resistance as is the case with a seal or otter.

Their mode of eating is to cut a small tree, which they generally drag to the water, then sitting on their haunches, they hold the stick horizontally to their mouths, turning it quickly between the fore-paws; in this way the bark is pealed; the stick, if required, being used in their works. Creekbeavers have usually a summor and winter residence in different lakes, the reason of which it is difficult to conjecture; they have also holes in the banks, to which they some-times retreat in time of clarm. There is a variety of beaver called "bank-beaver," generally of a reddish hue, which live altogether in holes, and these are more easily trapped than their more scientific brothren.

Beavers have their young about the first of June, and breed once a year; these num-ber from one to eight, very old beavers having but one or two at a time. They are pretty little things, about the size of a rat, and are easily tained, but on account of and are easily tained, but on account of their mischauous propensities, are not fa-vorite pets. One pair of young ones that I know of being put into a tub of water, and thinking, doubtless, that their "lake should have a creek, proceeded to graw the sides till they had made a hole in the staves, when they gathered together all kinds of rubbish, consisting of boots, slippers, etc., with which they attempted to make a dam, As it did not answer, they were very much cast down, crying and rolling themselves about like children in a pet. Their parents instruct them in the art of masonry; muiature dams and houses being found in the houses and on narrow parts of the creek In the full, the whole family are busy collecting food for the winter supply, which is towed to the store and dwelling houses one end of the tree is stuck securely in the mud near the entrance of the house. This food is never touched till they are unable, on account of thick ice, to go on shore. A soon as the lakes are open in the spring, the dams are repaired, and the year-old beavers generally say good-by, and seek a spot in which to commence housekeeping for themselves, after having paired oft.-Chamber's Journal.

A Woman's Tact.

A lady saw a driver, angry with his horses for some fancied offence, about to lash them severely. She interrupted him by inquiring the way to a certain street, to a certain man shouse, both of which she knew very well. But the driver, too gallant not to answer the lady's question, had opportunity for his temper to cool, and restored the whip to its sceket without striking a blow.

Japanese Ohristians,

Three hundred and twenty-four years ago Naxior and his tenew missionaries com-menced their wonderful labors at Nassaki, Jupan. Here, howaver, commenced, in 1879, and were continued for nearly two and a halt centuries, those terrible efforts of the government to stamp out the vory name of Christian. In 1637, near Nagaraki, 87, 600 Christians were sperificed, and a monument was secreted on the spot, with an in-scription on it, it is said, stating that the last Christian had been put to death and that the Christian's God would be served in the same manner should He appear in Ja-pan. The following account, by Rev. Mr. Gulie, in the Advince, of recont personal from having succeeded in its work of extirpation, and how vital is Christianity even in its corrupted format-

Five years 220 two bundred of the descendants of the former Christians, living in the villages of Utal ann, were summoned before the authorities of Nagasaki and required to recent. They declared that they would sooner die.

Four years ago one hundred and twentyfive of these same vidingers were serzed and put on board a Japanese steamer lying in the harbor. It was currently reported, and fally believed, that it was the intened in a protest addressed to the Governor, against such treatment of these unoffending people. They assured the Governor ing people. They assured the Governor that it would bring eternal disgrace upon that instead of being drowned, those one undred and twenty-five persons were taken to some remote province and inprisoned.

Three years age four thousand of the villagers of Urkami were saized and sent in several vessels to different provinces, where they were treated with varying degrees of rigor. In some places they were thrust into dungeons, where, from the pri-vations suffered, their numbers rapidly deoreused. In other places they were made to labor on the public works. Three years to labor on the public works. of this treatment having been completed last January, the survivors were released. A part, perhaps the greater part, of them have found their way back to Urakami, at the head of the bay of Nagasaki.

The most reliable informants in Nagasaki testify to the peaceable character these villagers, and declare that at the time of the arrests no charges of insucordination or rebellion were made against them. It was well understood on all lands that their offence consisted in their being Christians. The declaration of the Japanese Prune Minister, made to the representatives of the Christian powers, in regard to the cause of the arrest, amounts to the same thing. The charge of rebellious out-break, not then heard of, has been raised since against them, and dilligently circulated in Europe and America, in order to cover the disgrace that rests upon a perso-cuting government. The moral sunsion of Christendom has at last brought the gov-ernment to release its surviving innocent victims. Many of them were turned adrift penuless, 200 and 400 miles from Nagasaki, to beg their way home.

In company with several others I visited Urakami and saw these poor people. They told us that their lands had not been restered to them, and that they were depend-ont upon chance day's work for their daily broad. That when they found work they had something to eat, but when no work offered they went hungry. They freely showed us their emeifixes and resaries in proof that they were still true Christians. It must be confessed that I never before took such satisfaction in seeing these tangible evidences of Papal Christianity. That they still wore them, as necklaces, proved that they had not recanted, and they were not afraid still to claim that they were not afraid still to claim that they were Christians. Some of them found their houses still standing. The state of these houses, and the rags with which they were clad, showed the poverty to which they had been reduced.

Curiostties of Butter and Churning.

The art of making butter is by no means f modern date; this, the deriword from the Grack butteren, and this again from bous, a cow, and turos, cheese, interally cow's cheese, sufficiently indicates. But although the word is of Greek derivation, it was late before this people had any notion of it. Their great people had any notion of it. poets, homer, Theocrates, and Euripides, who, like Shakespeare, drow the stores Theocrates, and Euripides, for their immortal creations from all sources of knowledge, do not speak of it, although they mention milk and cheese. Aristotle, the famous philosopher of older time, first speaks of a fat substance contained in milk which, under cortain circumstances, be-comes like oil Herodotus the Greek historian, is the most ancient writer, who, in his account of the Seyla ans, describes a process for making butter. The word butteron first occurs in Happocrates, who mas nearly cotemporary with Herodotus, in the fifth century B.C. "The Scythians," says Hippocrates, "pour the milk of marcainto wooden vessels and shake it up violently, making it form, when the fat part which is light rises to the top and bootnes butteron." Diosoprides, 83 B.C., says that good butteristorepared from the fattest milk of sheep or goats, by shaking it in a vessel tuil the fat separates. He says, also, that it can be melted and poured over pulse and vegetables, instead of oil, and might be used in pastry incread of oil. It is evident from this that drawn butter is not a modern invention, and that our pastry cooks have cortainly learned something from their grandmothers.

But the principal use of butter among the Grocks and Romans was an contment and a medicine. The Bomans were accustomed to anoint the bodies of their children with it to render the pliable, and them Burgundians extended its applications by using it as a hair oil. Plutarch, the prince of ancient story tellers, informs us that a Spartan lady once paid a vis. to Berenice, the wife of temptation. The wisdom Detotarus, and that one smelt so strongly of were, playing with these an ointment and the other of butter, that if thou livest, for real war.

neither could endure the other. We are not told what head of eliminent it was, but we can safely assert that the butter must have been very rancid.

The ancient Christian of Egypt burnt lintter in their lamps instead of oil, and bu more reseat times, it was us. I for the summ purpose in Roman Catholic charebe, dur-ing the Constitute 1 storal, to avoid the erest constitution of once ee. The Cathogreat donsumption of three co. The Cathedral of Bouch has a caver offed the but too tower, from the fact that the Azaula keep of Bouen, in A.D. 1539, far lang the supply of od to fail daying L. nt, preported the n c of butter in Lamps, on condition that each inhabitant should pay sx datains, with which money the tower was both. There which money time tower was build. There are other "Inster towers" at Notre Dame.

It is evident from the early history of butter that the Grocks and Bomans did not use it to any extent in cooking or in the preparation of tood, but Amerinchies, a post who loved shortly after Hipperates, mentions a banquet where the Thracians at butter, to the astomishment of the Gracks. But the article formerly called butter was only and impure, wanting the fromthes and consistency of that of most en times. It was consequently prone to decomposition, and its uso limited. The ancients had usually accustomed themselves to good oit, and butter, in later times even, has been and cutter, in inter times even, has been very little used in Italy. Spain, and the south of France, but was sold chiefly by the apothecaries for medical purposes. Most modern Biblical critics agree that the word translated butter in our version of the Scriptures means milk or cream, or, more properly, sour tinck milk. In the 30th chapter of Proverbs, we find a verse beginming "the churning of milk bringeth forth butter, etc." This would certainly seem to describe the preparation of butter, but the original Hobrew words chaleb meta signify squeezing or pressing, as for oxample, the udder of a cow; so that miking, and not making butter, is supposed to be meant. It is very probable that the formation of butter was discovered by accident in the trans-portation of milk in skins, which are still ised in Barbary. In this country the Arabs churn their cream by suspending it con-tained in skins of goats in their tents and pressing it to and fro. Dr. Chaudler, in a journey from Athens to Corinth, noted the mode of churning in the Levant. It consisted in securing the oream in skins, and then treading them with the feet. In Bongal, probably owing to indisposition to extion in consequence of the receive best rtion in consequence of the excessive heat they manage to make butter come by simply turning a stick around in the milk, but the product cannot be large. The inhabitants of the interior of Africa seem to be favored with respect to butter. The famous traveller Mungo Park, whose adventures delighted our boyish days, says that a tree grows there, resembling American oak, which bears a nut like an olive. When the kernel of this nut is boiled in water, it yields a butter, which the traveller assorts is whiter, firmer and of a sicher flavor than any he ever tasted from cow's milk; and which will keep without salt for a whole year. The natives call it shea toulou or tree butter, and large quantities are made.

Life in Australia.

Rev. John Graham, an English clergy man, for some years resident in Australia, in the course of a lecture recently delivered in London, gives the following sketch of ite in Australia: Life in Australia, he said, had its poetic and its prosaic side, but it was fast and not fiction. From the immense extent of the country, every variety of climate and occupation might be found. The that of Lisbon, and the heat was never more trying than in England. The air was clear and healthful, and the mights were splendid. He had often sacrificed his sleep in order to enjoy the beautiful moonlight views of Sydney Harbor. Smallpox and typlus fever are not known there, and al-though the climate was warm, hydrophobia has never been seen there. The gum-trees which abounded there were believed to be very conducive to health, and they were now being transplanted to Napels and other cities. The musquitoes were rather troublesome at night, but according to Mr. Anthony Trollope (whose work on Australia was more than one referred to with approcompared with the American species, and was quite content that that country should have the preeminence in that re spect. Some things in Australia were dif-ferent to those in England, as might be ex-pected from our antipodes. When day here it was night there; when summer here winter there. Pears, instead of hanging from the small end, hung from the large end and grew smaller at the top. The stone of the cherry was outside instead of maile as here. Plants which were rare and expensive grew wild there, and the common nettle grew to a tree from sixty to nincty feet high. Pmeapples grew in fields like turnips; and the hity, which here was a most delicate flower, there grew fifteen feet high, with a flower as large as a lady's bonnet-though that might not convey a very distinct notion of size. There were 600 species of birds, very beautiful, but There wer without song except the magpie, which whistles. Swans are jet black; bees are without stings. The lecturer gave a variety of anuther facts: and with reference to the future of Australia, said he had no fear either for its social or political future. They had sagacious politicians, and the constitution was the same as that of England. The only danger, he thought, lay musts wealth. If men had not moral character to guide these in the use of wealth, they may fabricate chains for their souls; and as govern-ment education was limited to secular subjects, it was necessary that the churches should do their utmost to instruct their brethren in religious principles, without which the country might become a moral

What you trust us to be, trust Him to be far more.

This will not be thy greatest nor thy last temptation. The wisdom of God is, as it were, playing with thee and truining thee,

Dr. Todd's Workshop. A wonderful workshop is that little room

in the First Church personage where the revered Dr. Todd so defly wrought in his leisure hours. At each of the windows strads a lathe; in the centre of the room is a miniature buzz-saw; on a shelf a steamengine hardly as large as your two flets, but of full half-horse power, and porfect in every part, with brass and iron cylinders and rolls and oranks, shining like gold and silver. All about the walls, in neatly painted racks, built by the Doctor's own hands, are gauges, scoops, dulls, chisols, and a thousand other useful tools of every size and shape. Hammars for all sorts of work, and saws, coarse and fine, big and little, have their own place fitted for them, and all about where they hang are the names of the friends who presented them, and the number and size of the tool, so that the worknown could put his hand upon that the one he would. Dr. Todd was a shiftly mechanic, besides being a learned and sound preacher, and he took great delight in fashioning beautiful little keepsakes for his friends. He made match-sates and jewelry-boxes from ivory, of graceful pattern and elegant finish. He turned pretty mantel ornaments from boar's teeth, a supply of which he received from the missionaries in Africa, and one formidable tusk he had in stock when he "finished his labors." He had reserved and shony and higher vita, and other precious woods, from which he made a hundred curious and useful articles, giving them to his shildren and other relatives as memoutoes. He leaves unfinished a set of chessmen of beautiful material and very fine ornamentation, upon which he spent many leisure hours, and which, had he completed them, would have been the crowning product of his workshop. He used to say that he could go among his machinery in the dark and lay his hand upon any tool that he wanted, and those who have seen how orderly and carefully overything is arranged will never doubt the statement. There is a place for everything, and everything in place, and there's not a rust spot blemish dimming the glitter of polished implements. To an appreciative laborer, with such tools and machinery as the room contains, this wonderfully large and tare collection would be a surprise and delight. They were the accumulation of many years, and the Dector said there was hardly a thing that could be added to make it more complete.—Berkshire Eagle.

Bamboos.

There is no tree known on earth which subserves so many purposes as the bam-boo. The Indian obtains from it a part of his food, many of his household utensils, and a wood at once lighter and more capablo of bearing greater strains than heavier timber of the same stre. Besides, in expeditions in the tropies, under the rays of vertical sun, bamboo trunks have more than once been used as barrels, in which water, much purer than could be preserved in vessels of any other kind, is kept fresh for the crew. Upon the west coast of South America, and in the large islands of Asia, bamboos furnish all the materials for the construction of houses at once pleasant. substantial, and preferable to those of stone, which frequently recurring earth-quakes bring down upon the heads of the lodgera.

The softest of the bamboos is the Sam mot. In the tracts where it grows in the greatest perfection it sometimes rises to the height of 100 feet, with a stom only 18 inches in diameter at the base. The wond itself is not more than an inch in thickness. The fact that the bamboo is hellow has made it eminently useful for a variety of purposes-it serves as a massure for liquids, and if fitted with a lid and a bottom, trunks and barrels are made out of it. Small boats even are made of the largest trunks by strengthening them with strips of other wood where needed.

Contributors and Correspondents.

Mr. Laing's Settlement.

Biltor British American Presenteman.

My DEAR SIR,—Mr. Melville, in answer to "Spero," has shown on what moral, but not on what Ecclesiastical principles Mr. Laing is eligible "to a call in our church." "Sper" cordially endorses overything that Mr. Melville has said in reference to Mr. Laing's worth and claims. But the very same is true, if not to an equal, still to some extent of Mr. Melville himself, and yet application was made to the Supreme Court of the Church for permission to retain his name on the coll of the Presbytery of Brockville. More recently the same action was declared necessary in the case of the names of Principal Willis and Professor Young. These are great men, and good, too, but they were made subjects of law. Mr. Laing is confessedly a great and good man, but is he on that account to be dealt with in vio-lation of law? Is the law bearing on Mr. Laing's case one only to be applied to suspected parties or in cases where there is "occasion for enquiry." The law itself provides for no exception. Mr. Melville believes in Ministerial parity, but the tener of his letter is not in keeping with the Pres-byterian doctrine on that subject. We do not say that the law referred to in the cases above is good, but while law exists it should be observed.

"Spero" would like to ask another question about the late settlements at Dundas. Did Mr. Laing receive his appointment to preach in Dundas from the Presbytery of Hamilton, and if so, was Mr. Laing's name forwarded to the Presbytery of Hamilton by the committee of distribution? If not, then there was another violation of law and if not, then Mr. Laing, according to his own teaching immediately before his re-tirement from the Convenership of the Home Mission Committee was inreligible for a call. (See recommendations of Home Mission Committee in their Report appended to the Minutes of 1872.)

Unless there should prove to be a great need for it, Mr. Editor, this is the last communication on this subject from

SPREO.

Scientific and Agefut.

WHOLESOME WATER.

Of surface waters Professor Newberryob. Of surface waters Professor Mownerry ob-serves:—"There is much apprehension in the public mind in regard to the purity of the water of streams which drain the sur-face of our own and other countries. Water in itself is a disinfectant, and a large volume in itself is a distinct configuration a large volume of water, when exposed to the dir, so rapidly "fines" itself by the o cidation of its organic impurities, that when cooled and sot. tiod or filtered to remove its suspended ingredients, the water of most of our streams 14 even more palatable and wholeseme than that taken from wells."

NAM WAY OF CLEANING SILVER.

According to Dr. Eisner, water in which potatoes have been boiled exercises a re-markable cleaning influence upon silver-ware of all kinds, especially spoons that have been bluckened by eggs. Even deliis said, be made bright by this method, even botter than by the use of the ordinary polishing powder, which is apt to settle in the depressions, requiring particular care in its context.

TYPHOID PEYER AND HYGIENE.

Sir William Gull, in a lecture on typhoid fever, recently delivered at Guy's Hospital, argues that the discase is as preventable as ague, and that the time will come when douth from it will be as rare. He says it is caused by a virus of nature, which may get into the healthy body, increase in it, and get into the healthy body, increase in it, and destroy it. It is an accidental condition, and not one of the ordinary processes of nature. The rigin of the disease is somehow or other connected with drainage; it has therefore been called the filth fover, and to get rid of the lith is to get rid of the fever. Dr. Gull asserts that no one can approach a case of traheid fover without pay. prosel a case of typhoid fever without paypresent a case of typhota tovor without paying some attention to hygiene. This, he claimed, was of the greatest importance, and with it he would prefer to carry any one through the disease by wines and soups of the disease by the state of and fresh air, rather than by the use of

DRY MARTH AS BEDDING.

A correspondent of the Ohio Farmersays it is well established that dry earth is of the greatest benefit to the comfort of stock when used as bedding. Any farmer can fill a large bin during warm weather with road scrapings, powdered clay, or common soil. to the depth of three inches, and litter for their bedding laid on it. Thus the urine will be absorbed and the nitrogen saved, for dry earth is so powerful an absorbent that a flooring of this sort will not be sufficiently saturated as to require replacing for a long time. Then this saturated carth is worth more than its weight of fresh manure. The plant food thus saved from the stables is fully doubled in quantity and value, and is in much better condition for use.

WHAT IS THOROUGHBRED.

What we call the thoroughbred horse was what we call the thoroughpred horse was created in England by importing mares and stallions from Arabia and Barbary, and by the judicious commingling of the foreign with the native blood. Through contents on the turf and the right kind of crossing, the horse was gradually improved, or elevated to a lugh standard of excellence and vated to a high standard of excellence; and these improved horses were then recognized as the progenitors of an aristocratic race. Equino horaldry has been made a science, and the birth and pedigree of each horse of high breeding has been preserved in the "Stud Book." Usago has decreed that an "Stud Book." Usago has decreed that an animal which can show an uncontaminated pedigree for five generations shall be classed as a thoroughbred; that is, no drop of cold or coarse blood must appear in the veins the origin of which cannot be found behind five successive persuls of reproducpelind five successive periods of reproduction. Five removes from a common parent-age refine the blood and make it aristo-cratic.—Turf, Field, and Farm.

INFLUENCE OF FOOD ON POULTRY.

The influence of the food of poultry up-on the quality and flavor of their flesh and oggs, has not been taken into consideration; but it is now well ascertained that great care should be exercised in regard to this matter. In some instances it has been attempted to feed poultry on a large scale in France, on horse flesh, and although they devour this substance very greedily, it has been found to give them a very unpleasant flavor. The best fattening material for chickens is said to be Indian corn-meal and The best fattening material for milk; and cortain large poultry establishments in France use this entirely, to the advantage both of the flesh and of the eggs. -Poultry World.

VARIETY OF FOOD.

The Scientific American is of the opinion that we require variety in our food. It says experience has proven that, for some reason unknown to science, variety is essential to health after reaching the age when we are free to choose our to d. The perpetual recurrence of the same odibles, even though their number by considerable, be-comes in all periods of life except infancy, not only wearisome, but positively injurious. Salt pork, sait fish and potatoes, with pics, poor bread and Japan tea, are the staples of food of thousands of families during our long winters. It should be under-stood how needful a change of diet is from time to time. Fresh v gotables, particularly in the country, are readily obtained and preserved, and should be unsparingly used. The edible roots, as turnips, carrots, onions and beets, and chabages, are as well worth preserving as the complexication to the contraction of the country of the contraction of the contra worth preserving as the omnipresent potato. All these vegetables need thorough boiling. and more than they generally got.

Those deep sighs, in deep necessities, are the true great clamor and farvent cry before which the heavens are rent.

The faith that looks down into the perfect law of liberty, has "light for its garmonts;" its very "robe is righteoneness."

Morality is the body, of which faith in Christ is the soul; yet not "torrestrial," nor of the world, but a celestial body, and capable of being transfigured from glory to giory, in accordance with the varying orcumstan-ces and outward relations of its moving and informing spirit.

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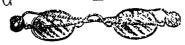
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TO IMMIGRANTS.

The attention of parties intending to settle in Manitohn is hereby salled to the circumstance that at a recent meeting of Knox Charch Congregation, Winnipeg, the following gendemon were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such lumicareuts as may desire the same, regarding the most eligible localities available in the Province for sottlement, and other matters affecting the welfare of new settlement, and other matters.

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MEETINGS OF PRESBYTERIES.

SIMOOK .-- The Presbytery of Sunsoc will meet at Barrie, on the first Tuesday of February, 1874, at 11

I MAMILTON-At Hamilton, in the Central Church, on the 2nd Taceday of January, at 11 a m ONTARIO - At Port Perry, on Tuesday, the 13th day of January, 1874, at 11 o clock, w.m.

Tononto.-In anox Church, Toronto on the 1st Tuesday of December, at 11 a.m., when Session Records will be called for.

Cenourg. --- At Peterbore', on the thire Tuesday of January, 1874, at 11 a.m. SWELPH,-In Exox Church, Acton, on the 13th

January, 1874, at 11 a.m. PARIS.-The Presigtory of Paris will meet in

Zien Church, Brantferd, on Tuesday, 9th December, at two p m.

GOROURG—At Peterboro, on the 3rd Tuesday of January next at 11 a.p.

CHATHAM.—In Adelaide Street Church Chathat, on Tuesday, 23rd December, at 11 a m.

Bruce .- At Paisley, on the last Tuesday of De-

comber, at 2 o'clock p.m Kingston.—Adjoursed meeting in Napance on 2nd December, at 7 p.m. Next meeting in Beile. ville, en second Tuesday of April, 1874, at 7 p m

ADDRESSES OF TREASURERS OF CHUROH FUNDS.

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